

THE
MAGAZINE
OF THE
GERMAN REFORMED CHURCH.

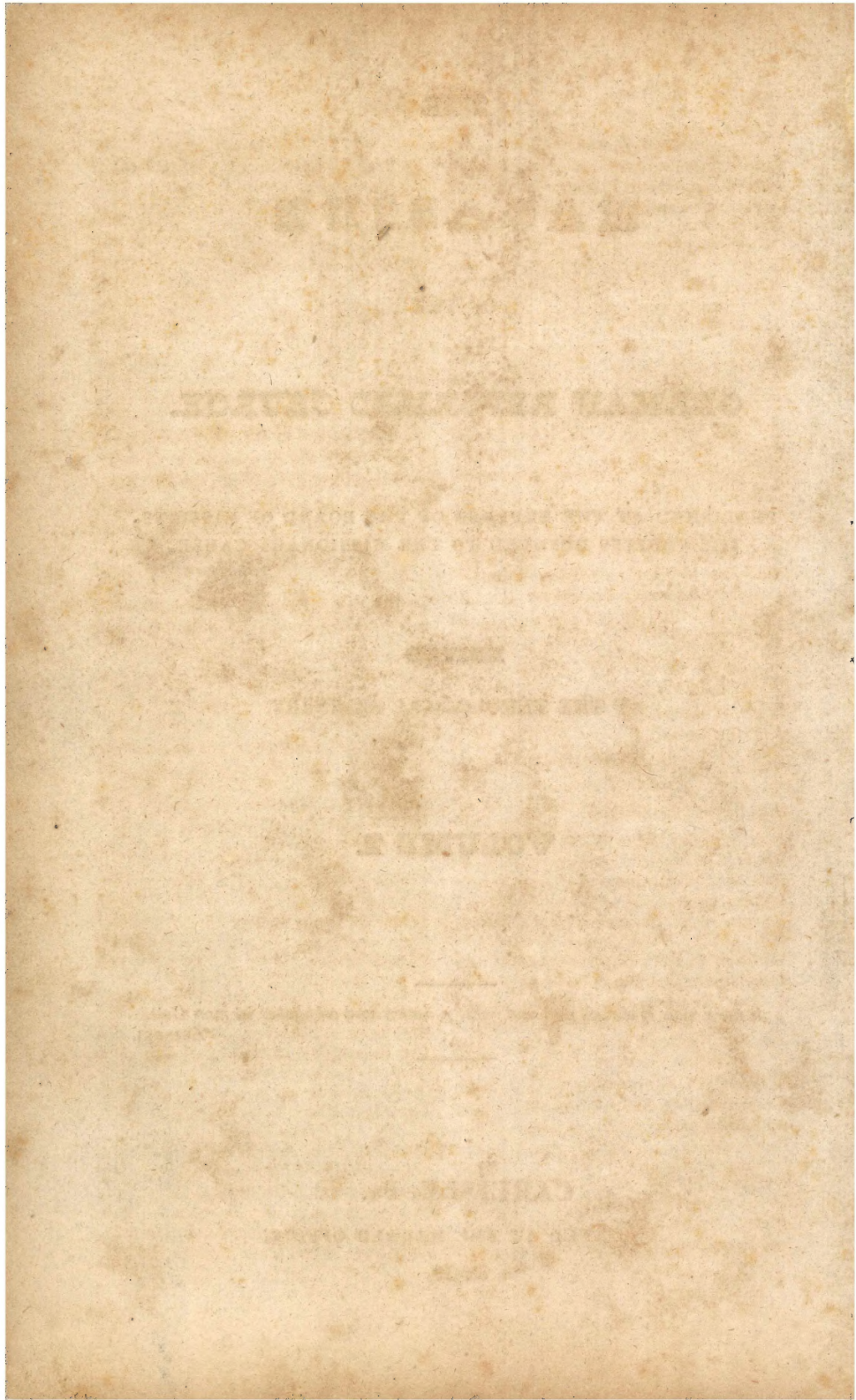
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EDITED
AT THE THEOLOGICAL SEMINARY.

VOLUME 2.

Je mehr man Wahrheit ehrt und liebt, je naeher und aehnlicher ist man Gott.
ZUINGLI.

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INDEX.

CONTENTS OF NO. 1.		
Introduction,	Page 1	<i>Intelligence.</i>
Memoir of Martin Luther,	5	Extract of a letter from a Clergyman, 121
Nature of Faith,	10	Foreign Items, 121
Primitive Ministers,	14	Extract from a letter from a Minister, 123
Waldenses,	16	The church called upon to pray for
Rules for a profitable Sabbath,	21	the Sabbath School, ib.
Theological studies in Neufchatel,	22	American Bible Society, 124
Scripture Illustration,	23	Tracts, 125
Hebrew Melody,	24	Temperance, 126
<i>Intelligence.</i>		Revivals of Religion, 127
Minutes of the Board of Missions,	25	Theological Seminary, 128
Theological Seminary,	27	Good Friday—Religious Magazine, ib.
Scheme for endowing a Professorship,	28	CONTENTS OF NO. 5.
American Education Society,	29	Reformation in Zurich, 129
Letter from the Rev. D. Willers,	30	Revivals of Religion, 134
Bible Society of Philadelphia,	31	Biographical Sketches, No. 2. 139
Christian Spectator,	32	Social Prayer and Religious Confer-
CONTENTS OF NO. 2.		ence, 142
Memoir of Martin Luther,	33	Review of Stewart's Journal, 146
The objects of Faith,	39	<i>Poetry</i> —Hymn—The presence of
Excuses for not partaking of the		Christ—An evening thought—
Lord's Supper,	43	Stanzas, 153
Scripture Illustration,	44	<i>Intelligence.</i>
Biographical Sketches, No. 1.	49	Foreign Items, 154
Review—Reformation,	50	Revivals in Frederick and Boston, 153
Poetry,	56	Memoir of Dr. Livingston—Useful-
<i>Intelligence.</i>		ness of Tracts—Theol. Seminary, 160
View of Missions,	57	CONTENTS OF NO. 6.
Foreign Items,	61	Reformation in Zurich, 161
Day of Fasting and Prayer,	63	Attention to Pastors, 167
The Sabbath	64	Schlatter's Journal, 169
Revivals,	60 64	Confirmation, 171
Theological Seminaries,	ib.	Biographical Sketches, No. 3. 175
CONTENTS OF NO. 3.		Review of Stewart's Journal, 176
Memoir of Ulrich Zuingli,	65	Confirmation Hymn, 184
Scripture Illustration,	73	<i>Intelligence.</i>
Humility,	78	Theological Seminary, 185
Review of Works on the Sabbath,	82	Foreign Summary, 187
<i>Intelligence.</i>		American Bible Society, 188
Revivals of Religion,	91	American Tract Society, 190
Foreign Items,	93	Iceland—Items, 192
Literary Notices,	95	CONTENTS OF NO. 7.
Address of the Executive Committee,	96	The Chorus of Angels, 193
Notices,	ib.	Biographical Sketches, No. 4. 199
CONTENTS OF NO. 4.		The Importance of Meditation, 202
Memoir of Ulrich Zuingli,	97	Burder's Village Sermons, 205
Dissertation on Sabbath Schools,	105	On Rational Religion, 207
Evil Speaking,	107	Theological Seminary, 209
Salvation,	113	<i>Intelligence.</i>
Schlatter's Journal,	115	American Education Society, 213 214
Christ is all,	119	American Board for For. Missions, 215
What think ye of Christ,	ib.	Reformed Dutch Church, ib.
<i>Poetry</i> —The Sabbath Bell—The hour		Foreign Items, 216
of Prayer—The Throne of Grace, 120		What Christian Missions have done, 221
		Romanism in the United States, 222

INDEX.

Munificent Bequests,	224	Greece.—Letter from Jonas King,	315
American Education Society,	ib.	Persecution in Switzerland,	316
CONTENTS OF NO. 8.		Revival among the Choctaws,	318
Distinguished German Scholars,	225	Anecdote of Dr. Livingston,	320
The Meeting in Heidelberg,	228	Notices,	ib.
Pastoral Faithfulness,	238	CONTENTS OF NO. 11.	
Will it bear Trial?	239	The Influence of the Church,	321
Dr. Griffin's Letter,	240	Secrets of Popery,	329
The Divisions of the Decalogue,	243	The Christian a Stranger and So-	
Intelligence.		journer,	331
Foreign Items,	249	Sunday Schools,	336
An Indian Convert,	255	Poetry—Autumn—Tears that will	
A Bible to every Family,	256	not dry—On Matthew xxvi. 30.	342
Notices,	ib.	Intelligence.	
Sandwich Islands—The Rights of All, ib.		The Synod of the German Reform-	
CONTENTS OF NO. 9.		ed Church,	343
Memoir of Henry Bullinger,	257	Missionary Society of the German	
Outlines of an Expository Lecture,	263	Reformed Church,	347
Schlatter's Journal,	265	Theological Seminary,	350
Union of Church and State,	268	Permanent Influence of Temperate	
Promptness and Energy in Chris-		Societies,	352
tian Duty,	272	Notices,	ib.
Considerations Addressed to Youth,	275	CONTENTS OF NO. 12.	
Review—Address of the Classis of		Memoir of Mrs. Thomson,	353
East Pennsylvania,	278	An Address,	357
Intelligence.		The Formation of Religious Opin-	
Persecution in Switzerland,	282	ions,	360
Ordination of Protestant Missiona-		The Valley of Barmen,	364
ries in Paris,	285	Christian Love,	367
Lectures on the Catechism,	287	Review,	369
Theological Seminary,	ib.	Dirge of the Hebrew Captives,	373
German Reformed Church,	ib.	Intelligence.	
New Publications—Notices,	288	Synod of the German Reformed	
CONTENTS OF NO. 10.		Church,	374
Memoirs of Leo Juda,	289	Donations to the Theol. Seminary,	380
Outlines, No. 2.	297	Missionary Society,	381
The Divisions of the Decalogue,	299	Theological Seminary,	ib.
Private improvement of the Sabbath,	304	The Canstein Bible Institution,	382
Secrets of Popery,	305	Where the Bible is read,	ib.
Review—Life of Henry Martyn,	308	The Jews in Rome,	383
Ashmead's Sermon,	311	The Bible Cause,	ib.
Poetry.—Future Promises,	312	Ordination of Missionaries,	384
Intelligence.		Efforts to extend the spirit of Po-	
British and Foreign Bible Societies,	213	pery in the United States,	ib.
Bible upon the continent of Europe,	314	Slavery Abolished in Mexico,	ib.

MAGAZINE OF THE GERMAN REFORMED CHURCH.

JANUARY 1829.

INTRODUCTION.

IN presenting to our patrons the 1st No. of the 2d Vol. of this Magazine, it may not be improper to detain the reader with a few preliminary observations; especially as the Editorial department has been transferred to other hands, and some changes in its character and arrangements are contemplated.

Our lot is cast in an eventful period. We can no longer say, "since the fathers fell asleep all things remain as they were." A new impulse seems to have been recently given to the human mind, which develops itself more or less distinctly in all departments of human thought and action—in the arts and sciences, in the literature and philosophy, in the political and religious institutions and efforts of almost every civilized nation. Invention, enterprize, and combined effort are swaying a resistless sceptre over the minds of men, and controlling to an unusual extent the current of public thought, sentiment, feeling and action. The bonds of society are drawn more closely, as population becomes more dense, and the facilities of intercourse multiply. Minds come in contact with each other more frequently, and mutually exert a more powerful influence over each other. Hence numerous and astonishing changes of sentiment on political, moral and religious subjects.

VOL. 2—1. 1.

If we direct our attention, for a moment, to the political character of the present age, we shall perceive nearly all civilized nations assuming new attitudes in themselves and towards each other. Wide spread and gradually extending intelligence among all classes has generated new views of liberty, and of the rights of man, and of the mutual claims and privileges of rulers and subjects; and has thus awakened a feverish excitement in almost every monarchical government of Europe, by rendering the lower classes dissatisfied with the degradation, and impatient of the restraints imposed upon them, by antiquated feudal forms, and monarchical institutions. A spirit of free inquiry and bold enterprize has gone forth among the nations, and is every year extending its influence more widely among the dense masses of population from Lapland to Gibraltar, and from the Western Isles to the Egean Sea. Every eye, accustomed to look with interest at the movements of the human family, begins to turn towards that quarter of the globe in the attitude of strong expectancy, convinced, from the aspect of affairs and the character of the times, that new scenes of deep, perhaps, appalling interest must soon be presented on that eventful stage. Nor is the American continent and our own beloved country free from the spirit of

restlessness, and party feeling, as the intense interest felt and powerful exertions made in the recent political contest amply testify. Among all governments at home and abroad, changes, innovations, and movements of various kinds are in rapid progress. What the results in all or in any will be, can only be anticipated by him who sees the end from the beginning. The Christian patriot, in this state of things, will take his stand at the post of observation, prepared to embrace every opportune occasion to exert a christian influence, and diffuse a christian spirit as far as practicable, into the civil and literary institutions of his country; while he continually and fervently implores the interposition of the God of Providence to overrule all things for the ultimate promotion of his own glory.

If we turn to the moral and religious aspect of the world, we may find the characteristics of the present age still more strongly marked. Enterprize and activity are the order of the day among almost all religious circles and denominations; all, in their respective spheres and in their own way, urging on what they consider the great work of the Lord. To a heart, habituated to sympathize in the miseries and deplore the ignorance of the human race, there is much in the present movements of Christendom to administer consolation and hope. The vast and increasing efforts now making, to circulate the Scriptures among all nations, and leave no family, however wretched or obscure, destitute of this heavenly treasure—to place the means of grace and ordinances of the Gospel in every neighbourhood, and carry them to every nation and tribe however distant and barbarous—to educate young men for the ministry of the Gospel, and qualify them to preach the unsearchable riches

of Christ in the most acceptable and effective manner—to teach the young and the ignorant, and impress upon all the solemn truths and claims of the gospel by the instructions of the Sabbath school and the Bible class, and the circulation of religious tracts—to disseminate among all classes general intelligence, and religious knowledge by periodical publications—to check the progress of vice and immorality by turning the current of public opinion against them, stripping them of their trappings and showing them to the world in their true colours, and thus lifting up the standard of the Lord, and combining the influence of all the friends of piety and order against them—to visit the cottages and garrets of the poor, the cells of the prison, the haunts of the sailor, and the chambers of affliction in the kindness of christian sympathy, imparting the comforts of life and the knowledge and hopes of the Gospel—these are some of the most prominent *signs of the times*, which cannot fail to awaken joy and gratitude in the bosom of every friend of Zion. And we are not destitute of evidence, that the blessing of the Most High is accompanying these exertions. The numerous and wide spread effusions of the Holy Spirit—the hopeful conversion of many teachers and scholars in the Sabbath schools and Bible classes—the turning of many heathen from darkness to light, and from the power of Satan unto God—the abandonment of pagan rites and ceremonies, and the adoption of christian laws, instructions, and institutions by whole tribes and nations, which before were savage—and the extensive desires and inquiries for christian knowledge awakened among the Jews, the Greeks, and other communities, who have once enjoyed the blessings of the revelations of God, but have

sunk into ignorance, and indifference, are so many unequivocal testimonies, that the King of Zion smiles most graciously upon the exertions of his people. The cause, the Kingdom is his own, and he is evidently establishing its influence, and extending its boundaries, and giving more publicity and prominence to its character in the eyes of the world—by all these varied agencies and exertions.

But it cannot be concealed, or pass unnoticed, that amidst all these movements and exertions there are many things over which the friends of christian order and of truth in its biblical simplicity must grieve. Seldom if ever has the church witnessed efforts so vigorous and systematic to mar her purity, to violate her established order, to inveigle her members into the toils of error and heterodoxy, and to oppose her salutary measures for the amelioration of the condition of mankind, both in the present and the future world. A restless eagerness for novelties in doctrine and practice, impatience of the salutary restraints imposed by ecclesiastical order and discipline, and a disposition to countenance every plan, however crude and irregular, to produce impression upon the feelings and passions of men, are spreading among the churches and producing incalculable mischief. And when did the exertions of those, who reject the revelations of God, or receiving those revelations, fritter down their meaning by the application of a licentious criticism to the measure of their own inclinations, and thus denying the doctrines of grace, assume a more imposing attitude, or exert a wider influence in the world? While the good husbandman is sowing his wheat, the vigilant enemy is scattering his tares. While many, sent of God, are running to and fro,

and knowledge is increasing, not a few are as actively employed in disseminating the principles of darkness. Every step gained by the truth is contested. Light and darkness, truth and error are more and more visibly coming in contact, rendering it every day more indispensable, that those, who stand forward, as advocates of the truth, and preachers of the Gospel, should be armed at all points for the conflict—qualified to meet its enemies on every field, which they may choose to occupy, whether in public preaching or private intercourse, in books, or periodical papers, political, scientific, literary, or religious. In this state of things, and surrounded by such movements, we cannot longer remain at ease. We must arise, and gird ourselves for the work of the Lord. Neutrality is impossible. If we are not for him, we are against him. If we do not openly advocate and maintain his cause, we shall be arranged, ere we are aware, under the banners of the enemy. The cause of the Redeemer demands our talents, our energies, our influence, our all; and we cannot withhold them without a gross dereliction of duty.

What then, we may seriously ask, as members and ministers of the German Reformed Church, is our duty at the present crisis? Conscious that we can no longer meet the demands of duty, and maintain our respectability and secure our prosperity as a church without vigorous and combined exertions, we must, with the Bible in our hands and constant supplications for the guidance of the Holy Spirit, engage in the work, which the God of Israel, our Covenant God, is setting before us. The harvest is great, but the laborers are few. While therefore we fervently pray, that God would raise up, qualify and send forth laborers into his vineyard,

let us accompany our prayers with corresponding exertions to the utmost of our power, and thus become "co-workers with God" in the accomplishment of his gracious purposes. To sustain the interests of our church, to promote the spiritual edification of its members, the means of grace must be provided for all, and the ordinances of the Gospel administered wherever a German population is found, loving and adhering to the Reformed Church. For this purpose our Missionary Society, our Theological Seminary, and other benevolent institutions must be supported by energetic and united exertions. To arouse and perpetuate this energy and union of effort was the principal object contemplated by the Board in the establishment of this Magazine: "The Board feel persuaded of the fact, that before any individual, or any body of individuals, can act understandingly; and before they will act with efficiency in any enterprise, their minds must be enlightened on the subject in which they are desired to co-operate. Knowledge is essential in giving to action a proper and speedy direction; and therefore we cannot but express our full conviction, that before our dear brethren, the members of our Reformed Zion in these United States, will call into efficient operation in the Cause of Missions, the dormant and powerful means with which the great Head of the Church hath so abundantly blessed them, it is necessary to disseminate in every possible way, throughout all our numerous churches, more information on this subject, than we now possess. Our brethren must hear of what God is doing abroad in the earth by the instrumentality of human agency—of the noble enterprises and glorious achievements in Bible, in Missionary, in Sabbath School, in Tract,

"and a host of kindred gospel institutions by our brethren of other communions—and of our own wants, of our own destitute churches and settlements and brethren, before we can reasonably expect them to act with a willing mind and a generous warm heart in this concern."*

In carrying into efficient operation these views of the Board, we briefly notice the following outline of topics, to which we propose to assign a prominent place during the ensuing year, without however exclusively confining ourselves to them, or pledging ourselves to introduce them all into every number.

1. *Religious Biography.* In this department we propose to confine ourselves principally to the celebrated men in the Reformed Church from the Reformation down to the present day; commencing however with Martin Luther, the most prominent among the Reformers, and the author of the version of the Scriptures, which we so highly prize. Arrangements have been made to obtain Memoirs and Sketches of the lives and labors of the distinguished divines, who founded and sustained the Reformed Church in this country.
2. *Sketches of the History of the German Church,* both in Europe and America, exhibiting, as far as possible, correct information when and where and how the church had its rise—in what respects distinguished from other churches—interesting occurrences in its history, &c."
3. *Essays and Discussions on Religious Subjects,* both Doctrinal and Practical—with illustrations of difficult and important passages of Scripture.
3. *Brief Reviews of Important Works,* both German and English.
5. *Poetry,* Original and Selected.

* *First Annual Report of the Missionary Society of the German Reformed Church.*

6. *Intelligence, Ecclesiastical, Religious, and Literary*, exhibited as far as possible, in the form of condensed summaries, so arranged, as to form a brief, but comprehensive history of the progress and triumphs of the truth, in our own church, and country, and throughout the world.

In all these departments, except the last, it will be our aim to present a large amount of original matter; and in our selections we shall study to introduce such articles as will not be likely to reach the mass of our readers through any other channel. In every depart-

ment we shall constantly labor "to adapt the Magazine to the circumstances of the church, and to render it interesting to its members," without however condescending to make it sectarian in its character, or to abandon that high and liberal ground on which the charity of the Gospel places us, and on which we meet in cordial affection and co operation the followers of Jesus of every name and denomination.

COMMUNICATIONS are respectfully solicited.

MEMOIR OF MARTIN LUTHER.

Of all studies, that of Biography has been universally acknowledged to be the most pleasing and instructive: and of Biography, no department can be so acceptable to the Christian reader as that which relates to those illustrious champions of pure and genuine religion, the splendour of whose hallowed names illumines the gloomy darkness of antiquity. In the subject of this memoir we contemplate an individual, to whom every protestant stands greatly indebted; who nobly entered into the sacred warfare of eternal truth, and came out of the perilous but glorious struggle a more than conqueror.

Whether or not the church of Rome, encumbered as it was with useless and unmeaning ceremonies, and disgraced by the dissolute and abandoned lives of many of its members, could have long maintained the high ground, which, down to the sixteenth century, it had so triumphantly occupied, but for the appearance of Martin Luther, is a question which we shall not at present take upon ourselves to determine. Our more immediate business is with the reformer himself; and it is enough for us that the Protestant churches have agreed to acknowledge him as their founder. Not but what we possess abundant proof in the persecutions for heresy, which occurred during the reigns of the IVth,

Vth, and VIth Henrys,* that as far as England is concerned, at least, he was by no means the first broacher of those doctrines which called forth so repeatedly the ecclesiastical thunders of the Vatican. Yet as no single individual had before him ventured to sling down the gauntlet of defiance in *public* defence of them, we may fairly allow him to have been the direct instrument, in the hands of the Most High, of turning many nations "from darkness to light, and from the power of Satan unto God."

Of the ancestors of Luther, but little appears to be known, beyond what he has himself furnished. "My father," he observes, "my grand-father, and great grand-father, were farmers, but my father left his farm, and went towards Mansfield, in Saxony, and there became a miner in the silver mines."—It was at Eisleben in this county, that the subject of our memoir was born, on the 10th of November, 1483. The real name of his father was Hans (John) Lotter or Lauther, that of his mother, Margaret Lindeman. The latter instructed her son in the first rudiments of education; but at the age of fourteen

* See for instances in support of this assertion, Sharon Turner's "Hist. of England, during the middle ages," Book I. chapter xvi. and *passim*.

he was sent to the college of Magdeburg, where he supported himself by praying and singing in the public streets, for which he soon became celebrated, nature having endowed him with no ordinary musical powers. He left Magdeburg, however, in about twelve months, and went to Eisenach, where, for some time, he followed the same method of obtaining a livelihood, and employed his leisure hours in playing the flute and lute; music being now, as it continued to be through life, his most favourite amusement. From Eisenach he went in 1501 to the college at Erfurt, where he applied himself diligently to the study of the best classic authors, in addition to the regular routine of dialectics and philosophy, prescribed by the rules of the University, which conferred upon him the title of Doctor of Philosophy, when he was no more than 20 years of age. It was in the library of this university that he first met with a Latin Bible, which he no sooner beheld than he was seized with an ardent desire of becoming its possessor. At the earnest solicitations of his parents he had turned his attention to the study of civil law, but from this he was diverted, by the death of his most intimate friend Alexius, who was killed by lightning one night when Martin stood beside him, in the streets of Erfurt. This circumstance produced a great change in his mind, and reflecting upon the awful event, he grew melancholy, and came to the resolution of retiring from the world, and devoting himself entirely to that God, an instance of whose inscrutable providence he had thus so strikingly witnessed. Accordingly he entered himself, much against his father's inclination, among the Augustines of Erfurt.

His life while at the convent was not such as greatly to please his fellow monks. Instead of employing himself in soliciting provisions for the general stock, his time was occupied in studying the Scriptures, which was in those days of gross darkness, considered a crime even in the ministers of religion. At length, however, he attracted the notice of the vicar, Von Staupitz, who perceiving that he was intended by nature for something higher than the dull routine of monastic duties, placed him,

in 1508, at the university of Wittemberg, where, for three years, he lectured on Theology and Philosophy, with such universal satisfaction, that he was chosen to go to Rome to defend the cause of seven convents of the Augustin order, which had quarrelled with their vicar general. Here he first beheld Leo X. surrounded by all the pomp and splendour of the papal court; a sight, which he told his friends, he would not have missed for a thousand guilders.— Having executed this mission, he straightway returned to Wittemberg, when he was created Doctor of Divinity; duke Frederic elector of Saxony defraying the expence. Real learning at this period was at its lowest and most degraded state, and the logic of Aristotle, had almost entirely excluded the more important study of the Scriptures. Luther first ventured to work a reformation here. Renouncing the vain philosophy of the schools, he diligently studied the Greek and Hebrew languages, and applied his learning to the elucidation of the books of holy writ: this he did with such wonderful success, that Melancthon observes, when speaking of his Exposition of the Epistle to the Romans, and the Psalms, that “he threw so much light upon these subjects, that it appeared to all pious persons like the breaking of a bright day, after the darkness in which learning had been so long wrapped.”

It was at this time that Leo issued his celebrated bull, authorizing the indiscriminate sale of indulgences, and commanding all true and faithful members of the church, to purchase them if they hoped to inherit eternal life. This was occasioned by the building of St. Peter's demanding more money than the Roman exchequer could well furnish.— Some idea of the extent to which this impious and blasphemous traffic was carried on, may be formed from the simple fact, that the archbishop of Mentz, alone, was obliged to borrow 30,000 florins to pay for his own share. It was in the sale of this reverend father's portion, that Tetzel obtained such infamous notoriety, by the display of his outrageous zeal. This monk had the audacity to proclaim aloud, that it was only by the purchase of these papal passports to eternity, that men could re-

ceive absolution from their past transgressions, or hope to escape the bitter torments of purgatory. Nay, to such lengths did he proceed, that he declared their efficacy to be such, that not only would they obtain pardon for the most heinous offences *already committed*, but that they could absolve their possessors from the guilt of all sins which they *might commit hereafter*. Tetzel had been employed before in the sale of indulgences, but never did he exercise his dishonest calling with such shameless effrontery as upon the present occasion; for we are informed, that "on entering a city, he caused the Papal bull to be carried before him on a cloth of velvet, embroidered with gold :—was solemnly received by the priests and magistrates, and greeted with songs and processions; and the organ pealed loudly as he was conducted into the church."

Luther, whose study of the sacred writings* had already opened his eyes to the wicked and nefarious practices of the misnamed holy see; and unfitted him to remain any longer a passive spectator of its glaring and detestable abominations, could not allow the dangerous errors inculcated by the bigoted Dominican to delude his ignorant and too credulous countrymen, without making an effort to counteract their fatal tendency. Accordingly, on All-saint's-eve, 1517, he affixed to the church door at Wittemberg ninety five Theses which he challenged any person to answer or refute. In these, though the utility of indulgences was not altogether denied, he yet went so far as to declare,

"That the works of the celebrated Huss contributed also in part to arouse the slumbering mind of our great reformer, is, we think, pretty evident from his preface to the works of that illustrious martyr. "When I studied at Erfurt," he observes, "I found in the library of the convent, a book, entitled 'The Sermons of John Huss.' I had a great curiosity to know what doctrines that arch heretic had propagated. My astonishment at the reading of them was incredible. I could not comprehend for what cause they burnt so great a man, who expounded the Scriptures with so much gravity and dexterity, &c.

among many other equally important points, "That contrition could procure pardon without indulgences, but that indulgences could do nothing without contrition." At the same time however, he wrote to the archbishop of Mentz, humbly desiring him to correct the grievances now generally complained of; for with such rapidity did the contents of his Theses spread, that in less than a fortnight they had overrun all Germany.

Tetzel, enraged at the opposition he so unexpectedly met with, stirred up the clergy against its author, published counter "Theses," and publicly burnt those of Luther in the market place. To this reply of the monk, Luther added a rejoinder, which he concluded by inviting his antagonist to a personal conference at Wittemberg, assuring him of a safe conduct from duke Frederic of Saxony. Tetzel, however, did not think proper to accept of the invitation, and the young students of the University revenged themselves upon him by committing his reply to the flames. These proceedings only tended, as might be expected, to aggravate matters, and to widen the breach which had been already made. That the party of Luther, during the warfare of words and opinions which was now carried on, was, however, gaining ground with astonishing rapidity, is sufficiently evident from the circumstance, that Leo (who at first had looked upon the struggle with comparative indifference,) now published a bull, declaring him a heretic, and commanding him to appear at Rome within sixty days. But the great danger and risk of complying with this command was too evident to allow of his willing obedience; and he wrote to the Elector, requesting him to use his influence with the Pope, to get the council before which he was cited to appear, to be held in Germany. This Frederic seconded by the urgent solicitations of the University of Wittemberg, and Leo consented that he should be tried before Cardinal Cajetan, at Augsburg, where he (Luther) accordingly arrived on the 7th of October.

The interviews which here took place were productive of no important results, —the Cardinal obstinately insisting upon his recantation, and a promise of ab-

staining from all similar errors for the time to come, and Luther as obstinately refusing to comply with these terms;—while an intimation which he fortunately received, informing him that measures had been taken to make him prisoner* and to carry him to Rome, put an end at once to all further conferences, and he quitted Augsburg abruptly, and without his enemies' knowledge.

Upon his return from Wittenberg, his royal protector was for some time in doubt as to whether to protect him or not. The better nature of Frederic, however at last prevailed, and Luther again found a secure asylum in his dominions, notwithstanding the strenuous endeavors of Cajetan to induce the elector to deliver him over to the mercy of the church. The additional power which Frederic became possessed of about this period, by the death of Maximilian, tended greatly to increase his influence with the Papal court, and he successfully employed it in obtaining for our reformer, that his cause should be examined into at home. For this purpose, Leo despatched into Germany, his nuncio, Von Miltitz, a man the natural mildness and prudence of whose disposition, seemed well calculated to repair, if any thing could repair, the mischief produced by the rash and hasty measures of his predecessor. His first step was to remove the unfavorable impressions produced by the gross conduct of Tetzel, and for this purpose he loaded him with the bitterest reproaches—attributing to him all the abuses which were the subject of complaint—and with such severity did he exercise the office of censor in the present instance, that the terrified Dominican died of grief and despair. His courteous and soothing behaviour well nigh produced a reconciliation between the church and its rebellious member. Lu-

* That this was the aim and intention of the court of Rome is quite clear, from Leo's instructions to Cajetan.—“Invite this heretic into thy presence; and as soon as thou hast him in thy power, see that he be closely guarded, until thou shalt receive instructions from us relative to his being brought before us and the apostolic chair,” &c.

ther, by his influence, even went so far as to write a humble letter to the Pope, acknowledging that he had carried his zeal and animosity too far,—and professing his readiness to submit in all things, except in the matter of recantation. But as this was a point insisted upon by the court of Rome, the prudent attempts of the nuncio proved equally abortive with those of Cajetan.

In 1519, the celebrated Leipsic disputation, on the subject of “Free Will,” the “Authority and supremacy of the Roman pontiff,” &c. took place between Luther, Eckius, and Carolstadt, as the principals, though each was supported by the talents and learning of his respective friends. This war of words and arguments, which lasted nearly four weeks, and at which, George, duke of Saxony, the duke of Pomerania, Melancthon, and other great and learned personages were present, terminated as such contests generally do, in increasing the enmity of the combatants towards each other. For Hoffman, rector of the Leipsic University, who had been appointed judge on the occasion, refused to decide either way, but left both parties to claim the victory, and the matter was referred by them to the decision of the Universities of Paris and Erfurt. The visible effect of this dispute, however, was to implant in the mind of Eckius an irreconcilable hatred to our Saxon Reformer. But on the other hand, his cause was materially benefited by it; since it proved the means of bringing over to his opinions, the illustrious Melancthon, Carolstadt, and some others, famed for their genius and learning, who hitherto had stood neuter in the struggle. About this time also, we find Luther and his friends using their utmost endeavours to enlist Erasmus beneath their banners, but this celebrated and unrivalled scholar, tho' from his letters it was evident that he looked upon their cause with a favorable eye, yet could not be induced publicly to declare himself in their favor.

While the Reformation was thus working its way into general estimation, by dint of reason and conviction alone, its enemies were employing every means within their reach to effect its extermination, by civil as well as ecclesiastical power; and the accession of

Charles the 5th in the present year, gave them some grounds to hope for success. But neither the formal condemnation of Luthers works by the universities of Louvain and Cologne, on the one hand, nor the sword of the Emperor on the other, produced the effect they had anticipated. Against the former, and those who followed in their wake, bitterly reviling the reformer, and branding his doctrines with the most odious epithets, his own pen was an equal match; and by the assistance of the superior literary genius and abilities of Melancthon, he made their malicious attacks recoil upon their own heads; while to defend him from the threatened dangers of the latter, the bravest knights of Germany offered him their services. So that when, in the following year, Leo, instigated by Von Eck (who had gone to Rome for that express purpose) and his adherents, commanded the elector "either to oblige him (Luther) to retract his errors, or to imprison him for the disposal of the Pope," Frederic, supported by the principal nobles of his dominions, disregarded the papal mandate, and determined to act in opposition thereto, and to defend to the uttermost the champion of evangelical truth.

On the 20th of June, 1520, Luther published his important work "*On the Reformation of the State of Christianity*," addressed to his imperial majesty and the Christian nobles of Germany; and such was its popularity, that by the following September, four thousand copies had been distributed among the people. About the time that this work made its appearance, Eckius, accompanied by Jerome Alexander, returned into Germany, charged with the bull of Luther's condemnation, and by which he was threatened with excommunication, and all its attendant maledictions, in case he refused within sixty days to retract forty-one propositions in his writings; and commanding the princes and counts of the empire, under pain of a similar sentence, and the forfeiture of their estates, to seize and deliver him up to Rome. But, when the reverend commissioners proceeded, in compliance with their instructions, to publish this dread anathema, it was received in many places with the utmost contempt. In Eichstadt, indeed, we are informed, that

VOL. 2—1,

2.

when "Eck endeavoured to have it printed by force, the students surrounded him, with arms in their hands, tore the papal bull to pieces, and threw it into the water;"—a striking illustration of the great effect which the writings and opinions of Luther had already produced upon the minds of his countrymen!

With the publication of this decree, of course all hope of reconciliation ended, and Luther, now seeing himself about to be forcibly expelled from the pale of the "Catholic Church," thought it best to render the threatened vengeance of its lordly head of none effect, by a voluntary renouncement of his supreme authority. This he did in the most public manner possible; for on the morning of the 10th December, 1520, a huge pile of wood having been erected without the walls of the city of Wittemberg, the obnoxious bull, and the decretals and canons of the Pope's jurisdiction, together with the works of Von Eck and Emson, were consigned to the flames, in the presence of assembled thousands, who rent the air with their vociferous exclamations. Luther flung the bull into the fire with his own hand, saying as he did so, "As thou hast troubled the saints of the Lord, so may the eternal fire trouble and consume thee." Having thus publicly seceded from, and broken off all connection with the church of Rome, by treating its sovereign mandates with the utmost contempt and derision, he had no longer any thing to apprehend from the second decree, which, on the 6th of January, 1521, was thundered against him from the Vatican, expelling him from the communion of the church, for having insulted the majesty, and disowned the supremacy of the Roman pontiff. Shortly after these transactions, however, he thought it necessary to defend his own conduct with respect to them, which he did in a work entitled, "*The causes for which the books of the Pope and his disciples have been burnt*."

All their endeavours to crush the rising fabric of the Reformation having hitherto proved unsuccessful, the Pope and his adherents, among the most active of whom was Alexander, exerted all their influence with Charles to get him to issue an edict, commanding the

works of its founder to be burnt, and his person to be seized. But Frederic the Wise, to whom the Emperor was in a great measure indebted for his crown, interposing, fortunately obtained, that nothing should be done to the prejudice of Luther, until he had had a fair hearing for his cause, and an opportunity of vindicating his conduct from the charges of which he stood accused; and for this purpose he was summoned to appear at the approaching Diet of Worms. This his enemies did all they could to prevent; fearing, and not without reason, that their cause might receive a serious shock from being thus publicly exposed to the assaults of the intrepid reformer

His friends were equally desirous of preventing his compliance with the imperial summons, though from other and widely different motives. Fortunately, however, their arguments and eloquence were alike vain. His determination was not to be shaken by a dread of possible dangers; and he declared, that "were there as many devils in Worms as there were tiles on the roofs of the houses, they should not deter him from his purpose." He accordingly entered that city on the 16th of April, accompanied by some of his most faithful disciples.—
From the Critica Biblica.

[TO BE CONTINUED.]

THE NATURE OF FAITH.

Ο ΠΙΣΤΕΥΩΝ ΒΙΣ ΤΟΥ ΥΙΟΥ, ΕΧΕΙ ΖΩΗΝ ΑΙΩΝΙΟΝ

No proposition can be clearer, from the Scriptures, than that there is a *faith* which is infallibly connected with eternal life. We meet with precepts which enjoin it in every possible form:—and we are continually presented with the assurance that the possessor of it has a title to the rewards of heaven; and with the assurance as unalterable, that the man destitute of it shall be excluded forever from his Maker's favor. He that believeth shall be saved, and he that believeth not shall be damned.

It is this glorious or disastrous result, which will attend the possession or the want of faith, that renders it a thing of such immeasurable moment. No other phenomenon of mind can ever introduce to a career of so high honour and glory as that which constitutes the first act of belief on the Son of God:—and none can ever be attended with consequences so appalling, as the delusion which attends the first act of the supposed faith of the hypocrite. The one is the beginning of life—the other is an accelerated advance in the way to a more horrid death. The Scriptures regard faith as the commencement of a series of acts, that shall lead on, with unalterable certainty, to the possession of the crown that is incorruptible.

They speak of it as the foundation of all holy acts in this life, and the infallible antecedent of the honors which God will bestow on those who are redeemed.

It is evident from the Scriptures that faith is an act of the mind extremely simple. The Saviour and his Apostles taught it to all classes of men, with scarce an attempt to explain its nature. They evidently regarded it as a thing easily understood, and as needing as little explanation, as seeing, understanding, or remembering.* They proclaimed its necessity and high reward, in the cottage as well as the palace; and with an equal absence of explanation taught its value to the fisherman, & the scribe; to the woman of Syrophenicia, to the astonished jailor of Philippi, to the haughty Pharisee; to the literary men of Mars-hill, and to the Prime Minister of Ethiopia. Wherever they found a hapless sinner, without any attempt to refute systems of human wisdom, or to bewilder the mind by philosophical subtlety, they proclaimed the unalterable necessity of belief on the Son of

* Vide Campbell's Note on John, vii. 38.

God, and its infallible connection with eternal life.

In contemplating the subject, I wish to illustrate a single point—the nature of that faith which is an evidence of Christian character. Divines have been much perplexed to give a definition of faith, that should embrace at once all its properties. The view which I wish to illustrate, will be embodied in this single position: that faith is that act of the mind in relation to a proposition, which produces the assent, feeling, or action, appropriate to the nature of the proposition—or in other words, it is to believe the truths of the Bible, in just the sense that God intended they should be believed. It cannot be denied that faith, so far as the *mental operation* is concerned, is always one single act of mind. Its nature is determined by the nature of the thing believed. So far as the mere operation of mind is concerned, the feeling or emotion in belief is the same, whether we believe a proposition in the Bible, or credit the injunction of a father or a civil ruler. The mere mental operation in believing a proposition in science and religion, must always be essentially the same. Memory, judgement, understanding, do not alter their nature as mental acts when brought to bear on the subject of religion. Their operation must always be essentially the same:—and must produce similar feelings and emotions, whatever may be the subject of enquiry. In like manner we suppose that faith whether exercised on the subjects of religion, or in relation to the things of this world, involves always essentially the same feeling. God does not, when he renews the heart, increase the intellectual capacity; impart new powers of mind, or append new and unexperienced emotions to mere mental exercises. The nature of faith, then, is to be determined, not by the mental exercise, but by the *thing believed*.† It is a belief of a thing precisely as it is. A *speculative faith*, is the belief of an intellectual proposition: a *saving faith* is the belief of propositions, involving religious feeling and action. The nature of the thing believed, not the nature of the mental

operation, determines the nature of the faith.

In illustrating its nature, I remark,

1. That there is a class of propositions, which in their belief involve the exercise of mere intellect: or that may be believed without exciting any emotion, or leading to any peculiar course of conduct. Of this nature are the propositions of science. They demand only the *assent* of the understanding, without any effort to influence the will, or actions. They are believed, simply on the ground of testimony adduced in their favor, and do not aspire to the dignity of moulding the moral features, or regulating the life. In regard to morality or religion, or the mental qualities which sweeten and adorn the intercourse of society, they exert no influence. Their effects are limited to a single object: the purpose of enforcing the assent of the understanding. The evidence which is given to the historical details pertaining to ancient or distant nations, is an act of mind of a similar nature. It is a belief of facts on the appropriate testimony; and is not necessarily connected with any new emotion, or any new course of conduct.

Now it is evident that precisely the same assent may be given to propositions pertaining to religion. The belief of the historical transactions of the Bible, as mere history, requires no renovated feeling, and involves in it no new course of conduct. The record may be believed on the same ground as the record pertaining to other events; the ground of its own authenticity. As a matter of historical detail—as a record of ancient facts, the history of the life and death of the Saviour, may be accredited on the same kind of testimony, as that of Cæsar—the deluge of Moses and Deucalion, may be believed on similar evidence; and the same act of faith may be given to the recorded events of the reign of Solomon and Alexander; and the annals of Assyria, Greece, and Palestine.

Belief of the same nature may be extended to the *doctrines* of the Bible. Intellectual propositions respecting the character of God, may be connected with a Pagan as well as a Christian mind. The intellect, accustomed to the rigid demonstration of Newton, may

† See Erskine's Essay on Faith.

turn with as much vacaney of feeling, as existed in the regions of philosophical research, to the proofs left by ancient enquiry, of the existence of a Supreme intelligence, or the higher proofs of the same proposition which are found in the pages of Revelation. That God exists; that he is eternal; that he is excellent in power; that he governs the world by an immediate agency, are propositions which may be, and have been investigated in Pagan climes, and demonstrated by minds utterly uninfluenced by the mild virtues of religion, and forever strangers to the grace of God. With the same mental exercise, the researches of ancient Theologians may be carried forward by the mind with the aid of revealed truth, into the regions untrod by ancient evidence. The same coldness and chilliness may dwell around the heart, as when the mind of atheism attempts to prove that *nature* is the great parent of all things, or that the universe has been moulded by the hand of fate, or received its existence and form by the concurrence of unconscious atoms. The same absence of feeling may attend an investigation relating to the worth of the Redeemer; and the claims of Christ may be investigated with the same want of emotion as those of Mahommed, or Confucius, or Budhu. You have the assent to the doctrines which teach that Christ died and rose: but you will find the same mind brought to bear with the same want of emotion on an investigation of Mahommed's claims: or equally willing to mould the feelings by the authority of Budhu, or Confucius. Of the same nature may be an investigation respecting man's depravity, and his future destiny. The arguments brought to bear on these subjects, are examined with the same destitution of moral influence, as those which teach the universality of the laws of gravitation, or the future probable disorganization of the material world. They are, as viewed by the speculative believer, propositions pertaining to mere intellect. They might have been taught him in the nursery, or school, in the same way as were the elements of science. He has grown up with them, yielding to them the credence, which is appropriate to the injunctions of a parent:—or which have been enforced by

the example, or sanctioned by the dying testimony of a Father. Or he may have been brought to the belief of them by the result of his own independent investigation. He may have been converted from his intellectual infidelity, by the force of resistless argument; and yielded his intellect to the power of truth on *this* subject, as by the power of argument on *another* he might have abandoned the theory of Des Cartes, to embrace the principles of Newton.

Thus, this kind of faith God has made no promise of eternal life. And it is not difficult to see the wisdom of excluding from the kingdom of heaven, the men who knew no higher faith, and who have not left the cold regions of Philosophy, for the milder climes of practical belief, and the genial influence of the sun of righteousness. The faith of Mathematical or philosophical science involves no feeling, and no awakening of the moral energies. Such also is the speculative faith of the nominal Christian. His belief of the doctrines of Christ extends no farther than his credence of the dogmas of the schools. As viewed by his mind, the propositions pertaining to religion have reference solely to the intellect. They awaken no noble feeling. They do not prompt to any new emotion in regard to God and heaven. The propositions which he believes on religion, like those which he believes on science, leave the heart untouched. He has no feeling kindred to that world which he is taught, not only to *know*, but to love, to desire, and to seek. His Maker is unloved. His sins are unmourned for. His heart beats with no exalted anticipations. He becomes a being almost fitted for the society of two different worlds. In *intellect*, fitted to hold converse with the friends of God, and to range the broad expanse of his Creator's works: in *feeling*, fitted for that other order of beings, who know nothing holy, and whose bosoms are the habitations of unmingled hate. He is equally a stranger to holy action:—the decisions of his *mind* would rank him with celestial intelligences: the state of his *feeling* and deportment, mark him as a stranger to celestial conduct, and a fit candidate for a world of high intellectual faith, and unmingled sin and wretchedness. In a sacred

Government, which apportions its rewards, to *emotions* and *conduct*, not intellectual endowment or prowess, he is a stranger to all that entitles to its honors:—and a legitimate heir to the curse of the multiplied stripes of him who knew his Lord's will, and did it not. He is a stranger to love, peace, hope, humility, repentance, practical obedience, and to their rewards.

2. There is a class of propositions whose belief is attended with feeling and emotion. They involve not merely intellectual assent to their truth, but are connected with moral feeling; and summon the entire powers of the soul to their embrace; and when believed, *as they are*, produce the peculiar feelings of the Christian. It is this, I suppose, which separates the boundaries of speculative and practical faith. Not only different states of mind attend the belief, but different propositions are believed. The one has reference only to the understanding; the other carries not only the decisions of the intellect, but the submission of the will. The one moulds the features only of the intellectual powers; the other subjects the whole soul to its influence, and leaves its impression on the understanding, the will, and the passions:—inspires the hopes, alarms the fears, awakens the anticipations, produces confidence, humility and peace, and summons the whole soul to immortal union with things celestial and divine.

Suppose in a mathematical proposition, there were carried along in the demonstration, the enforcement of some duty of self-denial, or a requisition to devote the powers to some new course of life. A man who hated that self-denial, or who had formed a plan for a different course, might perceive the force of the intellectual part of the demonstration; and submit his understanding to its influence, and if questioned would say that he believed it. It is evident, however, that he really believes only a part, and that may be a most unimportant part of the demonstration.—He has divided the theorem. He has submitted his mind to it as far as his interest or feelings would permit him: while his whole deportment would be that of a practical unbeliever; and he would not be guilty of uncharitableness,

who should charge him with the entire disbelief of the proposition. Let that demonstration be believed throughout, let it excite the appropriate feelings, and the nature of his faith would be entirely different.

Of this nature is the faith that is connected with eternal life. The doctrines of the Bible are in their own nature fitted to produce an important influence on the heart. There is proof that they were designed to exert this influence; and the whole history of redemption, as far as developed, shows that they have exerted a controlling influence over the minds of men. They were intended to meet the condition of the human heart, and to mould it into conformity to the divine image. They were designed to operate on moral, as well as intellectual beings; and to bring man into subjection to a holy law, and to the possession of feelings fitted for the intercourse of heaven. This *intention* enters into the very meaning of the doctrines of the New Testament. It would be difficult to find a single abstract proposition in the Scriptures, which does not show in its connection, that it was designed to have an important influence on the feelings; and it is easy to show that they were thus understood by the Apostles; and that this peculiar understanding of them constituted the characteristic difference between believers and infidels. Take that grand primary proposition that constitutes the *nucleus* of christianity; that Christ died for sinners, and made an atonement sufficient for the sins of men. This may be regarded as an *intellectual* proposition, and defended as such, & proved, or tortured to obtain some mitigation of its solemn import, in the same way as any other intellectual proposition. A man who knows nothing of saving faith, may so understand it, and display high intellectual prowess in defending it. He approaches it as he does a problem in science, and the proposition has the same relation to his own mind. And yet it is evident, that the New Testament writers understood this proposition in a far different sense. In their view it was connected, with all that can alarm the fears in the justice of God;—with all that can prostrate the mind with a conviction of unutterable worthlessness; with all that can kindle

the hopes in reference to the dark hour of death, and all that can shed peace into the bosom in the trials of a miserable and unfriendly world. That work was designed to leave an important impression on the human mind. In the minds of the Apostles and primitive saints, it left that impression; and it is evident, when they contemplated it, that they looked at it, not as a mere proposition to be *demonstrated* or proved, but as in its own nature, connected with the most exalted hopes, and the highest joys that can be awakened in the human mind. It is this peculiar view of these doctrines, this *appropriate* feeling in their contemplation, that constitutes the faith connected with heaven. Not merely an assent to the truth, but precisely the impression left on the mind, by the doctrines, which God designed should be left, and which the truth is in its own nature fitted to produce. All the *doctrines taught in the Bible*, are then connected with saving faith. This view of faith will explain a circumstance otherwise attended with much perplexity.—

Faith is enjoined in God;—in Christ peculiarly; in Christ, as the son of God, as a prophet, as a priest, as a king;—in his word in the attributes of God and in the realities of eternity. Now it is impossible that belief in a multiplicity of objects so vast as are connected with these, should produce one and the same feeling; or that one single exercise of mind, as of trust or confidence, should characterize the emotions of the Christian in regard to all these objects. The doctrines which teach them, may be regarded as distinct and independent propositions: and each one may be considered as designed to make an *impression*, or to be *believed* according to its own nature. These impressions, though arising from a view of far different propositions, and producing feelings of peculiar character in the heart, will yet be in symmetry—will evince that justness of proportion, which God intended in the regenerated man—will be an image of that complete exemplar of perfection, Christ Jesus. A. B.

[TO BE CONTINUED.]

PRIMITIVE MINISTERS.

We speak with rapture of the success of the Gospel in primitive times; and we refer it with propriety to the extraordinary outpouring of the Holy Spirit. But look, I beseech you, also at the Agents whom God then blessed. I speak not now of their supernatural endowments, or of the miraculous powers which sustained their pretensions and attested their mission. I speak of their high moral qualities and spiritual attainments. I refer to the devotedness by which they were distinguished; to the marked predominance of Christian principle, and their elevated superiority to all earthborn considerations. Look at them, giving up all for Christ's sake; parting with friends, and country, and possessions, and content to become exiles and anathemas for their work; setting at defiance "the world and the world's law;" laying their account with the worst it could do, and therefore prepared to endure its worst; unwearied in their exertions, patient in their tribula-

tions, persevering and ardent in all their efforts; presenting themselves continually before the world as the men of another region, who had but one subject of conversation, one spring of action and one object of pursuit;—pure in their lives—simple in their manners—artless in their representations—in short, living for Christ, and at all times ready to die for Christ. Is it wonderful that these men succeeded? Is it surprising that they should exclaim—"Now thanks be to God who always causeth us to triumph, and maketh manifest by us the savour of his name in every place?" The wonder would have been had they not succeeded. They were instruments prepared and fitted by God; they were worthy of the cause in which they were engaged; and in such hands, with the blessing of God, it was impossible that cause should not have triumphed.

In their whole conduct, they presented direct and palpable evidence to the world of the sincerity and strength of

their own belief in the heavenly system which they propagated; while in the wide difference which subsisted between that conduct and the spirit by which it was animated, and all that was current in the world, a constant subject of inquiry was suggested, and a secret conviction induced, that the cause which they espoused was more than human. Hence the constant anxiety which the Apostle of the Gentiles manifested to defend himself and his brethren, against all charges of self-interest, and covetousness, and worldly ambition. Hence, his desire to stand well with his brethren, as superior to all deceit, and hypocrisy and vain glory. And hence his appeals, how holily, unblameably, and tenderly, he behaved himself among them that believed.

So far from this being an overwrought picture of the first Agents by whom the kingdom of heaven was established, I am satisfied it comes far short of the reality. The most superficial acquaintance with the New Testament must satisfy every individual, that the characters there exhibited exceed the portrait. By such men were the humble and heavenly doctrines of Jesus taught with the greatest consistency. They embodied those doctrines in their lives. They were truly "living epistles of Christ, known and read of all men." They practised the self-denial, which they taught, and illustrated the heavenly-mindedness, which they inculcated. They were examples of the love which they preached, and patterns of the purity which they recommended. In all things they approved themselves "as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes; in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers and yet true; as unknown and yet well

known; as dying and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

If this exhibition should contrast with the Agents frequently employed in modern times in the propagation of the Gospel, whether at home or abroad, I am not concerned to apologize for the statement, but to maintain its truth. If we expect to enjoy primitive success, we must be furnished with primitive instruments. Nor ought we to despair of obtaining them. The Redeemer, who was exalted to give gifts to men, is still upon his throne, and possessed of all plenitude which ever belonged to him. We have the same principles to form them, the same great cause to animate them, and the same Holy Spirit to endow and qualify them, as well as to bless their efforts. The standard of intellectual and spiritual fitness, both for the foreign and home ministry, has been placed too low; the consequence has been, that comparatively, a small number of suitably-qualified persons have engaged in it. Men of inferior grade have thought themselves, and have been thought by others, fit for an undertaking, for which the event has shown that many of them were never designed. Thus, much distress has arisen to themselves, and much disappointment has been occasioned to others. By elevating the standard, we shall not discourage, but call forth a holy emulation. The unsuitable may be kept back, a smaller number of aspirants may appear; but the few choice spirits that may devote themselves to the work will be worth a host of feeble, contracted, and grovelling souls. The higher and the more honorable that we place the cause, the more likely are we to operate on the right sort of men to engage in it. If the arduousness and difficulties of the enterprize be great, the more careful should be the selection of instruments. Better allow a post to remain vacant, for a time, than fill it with an unqualified labourer.

Orme's Sermon in the Rel. Mag.

THE WALDENSES.

[The following sketch of the history of these harbingers of the Reformation in Europe, is translated from a Sermon by the Rev. G. D. Krummacher, Pastor of the Evangelical Reformed Church in Elberfeld. We intend to follow it with an outline of the Reformation in Switzerland.]

Hebrews, XI. 36—38. Some have suffered mocking and scourging; yea, moreover bonds and imprisonment: they were stoned, cut in pieces, pierced, slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in distress in the deserts, on the mountains, and in dens and caves of the earth.

These words are historical in their import, and refer primarily to the persecutions, which the Jewish believers endured, especially under the reign of the cruel Antiochus Epiphanes; of which an example is related in the Second Book of Maccabees, Chap. 7, which the Apostle refers to in the preceding verse: yet we may almost consider them as a prediction of events in the Waldensian Church, so appropriately does the description apply to them. To them the present discourse is especially devoted; designed as an exhortation to the voluntary contributions which his Majesty* has allowed to be taken in all the Protestant Churches in the kingdom, for the erection of a Hospital for their afflicted poor. We should imagine, every one would cheerfully contribute, not merely from general philanthropy, which rejoices to alleviate misery wherever found, but out of religious regard for this people, whom I may call, the most venerable community in Christendom. For they are, as it were, our eldest brethren, to whom we owe special regard and affection. They are like the bush, which Moses saw, that burned, but consumed not. They have been in the fires for more than a thousand years, without being consumed—they have been oppressed, but not destroyed.

*The king of Prussia.

The Name of Waldenses, their antiquity and origin, their extent, their doctrines, some testimonies respecting them, and their history and sufferings will constitute the leading topics of consideration.

With regard to their name, they are called Waldenses, from Peter Waldo, of whom more will be said hereafter. Properly however, they are called Valenses, inhabitants of the valley, from a latin word signifying valley, because they dwelt principally in the valleys of Piedmont, which they still inhabit. Piedmont lies in the north of Italy, at no great distance from Rome: and who can forbear to wonder, that the Pope, notwithstanding their near residence, has never succeeded in eradicating them, although as fully bent upon it, as Pharoah upon the destruction of the children of Israel. They are also called Lollards, from Lombardy; Pickards, from Pickardy; Albigenses, from the town of Albi, the Poor of Lyons, Geuses, and other reproachful names given them by a wicked world, which was not worthy of them; which called them heretics, and persecuted them; as if they had been venomous serpents?

How & when did they arise? This cannot be accurately determined. Reiner Saco, a Catholic writer & bitter enemy, who lived before the time of Luther, says of them; "It is the most horrible heresy, that has ever lacerated the bosom of the church; and that for three reasons: *First*, on account of its antiquity; for the time of its origin cannot be ascertained; but it extends back to the age of the Apostles: And, *Secondly*, because of their wide extent; for there is no country, where they have not followers: *Thirdly*, on account of their respectable characters; they lead blameless lives, and refrain from all vice and falsehood. In their doctrines they acknowledge the Apostolic Confession of Faith, and revere the Scriptures. But as soon as we begin to speak of the Pope, then their heresy shows itself; for they reject him, as the very Antichrist." Is not this a remarkable testimony? Thus stigmatized as heretics—and may they ever retain the stigma—were the few names, who, during

the direful declension of piety in the middle ages, had not defiled their garments, nor abandoned the profession of their faith.

As an instrument, employed by the good providence of God to preserve, and propagate apostolic truth, Claudius, who was made Bishop of Turin in 817, is especially deserving of notice. He was by birth a Spaniard, and was esteemed at the court of Louis the Mild, or Pious, where he held an ecclesiastical office, a distinguished divine. This Emperor observed with sorrow, the rapidly increasing ignorance of christianity, and the growth of image worship, which prevailed especially in Italy. Animated by the pious desire to provide for the Piedmontese Church a Bishop, who might oppose these evils with effect, he appointed Cladius to this office. This Bishop preached industriously, and a Catholic writer remarks: "It must be confessed, that he bestowed much care upon his Sermons." He also wrote commentaries on the scriptures, and led an exemplary life. We may easily imagine, and the result has proved, how much these labors contributed to the promotion of christian knowledge in his Diocese. Of his writings the world knows little or nothing, though they may still be found in manuscript in large libraries. His appropriate mode of opposing the worship of images is apparent from what he says on the adoration of the cross: "Must the cross be worshipped because Christ hung upon it, then must we also worship the manger, because he lay therein. It is enjoined upon us, not to worship the cross, but to bear it and deny ourselves!" In a word, it is certain, that he directed the minds of those, who were oppressed with a sense of sin, to Christ only; and for this purpose he combatted every thing, which tended to mislead poor souls and induce them to seek salvation in any other way; and his doctrines found access and lodgement at least in the hearts of many inhabitants of the valleys. Various writers opposed him, but he retained his office to the end of his life; partly because the power of the Pope was not then as great, as it was 200 years after, when Hildebrand, or Gregory VII. obtained the Papal dignity; and partly because he was held in high

estimation by Charlemagne and Lewis the Pious, to whom the worship of images was by no means agreeable. Cladius died, but the truth which he had preached, did not die with him. Two centuries afterwards the Roman Catholic writers complain, that the errors, as they call them, which he had propagated in the valleys of Piedmont, were still spreading and esteemed as truth. This Cladius, who lived 700 years before Luther, may be considered as the first reformer.

The seed, which he had sown, found powerful protection from the year 1170 onwards, from a man by the name of Peter Waldo, a very wealthy merchant of Lyons. He indeed knew nothing of the little flock of which we have spoken, but God found means to bring his grace near the heart of this rich worldling. The means were these: Waldo was entertaining a number of his rich and honorable friends with a splendid feast, when in the midst of their hilarity one of them fell lifeless to the floor. This circumstance made a deep and powerful impression, if not upon his friends, yet upon Waldo himself. It was not a transitory agitation of the nerves and excitement of the mind, which is often witnessed and soon vanishes like a meteor, and unhappily produces no salutary effects, but often leaves men worse than they were. Waldo cherished a deep impression of the mutability and uncertainty of all earthly things, and was thus led to serious reflection on the condition of his soul, and earnest enquiry for the means of promoting his temporal and eternal welfare. He sought the Lord and implored his grace. His anxious bosom found no relief in the ordinary religious services, which consisted principally in outward pomp, and a mass of ceremonies, the observance of which could furnish no peace to his bleeding heart, and no balsom to his wounded spirit. The Priesthood, from whom he ought to have received counsel, was of such a character, that it was difficult to determine, which was greatest, their immorality or their ignorance. In his desires for salvation, and his enquiries for the truth, the peace of his soul, and true godliness, he found no man of like mind, with whom he might confer, and to whom he could attach himself; and

those who would gladly have participated at his well furnished table, could not participate in his sentiments, or approve of the seriousness with which he recollected the alarming death, which they, agreeably aided by their business and dissipation, had so long banished from their minds. Such was the character of men in those days. Every thing tending to produce serious reflection, or to show the importance of salvation, or to remind them of the one thing needful, was disagreeable and repulsive. And is it not still so? But the literary acquisitions of the afflicted Waldo at last came to his relief. He had collected a considerable library, perhaps merely for display, or to sustain the rank of his family, as only the rich were then able to procure books on account of their high price, the art of printing being then unknown. This respectable merchant had obtained some religious works, the writings of the ancient Fathers. Among his books he found one treasure, which now become doubly dear, although he might not have esteemed it before, unless perhaps for its rarity—this was a copy of the scriptures in the latin language; for in their vernacular language no nation then possessed the Bible, and even in Latin it was then so rare, that Luther was exceedingly surprized, when for the first time he read a Bible which he found in a library chained to prevent its being stolen, to find, that it contained any thing more, than the Gospels and Epistles, which were used in the weekly service. Waldo now spent most of his time in his study, and devoted his attention principally to reading; and he meditated more on the salvation of his soul, than the management of his business. Censure him not for this. Neglect not your business; but neglect not your precious souls; and reflect, what will it profit a man, if he should gain the whole world, and lose his own soul. Your property must be left here, your souls shall live hereafter. Their welfare demands serious consideration. And surely it was no small attainment, without any of those special helps which we possess in abundance, to obtain a clear knowledge of the truth, merely from the scriptures; especially when by so doing he set himself in opposition to the whole world.

He had however at his side, the best of all interpreters, who rendered every thing intelligible, and inscribed the truths he read upon his heart—I mean the Holy Ghost, the interpreter whose aid we all require. Waldo unquestionably acted wisely, in relinquishing, for the pearl which he sought, every thing that could hinder the attainment; and if ever, certainly now, he proved himself to be a prudent merchant, estimating things according to their true value. Oh! that such merchants might abound! Delighted with the treasure, which he had found in the sacred volume, he ardently desired to communicate it to others; and for this purpose translated it in the native language of his country, and permitted many copies to be taken at his own expense. Yea, he devoted himself entirely to this work, and read the scriptures to those who would hear him in his own house, & illustrated them by the assistance he derived from the writings of the early fathers. Not satisfied with having relinquished his mercantile business, he began also to distribute his wealth liberally among the needy. This naturally brought a crowd around him; to whom he gave, not only temporal supplies as they had need, but also Bibles and exhortations. This is the first circulation of the scriptures, of which history furnishes any information. Blame him not for this. You need not imitate his example. Retain your property, and entail it upon your heirs. In so doing you will not commit sin.* Use the world, but do not abuse it; for the fashion thereof passeth away: Possess, as if ye possessed not,—weep and rejoice, as though ye wept and rejoiced not, says the Apostle;—but seek ye first the kingdom of God and his righteousness, and every thing else will be given.

*We must beg leave to express our dissent from the opinion of the respected author on this point. We believe Christians are bound to use their property, as well as their talents and influence in the service of the Lord; and they commit sin by withholding it, when in the providence of God, they are called upon to contribute for the support of the Gospel, the circulation of the scriptures, and the missionary and other benevolent and religious institutions.

We may well suppose, that Waldo's conduct excited much attention in Lyons. On the one hand, he was the favorite, not only of the poor, but of all who had any regard for truth and goodness; upon whom his doctrines produced the more powerful impression, because his entire deportment corresponded with them, and they were evidently derived from the word of God. On the other hand, the whole priesthood rose against him in violent opposition, because their character and incomes appeared to be endangered by this unwelcome brother in the ministry. The Archbishop of Lyons also interfered, and forbade his active exertions; but he replied, that he could not comply with the mandate, being bound to obey God, rather than men, while he sought nothing but the salvation of his brethren. Thus Waldo proceeded for three full years in Lyons. But when he attacked the Papacy—to which he was especially induced by the existence of two Popes at the same time, who denounced each other in a most scandalous manner,—Pope Alexander III. commanded the Archbishop to tolerate him no longer.

He then fled from Lyons; but his removal increased the number of his followers; for it gave him opportunity to propagate his sentiments generally; and they were every where well received, in Germany, as well as in Bohemia, where he died in the year 1179. His doctrines, viz. the Evangelical truth, were also extended by a peculiar circumstance, deserving of notice—the ignorant priests, themselves incompetent to preach, often requested the Waldenses to preach for them. They found their way into this neighborhood also, and the Archbishop of Mentz, caused fifty of them to be burnt alive. They were still more numerous in the bishoprick of Cologne. They were called, *Gazari*, from which is derived the word *Ketzer*, heretic. Their pure doctrines also extended into England, and were there, at a later period, maintained by Wickliffe, as in Bohemia by John Huss, until they were brought fully and triumphantly to light about three hundred years ago, by Luther, Calvin, and the other Reformers; yet they always encountered terrible persecutions.

Of these Doctrines we need only say,

that they are throughout almost the same we hold. I say, *almost*, because in part, at least on the subject of infant baptism, they differed not only from the Roman, but also from the Protestant church, holding rather the opinion of the Mennonites. They had no learned men, like the Reformers before mentioned, among them to publish their system; so that we can scarcely name one distinguished man, except Giovanni Legero, who at a later period, was pastor of the Walloon church at Leyden, and wrote their history. There is no doubt, however, that in other respects they were well instructed. There were among them, according to the testimony of a Catholic writer, farmers, who could repeat the whole book of Job; and young people who knew the whole New Testament; and some Doctors of Theology, who had argued with them, confessed to the Bishop of Cavillon, that they had learnt more of the doctrines of salvation from the answers of their children, when catechised, than during all the years they had spent at the University. Lewis XII. a good monarch, acknowledged, that they were a better people in their lives and characters, than he and his people; and one of his court preachers, who had visited them, uttered the wish, that he might be as good a Christian, as the meanest person he had met in the valley. Further it was reported to the same king, that they baptised their children according to the prescription of the early christians, but had neither images nor ceremonies.

We will add some further testimonies from Catholic writers. One of the most remarkable, exhibiting most strikingly the spirit of the times, is given by Reiner Sacco, an inquisitor,—a testimony, which does honor in a high degree to the Waldenses, and dishonors in the same degree himself and the cause he espoused. He asks, "How may a heretic be known?"—and answers, "We may know the heretics by their deportment and their language; for in their conduct they are modest and moral, and dress in a becoming manner. They require no artifice to conceal falsehood, fraud, and profaneness. They seek not wealth, but are satisfied with poverty. They are temperate in eating & drink-

ing, and frequent neither taverns, gaming houses, nor dances. When they are not engaged in labor, they either teach others, or learn themselves. They guard against all idle words, lies, and oaths, and do not even use *certainly*, or *truly*, as asseverations."

By these characteristics the deluded writer supposed a heretic might be infallibly known: but if these were heretics, who would not desire, that the world might be full of heretics? Permit me to introduce the testimony of another worthy Catholic, who lived at the time of the reformation—the distinguished and valuable historian De Thou. He says of the Waldenses, "They live in the dreary vallies of Piedmont, more in caves, than cottages. All alike poor, there are no beggars among them. Their external appearance is rather wild, as their clothing consists principally of skins, not even tanned; yet they are a very modest people. None are found among them, who cannot read, and many who are able to write; and all understand French well enough to read the scriptures and sing psalms in this language. Every boy will readily, when required, give an account of his belief. They pay their taxes faithfully. Their morals are exemplary, and their chastity is known in all the world."

The narrative of their sufferings and persecutions unfolds events, which cannot be repeated or heard without shuddering. The monastic order of Dominicans, and the Inquisition were established expressly for their extirpation. The Pope directed a crusade to be preached against them, and promised, to those who engaged in it, heaven and rich spoils. I will confine myself to one scene of 1550, described by De Thou. Oppeda, a cruel persecutor, communicated to Francis I. King of France, the vilest calumnies against the Waldenses, who then resided in Cabrienes & Merindate; pretending that they designed to overrun Marseilles with a great troop Cardinal Tournon, a relative of Oppeda, still further provoked the incensed king; and when the German protestant princes entreated him to treat them kindly, he was still more enraged and requested them not to interfere in his concerns.

The following horrible decree was enacted against them by the Parliament of Provence: The heads of families shall be burnt, their goods confiscated, and their wives, children, and all connected with them made slaves: and since Merindate has formerly been a retreat for these heretics, all the houses shall be torn down, all the caverns explored and closed, the forests cut down, the fruit-trees destroyed, and the property not again leased to relatives of the former possessors, nor to any bearing the same name." The execution of this terrible sentence was delayed a short time, while Cassanai, president of the Parliament, lived. But after this honorable minded man, who abhorred this cruel decree, had suddenly died by an incomprehensible dispensation of Providence, the sentence was rigidly executed to the full extent; and Oppeda, with unspeakable cruelty, forbid every one from affording the least assistance or comfort to the poor Waldenses in the agonies of death. In Cabrienes he put to death 800 men; and shut up the women in barns and set fire to them, so as to burn them alive; and if any attempted to escape, they were thrust back into the flames by the soldiers' spear. I must be excused from describing any more of these scenes of unspeakable tribulation. This occurred in April, 1550, and twenty-two towns and villages were annihilated. Oppeda was alarmed at his own cruelty, and sought to justify himself to the king, by accusing the Waldenses of the most enormous crimes, in which the Cardinal faithfully supported him. The king acquitted him; but soon after regretted having done so, and ordered a judicial investigation of his conduct. He was acquitted, but died soon after in a horrible manner. The miserable remnant of the Waldenses fled in every direction, but the main body of them, twenty thousand in number, still inhabit the narrow vallies of Piedmont. They wish to build a Hospital; and do ye not all say "We will cheerfully contribute." I conclude by repeating the words of the Apostle:

Some have suffered mocking and scourging; yea, moreover bonds and imprisonments; they were stoned, cut

in pieces, pierced, slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in distress in the deserts, on the mountains, and in dens and caves of the earth.

Lord, O when wilt thou restore
Zion, favored from above,
Long devoted to thy love!
Shall she not again rejoice,
When her walls in glory rise?
Yes, God will forsake no more.

RULES FOR A PROFITABLE SABBATH.

(FROM AN OLD PERIODICAL.)

In the first place. Watch and pray, as you value your souls, against a spirit of carelessness and indifference in religion. Remember that the life of a Christian is a life of self-denial. It is a race,—a pilgrimage,—a warfare! Its exercises are described by wrestling, striving, watching, and the like. And of all the drones in the world, drones in God's hive are the least, deserving the approbation of the church, and the most under the frown of heaven. The scripture probably contains no expression of displeasure more impressive, than that which is addressed to the Laodiceans, on this very subject:—So then because thou art lukewarm, and neither cold or hot,—I will spue thee out of my mouth." Yet it is astonishing how soon we may be beguiled into such a frame of mind. The commonness of religious exercises, —the attractions of the world,—and above all, the corruption of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it, than the neglecting the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

Secondly. Rise early. Your enjoyment of the Sabbath, and your attendance upon the worship of God in the morning of it, greatly depend upon this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy sluggish professor, who can satisfy himself with consuming the best part of the morning in bed, is but ill prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who

names the name of Christ, that a man who would rise for a sixpence, at almost any hour on any other day in the week, should shut his ears on the morning of a Sabbath, when God is calling to him from heaven, and be lulled by the devil to sleep.

The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct even of Satan himself, who is always on the alert, to destroy, if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavour to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation, previous to the duties of the Sabbath. Their Sabbath began at six in the evening; and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the Sabbath, which will lead to a preparation for it, as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavour to realise to yourselves the views and feelings you will then have of what you have been, and what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches and congregations, who are all their life long planting thorns in that pillow upon

which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. "Ah," says one on a death bed, "that I had been more actively engaged in the service of God!" "O," cries another, in the anguish of his soul, "that I could but live my time over again! What a different person would I be! O the sins I have committed,—the

duties I have neglected,—the Sabbaths I have murdered!" But it is in vain! He is just on the borders of eternity; and all the wealth of worlds can neither purchase him a respite from death, nor afford him an opportunity of retrieving his condition for ever! "O that they were wise, that they understood this, that they would consider their latter end."—*Religious Magazine.*

THEOLOGICAL STUDIES

In the Principality of Neufchatel, Switzerland.

The income of Preachers, in the Principality of Neufchatel, is in the general very small. No one is therefore under the temptation to seek the ministerial office, from mercenary motives, especially as a man must sometimes wait ten years, in consequence of the great number of young theologians, before he receives an appointment. Young men from pious families are almost the only persons who devote themselves to the sacred office. In order to become a candidate, *Proposant*, (as those in the first stage of preparation for the ministry are called,) a person must be at least eighteen years old—a native of the canton—and have given at least three months notice of his intention—during which inquiries are made as to his morals and piety. Should these result satisfactorily, the candidate is admitted to an examination—on the ancient languages, rhetoric, literature, philosophy, and Hebrew grammar. Rejections are by no means unfrequent, although the schools are far from being neglected. The candidate is subjected to a strict superintendence; it is expected of him to lead a quiet and retired life, and seek intercourse with the clergy. Neglect of public worship—frequent attendance on dissipating society—a want of seriousness and diligence—draw down upon him severe disapprobation. A four years course of study, and the performance of various exercises are required before ordination. Public lectures are not delivered, but the deficiency is supplied by private study, and the instrua-

tion of able clergymen. The text-book for theology is commonly Osterwald's Compend. for Church History Mosheim. Turretin, Werenfels, Vernet, Beausobre, Sally, Abbaddie, Pictet, &c with the more important of the Fathers, are recommended to be studied in private. The classis (as the Synod of the clergy is called) has, since a few years, appointed a committee of its members, to superintend the studies of its candidates, which consists of a President, two Assistants, and a Secretary, and assembles every fourteen days for a session of at least three hours. All the candidates of the canton must attend these meetings, some important work (for example Calvin's Institutes) is regularly gone through, and each brings his remarks on the part previously studied at home. The exegesis of the New Testament is also attended to, or the time is occupied in exercises of a homiletical or doctrinal character. Every year, in April, every candidate has an examination to sustain, in the presence of the assembled clergy: should it not be sustained, his ordination is deferred another year. During the four years, ten sermons are preached, which must meet the approbation of the above named committee; these sermons are not delivered in the church, but in the chapel of the hospital. Those who have completed the four years course, stood the four examinations, and delivered ten satisfactory sermons, should the Synod have no objection to make on other grounds, are admitted to a final trial,

which consists in two trial sermons and four examinations, at intervals of fourteen days, on the various branches of theology and philosophy. To every sermon three days are allowed. If the candidate pass this trial, he is ordained, after prayer has been offered for him in all the churches in the canton, which is done on the Sabbath preceding his ordination. After the ordination, which is private, the individual ordained bears the title, *Ministre du St. Evangile*, and is authorized and bound as an *Apostle* to preach in every church in the land wherever it may be necessary. An *Apostle* receives 12 Louisd'or, (less than 48 dollars,) as a yearly salary. The successive steps of subsequent advancement, are assistant preacher, (suffra-

gant,) then *Diaconus*, & finally preacher or pastor. Only the last are members of the consistorium (*la Compagnie*), the two Deacons have together only one voice. The *classis* meet the first Wednesday of every month.

The departure from the pure evangelical doctrines, has never been general in Nenschatel—fidelity to the confession of the church has been preserved—and rationalism would have been abhorred as heresy, had it attempted to force its way into the canton; although, true vital piety has suffered from the prevalent spirit of the times, it has never been extinct, and of late indications of the most favourable character have appeared.—*From the Kirchen Zeitung.*

SCRIPTURE ILLUSTRATION.

Gen. 3. 15. I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel

"These three things, I think, would be naturally inferred from the sentence pronounced upon the serpent—that God was displeased at their tempter & meant him not to enjoy his victory—that the punishment inflicted on him must be so far a restoration granted to themselves—and that it was the kind design of God that the human nature which the serpent had afflicted, and against which he had gained a temporary and perhaps long continued advantage, should in the end have the honour and the satisfaction of winning the victory and trampling on the foe.—The mingled light and shade of prophetic visions are here conspicuous—the prediction was a light, its influence would be cheering, it would guide those who gave heed to it in the way of hope and of life. But it was a light shining in a dark place; it did not clear up all the gloom: it did not reveal all the prospect of the future; much uncertainty still remained; and the light which glimmered before them would

shew them sorrow and suffering, as well as hope and immortality; the seed of the woman, though victorious, was destined to suffer from the malice of the serpent; the poison was to rankle in his flesh before the fangs of the dragon could be broken; and bitter enmity between the race of woman and the seed of the deceiver was the portion, meanwhile, of suffering man, as well as of the degraded reptile. Enough was revealed of good, to encourage hope, and to be a foundation for religion—but not enough to abolish sorrow, the fruit of sin, nor to open the future fully to mortal man, which God alone can perfectly foresee. Had there been no hope, there could have been no religion—for a religion without hope would be frenzy and despair. Had there been an entire revelation of the future, dependance and faith, and the discharge of present duty and humility which becomes a sinner, might have lost their prime excitement. Thus, Divine Wisdom and Divine Mercy, stand revealed together in the first oracle of Hebrew prophecies, as a specimen of the whole."—*Rev. J. B. Jefferson.*

A HEBREW MELODY.

I

The hunted hart on Judah's arid hills,
With burning thirst pants for refresh-
ing rills:

So pants my soul with deep solicitude
To see my God, and visit his abode.

Deep sorrows fill my soul; my flowing
tears

Are daily my repast; unceasing fears
With thrilling horrors freeze my heart's
warm blood,

While foes insulting ask me, "Where's
thy God?"

Trembling and overwhelmed, my strug-
gling soul

With strong desires would all her bur-
dens roll

On that Almighty arm, whose power
can save

From sorrows, enemies, and from the
grave.

Yet pensive memory turns to former
days,

When joyful numbers thronged the
house of praise;

When Zions glory all our senses
charm'd,

And Zions festivals our bosoms warm'd.

Then why, my soul, why now these
gloomy fears?

Why this inquietude, these sighs, these
tears?

Hope thou in God: his praise shall fill
thy tongue;

And his salvation animate thy song.

II.

My heart is sad; mine eyes are dim
with tears;

My soul, with anguish pierced, & press-
ed with fears,

Stretches her fluttering wing towards
thine abode,

And seeks her wonted rest in thee, my
God!

Thy goodness still my sinking mind em-
ploys,

Though wandering far from all my
dearest joys;

Sweet are these thoughts, while billows
round me roll,

And waves of trouble burst upon my
soul.

Thy loving kindness still shall cheer my
days;

Shall cheer my darkest nights with
songs of praise.

My prayers shall still before thy throne
be spread—

Like dew on Hermon thy rich bless-
ing shed.

Hast thou, O God, no ear for my com-
plaint?

Shall men insult and mock without re-
straint?

Keen as a sword, reproaches thrill my
blood,

While foes blaspheming ask me,
"Where's thy God?"

Yet why, my soul, O why these gloomy
fears?

Why this inquietude, these sighs, these
tears?

Hope thou in God: his praise shall fill
thy tongue,

And his salvation animate thy song.

III.

Judge me, O God, & vindicate my cause;
Let not my foes still trample on thy
laws:

I sink beneath oppressions ruthless hand,
While tyrants occupy my throne & land.

God of my strength, O deign to hear
my prayer!

Hast thou not made my former days thy
care?

Then why, why now cast off my hoary
age,

A prey to violence and lawless rage?

Shed light and truth upon my dubious
way,

And lead me through the desert, lest I
stray;

Oh, guide my footsteps to thy holy hill,
And all thy gracious promises fulfil.

Then will I bow before thy mercy-seat,
And lay my humble offerings at thy feet:

My covenant God, once more in joyful
lays,

My grateful harp shall warble to thy
praise!

Then why, my soul, why now these
gloomy fears?

Why this inquietude, these sighs, these
tears?

Hope thou in God: his praise shall fill
thy tongue,

And his salvation animate thy song.

D. Y.—

(From the Remember Me.)

Missionary Society of the German Reformed Church.

[The following minutes ought to have appeared with the Report in our last number, but were not received in time.]

Minutes of the Sessions of the Board of Missions.

The Board of Missions convened on Monday evening, Sept. 29, at Mifflinsburg, Pa.

Resolved, that a Committee be appointed to draught the Annual Report of the Society. The Committee are Rev. Professor Mayer, M. Bruner, and Jacob Beecher.

Adjourned to meet to-morrow evening.

The Board of Missions convened immediately after divine service on Tuesday evening, Sep. 30. The Presd't. opened the meeting with Prayer—Martin Bruner, was appointed Secretary pro tem. The Committee appointed to draught the Annual report, reported that they were not prepared to submit it to the Board.

Resolved, that a Committee be appointed to make arrangements for the Anniversary to be held to-morrow evening. The Committee are Rev. Messrs. Reily, Albert Helfenstein, Jun. Henry Kroh.—Adjourned to meet on Wednesday evening.

The American Missionary Society of the German Reformed Church, convened on the third day of the Sessions of Synod, at half past six, P. M. The Rev. Samuel Helfenstein, one of the Vice Presidents, took the chair, and opened the meeting with an address to the throne of grace.

The Rev. M. Bruner, read the 10th Chapter of Romans, the Rev. J. R. Reily, read the Constitution, and the Rev. Professor Mayer, the Annual Report of the Board of Missions.

On motion of the Rev. Lebrecht L. Hinsch, seconded by the Rev. Henry Kroh

Resolved, that the Annual Report be adopted and printed in the German and English languages.

On motion of the Rev. Dr. Cuyler, seconded by the Rev. Daniel Young,

Resolved, that it be recommended to the different congregations belonging to our Church, to make renewed exertions for the establishment of an additional number of Auxiliaries.

In support of the above resolutions, the Rev. Messrs. Hinsch and Kroh, addressed the Society in the German, and the Rev. Messrs. Cuyler and Young, in the English language.

On motion of the Rev. J. R. Reiley, Resolved, that the Annual Report of the Board of Missions, be presented to the Synod for their acceptance, with a view of having it entered on the Minutes of Synod.

The Society then proceeded to the election of officers for the ensuing year.

President.

Hon. Abraham Shriver, Frederick, Md.

Vice-Presidents.

Rev. L. L. Hinsch, Gettysburg, Pa.
Rev. L. Mayer, Carlisle, Rev. Samuel Helfenstein, Philadelphia.

Recording Secretary.

Rev. Martin Bruner, Hagerstown, Md.

Corresponding Secretary.

Rev. John H. Smaltz, Germantown, Pa.

Treasurer.

Rev. Jonathan Helfenstein, Frederick, Md.

Managers.

Rev. Messrs. T. L. Hoffeditz, J. R. Reiley, Jacob Beecher, Wm. Hendel, D. D. Albert Helfenstein, Sen. Albert Helfenstein, Jr. Samuel Gutelius, John S. Ebaugh, Samuel Helfenstein, Jr. John J. Ungerer, D. Bossler, Henry Kroh, J. H. Fries, Henry B. Shaffner, H. Voigt, Frederick Rahausen, S. K. Denius, and Messrs Joseph Hammond, John Schley, George Baer, Martin Reikenbaugh, George Small, John C. Bucher, — Balch.

The Board of Missions convened immediately in pursuance of their appointment. The President of the Board, the Rev. S. Helfenstein, Sen. opened the meeting with prayer. The officers of the Board, were then chosen for the ensuing year.

President.

Rev. Samuel Helfenstein, Sen.

Vice-Presidents.

Rev. William Hendel, D. D. L. L. Hinsch, and Mr. George Small.

Recording Secretary.

Rev. Martin Bruner.

Resolved, that the Rev. Albert Helfenstein, Jr. be appointed to preach a Missionary Sermon in the English language, at the next annual meeting, and the Rev. M. Bruner, be his alternate—and that the Rev. J. H. Fries, preach a Missionary Sermon in the German language, and the Rev. Frederick Rabauter, be his alternate.

Resolved, that one Executive committee of nine be appointed, instead of three, as heretofore. The Committee are, Hon. A. Shriver, Messrs. Baer, Balch, Hammond, and Rev. Messrs. J. Helfenstein, Samuel Helfenstein, Jr. M. Bruner, J. Beecher, and D. Bossler.

Adjourned to meet after the morning session of the Synod.

Oct. 2, 1 o'clock.—A letter from the President of the Society, respecting the Magazine, was laid before the Board: and on motion, Resolved, that it be referred to the editor of the Magazine.

On motion of Professor Mayer, Resolved, that a Committee be appointed to prepare instructions for the Executive Committee.—Rev. Professor Mayer, A. Helfenstein, Jr. & Jacob Beecher, form the Committee.

Professor Mayer, having tendered his resignation as editor of the Magazine, it was Resolved, that the President of the Board, Rev. Mr. Reilly, and Professor Mayer, be a Committee to obtain an editor within a reasonable time.

On motion of Professor Mayer, Resolved, that Judge Hendel, be authorized to settle the accounts of the editor and the printer, and draw from the Treasury of the Board of Missions such sums as may be due.

Adjourned to meet this evening after divine service.

The Board of Missions met according to adjournment after service.

Resolved, that the thanks of this Board be given to the editor of the Magazine for his services.

Resolved, that this Board earnestly request the agents already appointed for the Magazine, or such as may be appointed, to exert themselves in collecting the money for the Magazine, and

transmit the same to the Treasurer, and to procure additional subscribers.

Resolved, that the Committee appointed to procure an Editor, be authorized to appoint an Agent to obtain subscribers to the Magazine and allow him a reasonable compensation for his services.

Resolved, that the sum of \$80 be loaned to Mr. Crawford, on condition that he repay the same in a reasonable time.*

Professor Mayer stated to the Board, that he had subscribed for two periodical papers published in Europe—The Evangelische Kirchen-Zeitung, of Berlin, and the Archives du Christianisme, of Paris. Resolved, that the Board authorize the payment of the expense of procuring them.

Resolved, that an editor be appointed to publish a German religious periodical containing one and a half sheets in octavo form, but not stitched or covered.

Resolved, that the Committee appointed to procure an English Editor, be authorized to procure an Editor for the German Periodical.

Resolved, that if the funds of the Missionary Society will allow, a suitable compensation be made to the editor for the publication of the Magazine.

The Committee appointed to prepare instructions to the Executive Committee of the Board, brought in the following report, which was adopted:

The Committee appointed by the Board of Missions to prepare instructions to the Executive Committee of the Board, respecting the mode in which this Board think it expedient that the business of Missions shall be conducted, and the manner in which the authority given to them is to be exercised, report the following general principles

Six members shall be a quorum, and authorized to do business.

The powers which the Committee shall exercise are those which are given to the Missionary Society, & the Board

*In explanation of this resolution, it may be proper to remark that Mr. C. had received a call from a Church in North Carolina, and was favored with this loan to enable him to reach his place of destination, the Society not being in immediate want of the funds.

of Managers in the 2d and 6th Article of the Constitution.

In the exercise of these powers, the Committee shall not employ Missionaries to itinerate, except for the purpose of exploring Missionary grounds. The Committee shall endeavour to locate ministers in feeble congregations and settlements where new congregations may be formed, and shall grant to them such sums, as in their opinion may be necessary in addition to the sum raised by the congregations or the people whom it is designed to organize into congregations, for their reasonable support; provided the amount raised by the people, among whom a Missionary is to be located, be such as the Committee deem reasonable.

The sum allowed to any Missionary located as above, shall be reduced from year to year in the same proportion, in which the ability of the people to support their pastor shall increase, until the allowance can be wholly discontinued.

The allowances to a Missionary, shall in no case exceed \$150 a year.

M BRUNER, Rec. Sec.

Theological Seminary.

FOR THE MAGAZINE.

Mr. Editor,

I have great pleasure in communicating the subjoined extract of a letter from a valued friend who has always taken a deep concern in objects of benevolence, and has been particularly attentive to the interests of our own church.

It appears from this letter that the congregations in Shepherdstown, Martinsburg and Smithfield in Virginia, which are now under the pastoral care of the Rev. Jacob Beecher, have furnished ten subscriptions to the scheme for raising ten thousand dollars for the Theological Seminary, and that several more are expected; while at the same time they surrender their pastor, during the winter, to enable him to prosecute an agency for the Seminary, to which he has been appointed.

These congregations are among the smallest in our connexion. They had been a long time without a pastor when Mr. Beecher was invited to settle among them. They seemed to be on the

verge of dissolution, and one of them, the congregation at Martinsburg, was already in a great measure scattered.— Their pastor had not yet begun his stated ministry among them, when an alarming disease compelled him, during the winter of 1826-7, to retire to the milder climate of the South, and to leave them, in all that time, without a spiritual guide. They submitted in silence to what appeared to be the dispensation of God, and had the satisfaction to receive him again, much improved in health, in the spring of 1827. Under his ministry the liberal spirit, which had always characterized them, soon began to resume its wonted activity. Looking beyond themselves and their own little circle, they took a generous concern in the prosperity of the church of which they constitute a part; and societies were formed and contributions furnished in aid of our Theological Seminary. It was by two members of one of these little flocks that the scheme for endowing a professorship in the Seminary was devised. It is by members of these congregations that one tenth part of the sum proposed to be raised has been subscribed. It is by these congregations that the resolution is formed to divest themselves, during another winter, of the service of their pastor, for the common good. They have deserved well of the German Reformed Church and of the religious public; they will receive the thanks of every real friend of the Redeemer's cause; and, what is more, they will have the approbation of God.

These congregations do not amount to the one hundredth part of the Reformed church. How forcibly does their example illustrate the ability of the church to place its Seminary upon the most respectable footing? I am persuaded that it would not be easy to find three united congregations whose means are much inferior to theirs; but, on the contrary, the instances are numerous where the means possessed are much more ample. If our church can be aroused and persuaded to exert its strength, we shall be able, instead of one, to endow at least two professorships, and to make ample provision for every object which its respectability and welfare require.

It is gratifying to observe that there

is an evident increase of intelligence, seriousness and activity in our church, and that there is a growing spirit of brotherly love among its ministers. I think I can discern in these favorable appearances the good hand of God and the blessed effects of his grace. Let the friends of our cause continue their exertions, and let us both labor and pray for its success. If God be with us, and I cannot but hope that he is, it must eventually succeed; and the happiest consequences will result from it, not to the present generation only, but to many thousands yet unborn. M.

Extract of a letter dated Martinsburg, December 5, 1828.

Very dear Sir,

Although it is but a short time since I wrote to you, I feel inclined to do so again at this time from the consideration that as Mr. Beecher is about to visit Philadelphia in the prosecution of his agency, he may not find it convenient to write to you immediately.

I can assure you that the congregations give up Mr Beecher to this work with fear and trembling,* and yet in the strong confidence that, if his great Master, the head of the church, has aught beside for him to do, he will be graciously preserved; if not, he will have done much in his cause if he accomplish this. It is not wrong, however, to pray that his health may be very precious in the sight of God.

I have great pleasure in telling you that your old pastoral charge, the congregations of Shepherstown, Martinsburg and Smithfield have furnished ten subscriptions of \$100 each, including that of Mr. Myers and my own, and that we have an expectation of several more. These subscriptions have not been obtained by begging, but are the free-will offerings of an enlightened zeal for the glory of God, as connected with the spiritual interests of 100,000 souls, now in connexion with our church, and of ten times that number in succeeding ages of its existence. I think the scheme must succeed. Let our wealthy congregations do as much in proportion as has been done with us,

* Mr. B's health is infirm and danger is therefore apprehended from the impetuosity of this season of the year.

and a hundred thousand dollars will be secured. ****

CONTRIBUTIONS

To the Theological Seminary.

By the Rev. George Leidy, Taneytown, Md. collected by him and transmitted by the Rev. Mr. Hassinger, Newville, Pa. \$7 18½
By a young gentleman at Milton, Pa. transmitted by Mr. John Bodine, 2
By Rev. David Bossler, Emmitsburg, Md. collected on subscription in his neighborhood, 200 00
The Rev. Albert Helfenstein, Harrisburg, collected on subscription & paid some months since, 65 00
By Rev. Daniel Hertz, a collection in his congregation, 14 62
From West Pennsylvania Classis, by Rev. Mr. Kammerer, 10 00
From Rev. J. R. Reily, 19 36
From H. I. F. Voight, 5 00
From Rev. Daniel Weiser, 15 00
From Rev. H. B. Schaffner, 16 00

(The six last contributions were handed in during the meeting of synod, but were not reported to the Editor in time for the last number of the Magazine.)

THE SCHEME

For endowing a Professorship.

The undersigned binds himself, his heirs, executors, or administrators, to pay towards the endowment of a professorship in the Theological Seminary of the German Reformed Church, at present located in Carlisle, Pa. One Hundred Dollars, in four equal Annual Instalments of Twenty-five dollars each, with legal interest from the first day of April 1829; On the condition that One Hundred persons will, in like manner, on or before the 1st day of April next, bind themselves to pay at least an equal sum for the same purpose

JACOB MYERS.

Aug. 2, 1828.

The subscribers to this obligation whose names have been already announced, are

Mr. Barnard C. Wolff, Martinsburg, Va.

Mr. Barnard Wolff, Chambersburg, Pa.

Mr. William Heyser, do.

Rev. Henry Kroh, Lebanon, Pa.

Rev. Albert Helfenstein, Jun. Harrisburg,

Rev. L. Mayer, Carlisle.
 Rev. Daniel Weiser, Selinsgrove.
 Rev. J. R. Reily, York.
 John Schley, Esq. Frederick, Md.
 Rev. William Hendel, D. D. Womelsdorf, Pa.

To these we are authorized to add
 Rev. Samuel Helfenstein, Sen. Philad.
 Mr. Michael Hensell, near Shepherds-
 town, Va.
 Mr. George Reynolds, do.
 Mr. Jacob Heilman, do.
 Mr. Jacob Staley, do.
 Mr. Anthony Rosenberger, near Smith-
 field, Va.
 Mr. Frederick Rosenberger, do.
 Mr. John Mayer, do.
 George Wolff, Esq. Martinsburg, Va.
 Mr. John Myers, Sen. Berkeley co. Va.
 Mr. Henry Myers, do.
 Rev. John Rudy, Germantown, Colum-
 bia co. N. Y.

[*Extract from Mr. Rudy's letter.* "You are hereby authorized to add my name as one of the contributors for raising \$10,000 for the professorship in our Seminary, on the conditions laid down by Mr. Jacob Myers. May the Lord incline the hearts of those who are more able to give than myself to do the same, and with his blessing our church and our seminary will stand firm, that the gates of hell shall not be able to prevail against them."]

American Education Society.

Most of our readers are aware, that the Rev. Mr. Hamilton, travelled extensively through this state during the last summer and autumn, as an agent of the Presbyterian branch of the Am. Education Society. From his Report we select the following extracts.

"Gettysburg was next visited, and a sermon delivered in the Presbyterian Church, Aug. 7. Next day the ladies resolved, that they would endeavor to raise \$75 per annum, for seven years, and the gentlemen passed a similar Resolution. In this place is a Theological Seminary of the Lutheran Church. With Professor Schmucker, of that Institution, the Agent had an interesting interview; and in the name of the Education Society, assurances were given to the Faculty of the Seminary, that if

ten young men of the proper character could be found, means should be furnished for educating them.

At Carlisle, the German Reformed Church, have a Theological Seminary, and to Professor Mayer, of that Institution, a similar pledge was given in relation to the German Reformed Church. Sabbath, Aug 10, the Agent preached in Carlisle, to the Presbyterian Congregation, under the care of the Rev. Geo. Duffield, and also to the German Reformed Church, under the care of the Rev. John S. Ebaugh. Mr. Ebaugh's congregation manifested great cordiality of feeling towards the Society, but nothing effectual was done.* The ladies of Mr. Duffield's congregation, who were already supporting one young man, agreed to raise \$150 per annum, for seven years, to enable our Society to educate two more, and \$97 were at once subscribed towards it. The gentlemen of this congregation subscribed \$45, and agreed to endeavor to raise at least \$75. In Carlisle the agent received from a lady a donation of \$5, *the widow's mite*. The Agent has since been informed, that the ladies of Carlisle have already redeemed their pledge by the sale of fancy articles, the product of their own industry.

"Monday, Sept 29, the Agent reached Mifflinsburg, or Youngmans-town, where the German Reformed synod were in Session. At their request he explained the plans of the Society, and in the evening preached before the Synod—the Rev. Dr. Cuyler, who had been previously appointed to preach, kindly resigning the pulpit for that purpose. Much cordiality was manifested by the members of the Synod."

We are anxious to direct the attention of the Ministers and members of our Church to this subject. The Seminary at present has but four students; and here are means provided, independent of all that is done, and may be done in our own church, for the support of ten young men of piety and talents. And are there no such youth in the church?

*It is due to this congregation to state, that they are considerably embarrassed still on account of their Church, recently erected; and that they also contemplate building a parsonage soon.

We cannot believe it. We have heard of some, and there must be others, whose hearts the spirit of the Lord has touched, and prepared by the communication of his gifts and graces for this high and holy work. In the modesty of retiring piety they languish in obscurity, and know no means by which they can obtain the requisite literary and theological qualifications. We have no doubt that attention and enquiry would soon bring forward a sufficient number of young men to give a new aspect to the Seminary, & infuse new courage & zeal into the bosoms of its friends. And let it be understood, that this provision is not limited to theological studies strictly, but is extended by the Society to a full course of classical studies in Academies and Colleges. Thus the means are provided to furnish many able ministers of the New Testament, and qualify them to appear as workmen that need not be ashamed, competent to preach with intelligence and ability the unsearchable riches of Christ.

*Letter from the Rev. D. Wil-
lers.*

[TRANSLATED FROM THE GERMAN.]

{ Fayette, Seneca Co.
} N. Y. Sept. 9, 1828.

*To the Board of Missions of the German
Reformed Church.*

Rev. Brethren.—Upon your Annual Meeting for the management of the interests of the kingdom of Jesus, I invoke the blessing of the great head of the Church, and supplicate the efficient influence of the Holy Spirit.

The assistance of the most high God is indispensable to enable us to cultivate the portion of his vineyard, committed to our care; for besides the churches already known to us as vacant, there are others desiring to be supplied with teachers. In the western part of the state of New York, a new light appears to be rising for our church. Here are a number of destitute churches in which the glad tidings of the Gospel are not proclaimed. As it must be important to the Board of Missions to be made acquainted with them, I take the liberty to offer a brief report of their condition.

The most important of these vacant churches, is that of Dansville, in Livingston county, 60 miles south-west of my residence. In this church I have preached one year and six months. It is regularly organized, and has begun to erect a house for worship, which can be finished in a short time. The members of this church are very numerous, and many of them manifest ardent zeal for the interests of religion and the ministrations of the Gospel. A part of the youth in this church, after due religious instruction, have been admitted to the communion, but the majority of them have grown up without the knowledge of Jesus, and without christian piety. Very few of the young people have yet connected themselves with the Presbyterian church, but if they remain much longer without a preacher, there is reason to apprehend that many will unite with that church. The members of that Society cherish a cordial affection for our church, and they have a preacher, who has the welfare of immortal souls deeply at heart, and who can here labor with a rich blessing, relying on the love and confidence of his church.

The church of Hanneyhay is about 30 miles distant from Dansville. It has for several years desired to be supplied with a preacher of our body. There was here a large number of members of our church, but the lambs were not led into the pastures of the Gospel, and the flock has consequently gone astray. The youth have little inclination for piety, and a part of the older people have grown cold and indifferent to the interests of religion. There is danger that the Methodist church will be enlarged by our members, if they are not soon supplied with a preacher.

The church of Groveland, also lies in the neighborhood of Dansville. Of its religious character I have no knowledge. From information on which reliance can be placed, I learn it is but feeble, having been collected and formed but a few years. These three churches—Dansville, Hanneyhay, and Groveland—are able to afford a preacher an ample support. The German language is predominant among them. Many of the children have been educated in English, and hence it would be necessary, that a preacher for this place

should have at least some knowledge of the English language. A minister of ordinary talent and attainments might be very useful among these churches, if he is not a member of any *secret society*; for he could not fail to incur reproach, and produce distraction and dissatisfaction, if he should be a free-mason; and this applies to the whole western district of the state of New York, where the churches and Freemasonry have separated from each other, so that in most churches a man who adheres to the Freemasons can no longer be a member of the church.

The Flintcreek church is situated about thirty-seven miles east of Dansville. The members in that place are few in number, and much scattered. They are at present under the care of a Lutheran minister, because none of our connection could be obtained.

The church of Lockport is 25 miles from the village of Buffalo. It is only three or four years since the Germans began to settle in this neighborhood. The land is very fertile, and this induces many farmers to resort thither, where the soil repays them for their industry. The neighborhood is principally composed of settlers from Pennsylvania, and many members of my churches have also located themselves there. The church members are very numerous, and if the emigration to this place should proceed, as it has done, this will become in a few years one of the largest German churches in this state. There is reason to expect this, for there is still much land to be improved, and it can be obtained at a low price. The church is at present supplied by Mr. Meyerhofer, but the members earnestly desire, (according to credible information,) to be furnished with a preacher, who is a member of our Synod.

About the Eleven Mile Bridge 11 miles from Buffalo many Germans are scattered, a part of which belong to our church. At Blockport, between Lockport and Buffalo, about 80 Swiss families, most of them members of our church, have settled during this summer; and between 100 and 150 Swiss families have formed a settlement in the Michigan Territory. Also in Rochester, the most considerable place of

trade in the western part of New-York, there are many German families. It is to be expected, that the fertile lands in the western part of the State, purchased of the Indians, will be settled more and more every year by Germans; and thus the prospects of our church in this region are constantly becoming more favorable.

The foregoing Report of the vacant churches in this region I felt myself bound in duty to make. The money inclosed, (\$10) was collected in my churches for the Missionary Society, to aid in spreading the Gospel among our destitute brethren.

With high regard,

DIEDRICH WILLERS.

BIBLE SOCIETY OF PHILADELPHIA.

The Managers of the Bible Society of Philadelphia, solicit permission to submit the subsequent facts and circumstances, to which they entreat your serious and benevolent attention.

On the 17th of September, 1827, the Society formed a resolution, with a cheerful reliance on Divine assistance, to furnish every family in the State of Pennsylvania, that might not be already supplied, with a copy of the Old and New Testament. They were fully convinced of the laboriousness of such a service; yet calculating on the blessings which might thence result to the Commonwealth, and especially on the value of that spiritual instruction which the sacred volume affords; encouraged too by the example of many of their fellow Christians, who have engaged in a similar work, and by a variety of Providential interpositions on their behalf, in the supply of funds, when other vigorous efforts have been made, they entered on the duty, and to a very considerable extent have discharged it.

Apprehensive that the returns from the several counties might not equal the expenditure, on the 21st of January last, they adopted the following

RESOLVE.

"That the several Churches in the City and County of Philadelphia, be respectfully requested to have a collection made annually, for three years at such a time as to the proper authorities may be most expedient in each year, to aid

the funds of the *Bible Society of Philadelphia*; in supplying every destitute family in the State of Pennsylvania, with a Bible."

Owing to the much lamented sickness and death of their late excellent Secretary *Silas E. Weir*, Esq. and indulging the hope that more ample funds might be obtained from the counties, the resolution was not immediately circulated. At their late meeting, October 20, it was substantially resumed.

Of the pressure under which the Society is at present laboring, you will form an idea from the annexed statement.

For Bibles already appropriated to the Counties, amounting to 24,914, there have been expended	\$14,960 13
Remittances from the Counties have amounted to	3,717 55
The additional debts incurred, for the liquidating of which it is requisite that provision be made as early as practicable, equal	9,407 92

The Society cannot yield to the idea, that large as the sum required may seem, it offers to Christian Churches in the vicinity of their location, and to a generous public, any consideration really formidable. The demand has been created under a devout veneration for the authority which has said

'The silver is mine, and the gold is mine.'

Aggregates from individual contribution have often been obtained, where the design, as to its moral influence would admit of no comparison with the present. Services performed for the honor of God, will never lose their reward. If the pleasure of doing good is to be appreciated by the importance of that good, in which way can a servant of Christ be better occupied than by sending to the destitute the bread of life, and the water of life?—How divine, how enviable that calm which softens the dissolving hour of one who possesses an humble consciousness that, after the example of a holy prophet, he has "served his generation." The Society are indeed urgent in their request; but they believe their importunity will be found acceptable to every pious and benevolent bosom, that from the pulpit, or

otherwise shall receive the requisite information. They anticipate results of the most favorable description. The society would address each Church in the words of Shecaniah to Ezra;—"Arise, for the matter belongeth unto thee; we also will be with thee, be of good courage and do it."

Signed by request of the Managers,
WM. WHITE, *President*.

Philadelphia, }
1st Nov. 1828. } *Philadelphian*.

"CHRISTIAN SPECTATOR."

We have already stated that this valuable publication is hereafter to be published quarterly instead of monthly, and to become a Theological, rather than a Miscellaneous Journal. This change is "adopted from various considerations, arising chiefly out of the present state of the periodical press. At the time of the establishment of the *Christian Spectator*, there was no Theological Magazine in our country." Now there are many. *N. York Observer*.

"It is to be considered too, that Literature has its Quarterlies, and Science its massive Journals; while we have no corresponding work devoted to Theology. Yet in no department of periodical literature is an able and prominent Journal so imperiously demanded."

The leading feature of the work, under its new constitution, "will be doctrinal discussion,—the inculcation of a sound theology, as it regards the friends no less than the enemies of truth,—the edification of believers as well as the convincing of errorists and gainsayers. And while Theology, both as a science and as a profession, will be made more prominent than it has heretofore been, other objects, scarcely less important, will not be overlooked. The promotion of a healthful tone of literature; the interests of education and morals; the discussion of plans and measures; and in a word, whatever subject may have a bearing on the moral welfare of the community will claim the attention of the *Christian Spectator*."

The matter of the work will be exclusively original. The numbers will be published on the 1st of March, June, September and December—each containing 168 pages.

Price \$3—payable 1st of March.

MAGAZINE

OF

THE GERMAN REFORMED CHURCH.

FEBRUARY 1829.

MEMOIR OF MARTIN LUTHER.

(CONCLUDED.)

The council of the empire commanded him to appear before them on the following day. On the afternoon of the 17th, therefore, attended by an innumerable multitude of persons of all ranks and professions of life, he proceeded to the assembly, and was ushered into the presence of the Emperor & the Electors. The customary preliminaries having been gone through, he was asked by Von Eck if he acknowledged the books then laid before him to be his composition? To this he gave an affirmative reply. The commissioner next enquired if he was prepared to recant the opinions which they contained? Upon this question he requested time to deliberate, and was allowed till the morrow to do so; at which time, when he re-appeared in the assembly, he entered first into an eloquent defence of the doctrines and opinions which he was charged with promulgating; and concluded by a positive refusal to alter them, unless he should be first "convinced and convicted by the testimony of the Scriptures, and the dictates of right reason," that they were erroneous. Nor were the threats or the entreaties of his adversaries able to overcome this noble determination. His truly heroic and undaunted conduct can never be too much admired, nor too strongly praised. Nor can we help wondering at thus beholding a single and almost unprotected individual, braving the united power of popes, princes, and emperors, leagued for his destruction: men before whom all Europe at that very time trembled with fear, or stood still with astonishment! But his trust was in the Lord,—in the justness of his cause,—in the integrity of his motives;

VOL. 2—2. 5.

and the hand of Jehovah brought him triumphantly through the danger, decked with a wreath which grows fairer and brighter as time rolls on, scathing the trophy of the conqueror, and searing the laurel of the bard.

When his defence was concluded, he retired from the presence of Charles & their "Electoral Highnesses," before whom he did not again appear, but departed to his lodgings unmolested. During his future stay at Worms, his residence was perpetually thronged by his old friends and supporters, or by those whom his courageous defence of the truth had more recently won over to his cause. Among these were the Landgrave of Hesse, the Duke of Brunswick, the Count of Heuneberg, &c. He continued in that famous city until the 26th of April, upon which day he took his departure in order to return to Wittemberg; not, however, without his privilege of doing so being first opposed by several members of the diet; Joachim, of Brandenburg, and some others even went so far as to endeavour to persuade Charles to disregard the safe conduct which he had granted the reformer in the first instance; but the spirited opposition of the Duke of Saxony decided the affair, in a manner more conformable to the laws of justice and "the ancient German honour." On his return he was accompanied as far as Frieberg, by the imperial herald, and from thence he was permitted to proceed alone. But, having passed Eisenach, and travelling on the road between that place and Altenstein, he was seized by four knights in disguise, who, placing him on horseback, carried him with the utmost se-

crecy and dispatch to the castle of Wartburg, where he arrived on the 3rd or 4th of May. His friend and patron the Elector, who had seen the storm which was gathering against him, had adopted this stratagem in order to lodge him in a place of security, where he would be safe from its dire effects, and escape unscathed by the thunders of the Vatican and the imperial courts. And that the reformer himself was privy to this well planned and well executed scheme, is pretty evident from the concurrent testimony of historians. At all events, his own conduct coincided exactly with the views of his capturers, and was well calculated to further their designs. So faithfully was the secret of his confinement kept by those with whom it was entrusted, that for some time it was unknown to many, even of his most intimate friends; while a rumour which was spread abroad of his having been imprisoned and murdered by the emissaries of Leo, was generally credited, and caused his adversaries to be suspected of having employed unfair means against him. The severe condemnatory edict published by Charles V. and the diet, on the 8th of May, gave a colour to such a suspicion. In this edict, Luther and his adherents were declared obstinate heretics, and placed under the double bann; and his works were strictly prohibited throughout the empire; while those who ventured to receive or entertain him were subjected to a like condemnation with himself. But, as we have seen above, by the prudence and foresight of Frederic, this mighty engine of papal and political power missed its meditated vengeance, and wasted its energies in air; and a decree, pregnant with the most direful consequences to the cause of the reformation, was rendered a dead letter.

The time during which the subject of our memoir was a prisoner in the castle of Wartburg, was neither wasted away in listlessness, nor squandered in frivolity. Far otherwise: for we find him diligently pursuing his studies; and it was here that he was enabled to complete, or nearly so, one of his noblest undertakings,—namely, a translation of the New Testament into German; besides several other works, which, in the

then state of theological learning, were of scarcely less importance, since they tended greatly to accelerate the progress of truth, by removing from the minds of men the dark and sombre mists of superstition. To effect these glorious purposes, his confinement was rendered as light and easy as possible; and, having suffered his beard to grow long, the better to disguise himself, he often strolled along the terraces, or rambled unnoticed into the neighbourhood, and was not unfrequently seen partaking of the exhilarating pleasures of the chase, booted and spurred like the sturdiest yeoman of his day. And his fondness for these exercises it was that obtained for him the name of *Le Chevalier George*.

But confinement, even under the most favorable circumstances, is irksome and disagreeable; and Luther, after having resided at Wartburg about ten months, in March, 1522, without either the consent or knowledge of the Elector, (to whom, however, he wrote, apologizing for the step which he was about to take) quitted his retreat—his *Patmos*, as he named it—and repaired once more to Wittenberg, where his presence was much needed to appease the tumults and commotions which had been excited by the intemperate zeal of his adherents, and co-labourers Carolstadt and Munster; who, during his absence, had declared open war, not only against the images of the saints, but also against the rites and ceremonies, as well as the faith and doctrines of the Romish Church. When, by his prudent measures, order and tranquility had been again restored, he applied himself with double diligence to his translation of the Holy Scriptures; and in consequence thereof, his New Testament was this year sent forth from the twilight gloom of the student's closet, to the broad daylight of the world; rooting up in its progress the errors of popery, and in their stead sowing the seeds of eternal truth.

It was not enough for him to be assailed by all the learning, the prejudice, and the sophistry, of the hireling scribblers of the continent, who sprung up in "numbers numberless" in defence of the holy see; for we find even royalty itself condescending to enter the lists against

him:* but, having fearlessly flung down the gauntlet of controversy, it became him not to fear the possessor of a diadem, more than the wearer of a cowl; and he rushed to the encounter boldly and unshrinkingly. The issue of this intellectual joust is well known; since, however much the literary prowess of "the defender of the faith" was lauded in his own day and nation, posterity has awarded the meed of victory to his antagonist.

"Seldom, indeed, the power of logic reigns

With much sufficiency in royal brains."

About this period also, our sturdy champion composed his "Human Learning," a work aimed, as most of his works were, at the errors and vices of the papacy; and his translation of the Bible, to the correction and revision of which Melancthon and other eminent scholars contributed, was sent to the press. Each book was printed slowly and separately, so that several years elapsed before the whole was completed; but, when completed, it conferred upon its author's name a glorious reputation; and still exists, despite the efforts of imperial Rome,† and even of time itself, a splendid and enduring monument of his genius & his learning.

Adrian VI. (who succeeded Leo in January, 1522,) though he had the honesty to confess that the church stood in great need of reformation, yet could not be brought to adopt any of the measures already proposed for effecting that desirable purpose; and he began his pontificate by sending as his legate to the Diet of Nuremberg, Francis Cheregato, whom he commanded to insist upon the immediate and vigorous execution of the edict which had been published against the reformer and his adherents by the diet of Worms. This measure was opposed by the princes of

the empire, who refused to comply with the haughty demands of the legate, and desired instead, that a general council should be summoned, for the purpose of examining into the affair, and "of bringing about an universal reformation in the church."

After a reign of not quite two years, Adrian died, and was succeeded by Clement VII., who, following the example of his predecessor, despatched his holy ambassador to Nuremberg, in 1524; but, notwithstanding his threats and menaces of ghostly vengeance to the German princes for having so long delayed the execution of the edict of Worms, Campegius was unable, even though supported in his demands by the Emperor, to effect the object of his mission. The states of the empire clamoured again for a general council, in order to enquire into and reform the vices and corruptions which had crept into the church; and they came to the resolution of referring over all the principal matters under dispute to the diet which was shortly to assemble at Spire, of which resolution Charles V. wrote to express his most decided disapprobation. Luther, meanwhile, took care to encourage his friends, by his writings and personal example, to continue steadfast in the truth. His cause, indeed, now stood in great need both of precept and example; the faggots of the Inquisition having already been kindled, in a vain endeavour to check its triumphant career. In 1523, two monks of the order of St. Augustine were publicly burnt at Brussels, for having declared themselves favourable to the reformed opinions; and the founder of Lutheranism celebrated the martyrdom of his disciples in a fine hymn which he composed shortly after the event.

The celebrated Erasmus having, at the earnest solicitations of the Pope and his friends, written a work on the subject of "Free-will," with a design of supporting the tottering power of Rome, Luther wrote such an answer to it as proved highly displeasing to that elegant scholar, who was not in the habit of receiving such uncourteous treatment from any of his opponents. Besides the answer to Erasmus, a work, dedicated to the Duke of Saxony, and entitled,

* Henry VIII. of England—who received from his zeal in this controversy the title of "Defender of the Faith." Ed.

† Ferdinand, archduke of Austria, published a severe edict for its suppression; and forbade any subject of his Imperial Majesty to read it, or any other of Luther's books. Some other princes followed his example, but their counsel came to nought.

Upon Temporal Authority, and how far we are bound to obey the same, was published by our reformer about this time; as also another, expressly levelled at the princes and bishops, who had lately entered into a league against the Reformation and its supporters. These, and the numerous other publications which he had sent, and still continued to send forth to the world, produced upon the minds of his countrymen that impression which they were intended to do, and which he had all along foreseen and predicted. So powerful, indeed, were their effects, that convents and cloisters were forsaken by their inhabitants, some of whom became zealous and faithful preachers of the new doctrines. Among other instances of this bursting of the monastic trammels, we may mention that of nine females of illustrious birth, who had taken the veil, but contrived to escape from the convent of Nimpfchen and reached Wittemberg, where they placed themselves under the protection of him who had taught them to disregard the vows which they had made. Though placed in a delicate situation by this unlooked-for circumstance, the reformer withheld not his protection, and even went so far as to apply to the Elector in their behalf. One of these nuns, a young woman remarkable for the beauty of her person and the graces of her mind, was, on the 13th of June, 1525, married to her protector, who was wont to say of her, "that though she was not without faults, she had less than other women." Catherine Von Bore, indeed, proved a faithful and affectionate wife. This marriage of Luther, however, caused a loud outcry to be raised against him by the papists generally; and many of his most intimate friends regretted that such a step had not been deferred, until the commotions which agitated their infant church had passed away, or at least greatly subsided. At first, even he himself appeared somewhat ashamed of what he had done; but this was only for a very short time, and, conscious of the purity of his own motives, he soon ceased to pay any regard to the censures and comments of others upon his conduct. There is every reason to believe, that through life he never once

had reason to regret the union which he then formed.

While the war of the peasants demonstrates the unsettled state of the German empire, and serves to illustrate "the fatal effects of oppression on the one hand, and enthusiasm on the other;" the schism which now occurred in the very bosom of the rising church of protestantism, presents us with a striking instance of the fallibility of human reason, and of the tenacity with which even the best constituted minds often cling to notions which have been imbibed in early life, however much at variance with the tenor of the sentiments approved of and adopted by a judgment more matured. The reader will perceive, that we here allude to the contests between Zuingli and Luther, respecting the nature and properties of the Eucharist. The former held that the bread and wine were merely symbolical, and as such were to be received: while, strange to say! the latter defended the doctrine of the *real presence*, which he attempted to explain in a manner but little to his credit, considering that he had renounced "all the damnable doctrines of the Pope," and, of course, transubstantiation among the rest.†

Frederick the Wise, elector of Saxony, died in 1525; and his brother John no sooner assumed that title, than he publicly declared himself in favour of the Reformation, and employed Luther and Melancthon to draw up a body of laws for the government of the church, which in 1527, was promulgated throughout his dominions. But although his praiseworthy example was pretty generally followed by the princes and states of Germany, the union which was there-

†This controversy was the cause of the separation of the Swiss church from that of Saxony. The former adopting the opinions of Zuingli, while the latter adhered to those of Luther. In the year 1529, Philip, Landgrave of Hesse, endeavoured to reconcile them; and, for that purpose, invited the principal divines of both parties to a conference at Marburg; but as neither would abandon their opinions, the attempt of course proved abortive.

by produced lasted but for a very short time. The materials of which it was composed were of too heterogeneous a nature to allow of a firm compact, and the spark of civil discord soon flamed out anew. Fortunately for the reformers, the unsettled state of Europe prevented their enemies from taking advantage of their disunion. And hence, though Charles V. made a show of compelling the German princes to execute the edict of Worms, yet the first diet of Spires ended in a manner highly favourable to their religious freedom, and which, indeed, they failed not successfully to improve during the quiet which they enjoyed in consequence of the quarrel that broke out between the Emperor and the Pope, in which the former went so far as to abolish the papal authority in his Spanish dominions, and even to carry on a successful war against the supreme head of the church:—thus adding another to the many instances already on record, of the spiritual tiara of St. Peter's being as subject to the misfortunes of life, as the temporal crowns of less aspiring monarchies!

The second diet of Spires proved unfavourable to the Lutheran cause. The act of the former diet, which allowed of every prince's exercising what form of religion he pleased within his own territories, was annulled. Against this decision some of the principal supporters of the Reformation entered a solemn protest, and appealed to the Emperor and a future general council. To this circumstance it is that we are indebted for the origin of the term *Protestant*.

Prior to the diet of Augsburg, Charles V., whose schemes of ambition permitted him to turn his attention for a short time to the ecclesiastical concerns of the empire, endeavoured to persuade Clement VII. to consent to the summoning of a general council; but the pontiff, instead of complying, upbraided him with his ill-judged clemency, in having suffered the enemies of Rome so long to triumph with impunity. The Emperor, in his turn, became as obstinate as the Pope, and refused to condemn unheard even those whom the spiritual authorities had already pronounced to be heretics and schismatics, and assigned over to eternal perdition.

Hitherto no clear and distinct statement of the doctrines and tenets of the reformers had been given to the world, and it was therefore impossible for the Emperor to comprehend the precise nature of the differences which existed between them and the mother church, or to come to any satisfactory conclusion thereupon. The Elector of Saxony, therefore, seized the favourable opportunity which now presented itself, in the mutual animosity which existed between Charles and the sovereign pontiff, to supply this desideratum; and he accordingly commanded the Reformer, and other eminent divines, to draw up a full and explicit account of the doctrines and opinions which they proposed, and which would show, at the same time, wherein they differed from the Romish faith. Luther obeyed, and produced "*The Articles of Torgau*," so named from their having been presented to the Elector at that place. These articles, (seventeen in number) which contained a full declaration of the sentiments of the party whence they emanated, were afterwards, on the earnest solicitations of the Protestant princes assembled at Augsburg, enlarged, augmented, and, as far as style and diction was concerned, materially improved by the eloquent pen of Melancthon, who thus had the honour of perfecting the celebrated *Confession of Augsburg*; which, on the 25th of June, 1530, was read by Christian Bayer before the Emperor and the assembled princes, and did more for the spread and permanent establishment of the Reformation than any other human production, which, down to that time, had appeared.† Copies of it were afterwards delivered to Charles, having been first signed by John, Elector of Saxony,

†A reply was composed to this famous *Confession*, by Faber, Eckius, and Cockæus, to which Charles demanded the Protestants to assent. This, however, they refused to do, as it was neither satisfactory nor conclusive; and the pen of Melancthon was again employed to answer and refute it, in which, as was to be expected, he fully succeeded; and in 1531, the "*Defence of the Confession of Augsburg*" was given to the world.

George, Marquis of Brandenburg, and some others of the princes of Germany; who thus openly declared their belief in the doctrines which it contained. Luther, being under the ban of the empire, did not make his appearance at the diet, but from Coburg, where he resided for the purpose, he directed all the operations of his friends.

Several consultations were now held between the divines of both parties, to endeavour to effect a reconciliation; but the breach was too wide ever to allow of its being closed again; and Luther's obstinacy and stubbornness in refusing to give up, or even to modify any of the contested points, brought every effort to nought. Aggravated by these untoward proceedings, Clement exerted himself with the members of the diet to obtain a decree against the authors and supporters of the Reformation, and succeeded. Additional severities were added to the diet of Worms, and the princes, states, and cities were commanded "to return to their duty, and their allegiance to Rome, on pain of incurring the indignation and vengeance of the Emperor, as the patron and protector of the church." No sooner was this decree published, than the Protestant princes and their friends assembled at Smalcald, for the avowed purpose of entering into a mutually defensive league, for the preservation of their civil and religious liberties from the dangers with which they were threatened; and several foreign princes, states, and republics were invited to join this confederacy. The formidable appearance of this union, the threatened invasion of the Turks, and other causes, which at this juncture seemed greatly to endanger the peace of Europe, made Charles heartily desirous of peace; and after many negotiations, this was happily concluded in 1532. By this treaty of pacification, the obnoxious edict of Worms and Nuremberg were annulled, and the Protestants allowed the free exercise of their religion. Thus, after many a long and arduous struggle, the finishing stroke was put to the labours of the reformers.

Notwithstanding Clement VII. was perpetually urged and solicited to con-

vene a general council, he always contrived upon some frivolous pretext or other to put off the evil day, until death, in the year 1534, summoned him to appear before the judgment-seat of Him "who searcheth the hearts, and trieth the reins of the children of men." His successor, Paul III., made a show of complying with the earnest wishes of the Emperor, and of Europe at large. He even promised to bring about the desired reformation in the doctrine and discipline of the church; and a council for this express purpose was summoned to meet at Mantua, on the 23d of May, 1537. But Luther and his friends penetrating into the designs of the pontiff, objected to the place of assembly, and ridiculed the idea of the papal court ever submitting to a voluntary reformation. Under this impression, the advocates and defenders of Protestantism met at Smalcald, where their objections to the proposed council were formally stated. At this meeting it was, that the new summary of Luther's doctrines and opinions, entitled "*The articles of Smalcald*," was drawn up; in the composition of which, Melancthon, who is known to have been present, doubtless assisted.

The project of a Mantuan council having been defeated, Paul proposed to convene one at Trent; but, as the objections to the former were equally applicable to the latter, the Protestants again entered their veto against the measure; and, by so doing, incurred the high displeasure of the Emperor. But we must leave these national contentions, in order to return to our reformer, whose public life was now drawing to its close. The conference of Smalcald appears to have been the last political scene in which he was personally engaged. After that event, his attention was wholly taken up in managing the affairs of his own church; adding where he thought additions were necessary,—correcting what stood in need of correction,—and consolidating the whole system so firmly together, as to render it capable, not only of withstanding the assaults of its enemies, but of gradually extending itself under different modifications over a considerable portion of

the civilized world: and the works which he left behind him still exist, and will forever serve to demonstrate how indefatigable was his industry during the latter years of his life.

On the 17th Jan. 1546, he preached his last sermon at Wittemberg, after which he set off for his native country, Mansfield, in order to arrange some differences which had arisen with respect to its boundaries, and of which he had been requested to become the arbitrator. In most of the places through which he passed, he proclaimed the glad tidings of salvation; not through the purchase of papal indulgences, or the masses and mummeries of monkish superstition, but through the merit of that blood which was shed upon Calvary, and which alone is able to wash away the sins of mankind. But, while thus discharging the important duties of his high and holy calling, he was removed by death from this scene of trials and persecutions, to the kingdom of his heavenly Father, "where the wicked cease from troubling, and the weary are at rest." This event occurred on the 18th of February, 1546, at the very place where he first inhaled the breath of life, viz: Eisleben, in Saxony. His remains were conveyed to Wittemberg, where they were interred with great pomp and splendour, and where Melancthon, his fellow labourer in the glorious cause of eternal truth, pronounced his funeral oration.

Among all the great and illustrious names which adorn the "annals of the human race," there is not one who has so richly deserved the praises which it

has received; or whose character has been so foully calumniated *without a cause*, as Martin Luther. To a mind of the most noble and disinterested stamp, was added a judgment and force of penetration superior to the mass of mankind, by which he was enabled to steer the frail vessel of mortality in safety, through perils and persecutions almost insurmountable, and to anchor at last in the calm haven of eternal peace. The natural obstinacy and stubbornness of his disposition, which was so strikingly displayed in the whole tenor of his eventful life, and which might have proved fatal to any other cause than that in which he was engaged, calls for our admiration, since it preserved him from ever being led astray by the wiles and stratagems, of his cunning and treacherous adversaries. That there were some things in his creed and conduct, which the superior learning and intelligence of our own day would censure and condemn, is not to be wondered at; the wonder should be rather, that a single individual, and he, too, nurtured in the very bosom of those institutions which he was destined to overthrow, was enabled to accomplish so much in an age when "darkness covered the land, and gross darkness the people."[†]

D.
Critica Biblica.

†For the materials of the above memoir, we are indebted to Mosheim's Ecclesiastical History.—Chalmers' General Biographical Dictionary, vol. xx.—*Biographie Universelle Ancienne et Moderne*, tom. xxv.—the Retrospective Review, vol. x. &c. &c.

THE OBJECTS OF FAITH.

Ο πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον

"Faith respects God as its object." Abraham believed God. He that cometh to him, says the apostle, must believe that he is. The jailor rejoiced, believing in God with all his house. He that believeth on him that sent me, said the Saviour, hath everlasting life.

This belief in the existence of God, is fitted to produce some of the most ex-

alted feelings of the human mind. It is the belief in his existence and moral attributes which produces the boldness, with which a mortal mind dare approach him. He that cometh unto him must believe that he is, and that he is the rewarder of all them that diligently seek him. It is faith in his Omnipotence, that alarms the soul, and produ-

ces reverence and awe. Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee, O thou King of nations? for to thee doth it appertain.—It is a belief of his justice, that awakens the fears of the Christian, and directs his path to heaven. Fear not them, said the Saviour, who can kill the body, and after that have no more that they can do; but fear him who hath power to destroy both soul and body in hell, yea, I say unto you fear him. It was faith in his presence, that awed the feelings of the humbled Job. I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes. So Isaiah, amidst the Seraphims, and the sound of the moving posts of the temple and enveloped by the Symbol of the divine presence, cried, Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. So Abraham with strong confidence committed himself to the guidance of God, not knowing whither he went. So David threw himself into his arms, and trusted to his protection. I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me. I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust:—his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flyeth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth by noon-day. He shall give his Angels charge over thee to keep thee in all thy ways. So faith in his Omnipresence:—the Omnipresence of a Being whose paths dropped fatness, and whose tender mercies were over all his works, excited the feelings of lofty gratitude. Whither shall I go from thy Spirit? Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the Sea, even there shall thy hand lead me, and thy right hand shall hold me. How precious also are thy thoughts unto me O

God! how great is the sum of them. If I should count them, they are more in number than the sand, I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

Faith peculiarly respects the Lord Jesus Christ, and is the belief in the declarations respecting his person, character, and work, which is fitted to produce corresponding emotions. He that believeth on the Son hath everlasting life. If ye believe not, said the Saviour, to the Jews, that I am he, ye shall die in your sins. He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. No man can read the New Testament without being satisfied, that faith in Christ is regarded as one prominent distinction of the friends of God;—as indispensable to Salvation; and as exerting a most important influence on the feelings and character.

This faith respects him as Divine, and there exists strong confidence in his Omnipotence, and in the success of his enterprise. A lost sinner needs the agency of the Almighty in his redemption; and no man on that ocean of billows, and over that perdition of fiery tempests, where the convicted sinner stands, can repose himself upon an arm less mighty than that of the Omnipotent. The Salvation of his soul is an object of too much value; the woe from which he is redeemed is too deep, and too horrible, and his eternal interests are too immeasurable to be committed to any power less than that which dwells in the arm of the Almighty. The Sinner grasps the Saviour, who was in the beginning with God, and who is yet God over all blessed forever; him, who was the God of the admiring Thomas, and of the dying Proto Martyr (Stephen) as his refuge and strength; his Saviour from Sin, and his defender amidst the foes which beset his march to immortality. It is the grasp of a man in the embrace of death; borne down by the consciousness of guilt, and the anticipations of woe—the effort of an expiring creature throwing himself into the arms of his Creator, now his Redeemer and benefactor. He has seized upon his Omnipotence:—he cleaves to him as the

last firm stay of his soul; he embarks his anticipated wealth in heaven upon this ocean of power, and launches into the deep of the Divine perfections, resolved, amidst tempests and billows, to adhere to the Son of God; and to identify his destiny with his. There is something in the proposition, that Christ is Divine, as it comes to the heart of a convicted sinner more than meets the eye. It is a proposition full of meaning that reaches the heart. He has left the regions of intellect and entered the precincts of feeling. Every thing respecting this Saviour, comes not as an abstract truth, but as a truth which has a most intimate relation to the feelings of his own bosom. It is like the reasonings of a man on philanthropy. In cool contemplation, aloof from the din of business, and the sight of woe, the philosopher may delineate the features of the philanthropist, and eulogize his goodness: but it is only the man in the dungeon, wan and emaciated, with his pallet of straw, and his stick notched with the record of the long past years,* as he sees the light burst in from his opened doors, and the form of his deliverer approach, that can tell the feelings which belong to a rescue. So the names Redeemer, Deliverer, Almighty Saviour, come to the lost sinner, with a meaning which can only be learned by rescue from that land of darkness, and death, that place of chill gloom and horror through which lies the path-way to eternal pain.

This faith respects him as a teacher. He, says Jesus, that hath my words and keepeth them, he it is that loveth me. Faith in him as a Prophet, produces a child-like simplicity, and docility. Except ye be converted and become as little children, ye cannot enter the kingdom of heaven. Christ is regarded by the believer as the Instructor, not merely of other men, but of himself. His teachings are deemed suitable, not merely to the condition of the ignorant and wretched of other climes, but they are regarded as having a peculiar fitness for his own guidance. Ignorant of his true character; unconscious of the true extent of his crime against God, seeing only the borders of the

gloom around him and before him, and the distant forked lightning playing amid the obscurity, and ignorant of the path to the egress from this darkness to the light of heaven, he submits himself to the guidance of Christ; he subjects himself to his law; and looks to him for his counsel. Through a world of darkness; a land of infidelity and delusion, he expects to be guided by the omniscient leader; he expects to find in him an Illuminator at the mouth of the grave to point through its dark horrors, and beyond the expiring moment a kind friend to teach his emancipated spirit the path by worlds and systems—through the unmeasured space up to the abodes of perfect knowledge, and the bright visions of immortal glory.

This faith respects Christ as a Priest. He is justified by faith in his blood. He has peace with God through the Lord Jesus Christ, through whom he has received the atonement. He regards the scene on Calvary with a feeling that absorbs all other feeling. It is not a cold abstraction. It is not an isolated uninteresting fact in history. It contains *all* that is attractive, when he surveys the long catalogue of dying men. That death he singles out from all the millions who have died, and those groans alone reach his ear of all the shrieks of the dying: that hill alone meets the eye amid earth's mountains; and that shock which rent the temple's veil, and raised the slumbering saints, alone echoes in his ears, and fastens his eye upon the scene. Conflicting armies are forgotten; the groans of the battle field die away upon the breeze unnoticed; but Calvary and the Saviour attract the eye, and fill the soul with concentrated and awful emotion. It is the proof of earth's guilt; and the foundation of earth's hopes. It is the Great High Priest of this world, finishing the work of atonement; invading the empire of death; lifting the curse from the earth, and exposing its extended moral surface, to the beams of celestial day. It is the consummation of a work, that shall be told & sung in heaven; that identifies two distant worlds; & re-links man to his God. It is the Saviour:—a name dear to every redeemed, emancipated spirit,—reaping for himself high honors, and opening a path from this to

* Sterne's Sentimental Journey.
vol. 2—2.

a higher world. In that Priest of his profession the christian trusts. He is the atoning sacrifice through whom he approaches to the Father. His blood cleanseth from all sin: and still in heaven the High Priest, who has gone before us, he sprinkles over the mercy-seat with his own blood, and pleads the wants of the world for which he spilt his life's blood; and of the people who have been redeemed, and who struggle with calamity, and sigh and groan over their pollution as they advance to the celestial rest. He throws himself upon the arms of this Saviour with unqualified confidence in his ability; and with an entire willingness to be saved by his blood, and to attain eternal life, unhonored himself, ascribing all the glory to the Son of God. His faith in his blood, sheds peace into his bosom. He feels that the claim of God's law against himself is cancelled. The chaos of his mind has settled down into a new creation; and an invigorated impulse is given to his powers, now redeemed, and consecrated to him, who loved him, and gave himself for him.

His faith respects Christ as his King. He has committed to him the control of his spirit, and the direction of his destiny. In his character he has unqualified confidence. Amid all his enemies he feels safe in his protection. It is not a mere intellectual proposition; it is a sentiment which strengthens every fibre of his soul, and quickens all his efforts, that he shall be brought off conqueror, and more than conqueror thro' him that loved him. Through every trial and conflict, through all his perplexities and temptations, he can look to him who has the control of principalities and powers and spiritual wickedness: who is exalted above every name that is named not only in this world, but in that which is to come: who is made head over all things to his church, and who must reign till he has put the last enemy under his feet. Poor, helpless, wretched, he may still make his way through his pollutions and enemies, and claim kindred with him who commands the armies of the skies, and say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day. And as he

lingers upon the shores of mortality, and casts his eye into the dark expanse which stretches before him, he may look back upon his warfare under the banners of the Captain of Salvation; I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness.

Faith grasps the great things of another world, and grasps them as its own. It is the substance of things hoped for, the evidence of things not seen. Its eye follows out the landmarks, which lead into eternity. It looks upon the garland of glory as its own. The descriptions of the heavenly world, are regarded, not as the record of distant climes in which the soul feels no interest, but they are records which reach a wandering, distant son, pertaining to his country and his home. The faith in heaven finds an avenue to his heart: it inspires his hope: sustains him in his trials: it causes light to gather on the distant firmament: and, like the star which guided the Eastern Magi, conducts his steps to the dwelling of his Saviour and his God.

No man exhibits movements of mind of a higher order, than the man who walks by faith. His soul is accustomed to the contemplation of the great scenes of eternity. His views have reference to the noblest objects in the universe. His feelings rest upon his Maker and his Redeemer; and his thoughts range through the regions of celestial light and glory. All the great things, which attract the eyes of the heavenly inhabitants, are objects of his delightful contemplation. The great events which pertain to the past history of the universe, the stupendous glories which at present fill the skies, the immense concerns which are yet to be developed in the unmeasured years of eternity, the character of the Infinite God, and the loveliness of the Infinite Saviour, are the objects of his contemplations, and the sources of his joys. Earth with its honors and its crimes lies beneath him. His views aspire to higher glories, and range a world where the honors of earth grow dim and fade in distance, and whose soil has never been polluted by the touch of crime or death.

To that order of things the christian

feels his soul unalterably united. He regards God as his benignant Father, Christ as his Saviour, Intercessor, & Advocate, the Holy Spirit as his Comforter, the Society of Heaven as his future Companionship, and Heaven itself as his Home. He credits his Maker when he tells him that he is a sinner. He confides in him when he points to Calvary, and assures him that a Redeemer groaned and bled. He believes him when he tells him that he must die, that his body shall rise purified from the corruptions of earth and the tomb; that his spirit, cleansed from the last stain of pollution by the blood of Immanuel, united to its old companion, shall go to reap the harvest and gather

the flowers that bloom on the fields of immortality.

He feels that he is a citizen of another world; that he lives upon its borders; and that this is not his home. He is linked by an unalterable destiny with its inhabitants; and holds communion with him who is its sovereign. He anticipates its honors, and already enjoys a foretaste of its pleasures. Soon the last hold which binds him to earth shall be broken. The things which are now the objects of faith shall become objects of distinct vision; he shall open his eyes upon the glories he had anticipated, and repose forever in his appropriate home, the bosom of his Father and his God.

A. B.

EXCUSES FOR NOT PARTAKING OF THE LORD'S SUPPER.

"Many and various are the excuses made for not partaking of the holy Sacrament. We shall notice only those which most commonly prevail. And here let me say, Mark the several excuses as we name them, and see which of them is your own.

"*Much business and occupation in the world*, is a plea with many persons for their neglect of the Lord's Supper. But is this excuse allowable? May a man innocently give 'all diligence'—to provide for the temporal wants of himself and family rather than—to make his calling and election sure? Is it impossible to be at the same time 'diligent in business, fervent in spirit, serving the Lord?' Will it profit you to 'gain the whole world at the sacrifice of your soul, and your soul's salvation?' May you take this plea with you to the judgment seat of Christ? Would it aught avail you there? No: and better had a man forego a part, at least, of his worldly care and toil, rather than not do what Jesus Christ commands him.

"*We do not feel that perfect charity towards all which we ought to feel*, is another excuse with some. You should muse then on the love of Jesus till the fire of charity be kindled in your bosoms, and every root of bitterness be consumed within you. What! shall

we be forgiven our ten thousand talents, and yet refuse to forgive a fellow debtor ten? 'Why do ye not rather take wrong?' 'He,' who loved us while we were yet his enemies, 'was oppressed, and he was afflicted, yet he opened not his mouth' to say he felt no charity towards us. He prayed for his murderers. Restrain then and lament that vile propensity of our sinful nature to retain implacably a sense of wrong. Look to the cross: think who hung thereon: feel but your obligation to a Saviour, and refuse to be in perfect charity with all men *if you can*.

"Another excuse is. *We are unworthy to come to the Communion*. If your acceptance there depended on *your* worthiness, this excuse might with some propriety be pleaded. But it *does not*. 'We do not presume to come to our Redeemer's Table trusting in our *own* righteousness.' The more deeply and sensibly we are acquainted with the deep depravity of our heart and our consequent unworthiness, the more fit are we for this and every other mean of grace. It is the sick man that needs a Physician. Jesus Christ cannot heal those who believe themselves to be already whole. He is the Saviour only of 'sinners': it is *them* he calls 'to repentance' and in *them* alone can he see 'of

the travail of his soul.' The (spiritually) 'poor, and maimed, and halt and blind,' he invites to his Supper. 'The (spiritually) naked, and miserable, and wretched,' he 'counsels to buy of him gold tried in the fire and white raiment, that they may be clothed.' And so peculiarly gracious and merciful is the Lord, that he sells the privileges and hopes of his kingdom *'without money and without price'* on the part of 'the poor destitute.' We fear, however, that where the excuse of unworthiness is made for neglect of the Sacrament, there commonly the least unworthiness is felt. It is the rag through which the heart's foul pride appears. Whereas, for the really unworthy, the sensibly sinful, 'all things are ready' and the servants of the Lord are abroad to say 'Come to the feast.'

"Others again say. *They are afraid of not being able, after receiving the Communion, to live up, as they express it, to what they profess.* Now I mean not to say that fear, under proper restriction and regulation, does not conduce to watchfulness and diligence, and that it becomes not professors of religion to 'walk circumspectly;' but the fear which many plead as excusing their approach to the Lord's Table, is ill-timed and unnecessary. Do they fear not 'living up to' the sentiments of the Lord's Prayer, or any other of the many beautiful prayers of our Church? You call God your 'Father;' Jesus Christ 'your Lord;' and pray for 'the inspiration of the Holy Spirit.' You profess to believe in each person of the eternal Trinity, and to 'give yourselves up' to the service of the one Jehovah—and that at all times and in every service of the Church: can you do more in partaking of the Lord's Supper?

Depend upon it, there is no more professed at that, than there is every time you say 'Our Father which art in Heaven.' If in the 'Spirit of Adoption' you can call God your Father, and you would 'walk with' him, dependent on his goodness, power, and love, 'as dear children,' the body and blood of Christ will so strengthen and refresh your souls as to enable you to 'keep yourselves unspotted from the world,' & to maintain a conversation in it 'according to the Gospel of Christ.'

"An excuse of another kind—not often indeed made in word, but often, we believe, latent in the heart, is, *We must live and act differently from what we now do, if we receive the Sacrament.* We do most certainly expect a consistent life and conduct in those who keep the Christian Passover. We can allow no flagrant sin in a professed disciple of Jesus Christ to remain unbuked. But those who do not live agreeably to the Word and Will of God, most conclusively evince that they have no real love to his Word and Will in their hearts. If you love sin, and are unwilling to have your enjoyment of it restrained, you cannot be 'meet partakers of God's Holy Table!' And if you live in sin,—it is the word of Jesus Christ himself,—*ye shall die in it*, and that, observe, whether you partake of the Lord's Supper or not. A *forced* participation of it, is a mockery of its Founder and a profanation of the ordinance. No *unwilling* guest can be a welcome one. We ask not, then, *your* presence there till you feel the exceeding sinfulness of sin, and are desirous to 'be holy as he which hath called you is holy.'"

[Mudge's Sermon in Rel. Mag.]

SCRIPTURE ILLUSTRATION.

I. Timothy III, 1—7. This is a true saying, If a man desire the office of a bishop, he desireth a good work, &c.

[This exposition was written several years since without the least view to publication. It was part of the original plan to prove, that the term *Bishop* in

this, and other passages of the New Testament, is used synonymous with *Elder*, meaning the parochial bishop or pastor of a church. In this sense it will be observed, the word is used throughout the following remarks.]

This is a true saying. The same expression, a *faithful saying*, occurs in two other instances in this Epistle, and not only imports that the saying or aphorism is a truth, but that it is an important truth and deserves peculiar attention. So the hypothetical maxim in the text, "If a man desire the office of a bishop he desireth a good work," is one of those important truths, which in its nature and consequences materially effects the interests of Zion. Could the belief become universal, that the ministry is not a *good work*,—that its nature or design was corrupt—or that its ministers were actuated by bad motives, their influence would be destroyed, their office degraded, and the religion which they profess, dishonored and neglected.

If a man desire the office of a bishop. The Greek term here used is very emphatic, and not only expresses a strong desire of the mind, but a desire, which, unrestrainable, manifests itself in the conduct by stretching out the hands to the desired object. Such an unconquerable desire, we have reason to believe, ought to be felt by every candidate, before he is justifiable in entertaining views to the ministry. And this desire must be excited, not by any worldly motives, not by love of ease, of distinction, or of affluence, but by a heartfelt anxiety to glorify God, in the advancement of his Kingdom and the Salvation of perishing immortals. A desire like this for the redemption of precious souls, which, like the fire kindled by Jehovah on his own altar, shall burn perpetual, can alone secure fidelity amidst the arduous duties, and appalling discouragements, which oft surround, perplex, and almost overwhelm the faithful minister.

Such desires will not appear extravagant, if we consider the nature of the object to which they are directed; for it is

A good Work. This office is good and honorable, because it is an office instituted by God himself, the source & sum of all good. He provided a way of Salvation for fallen man—he appointed that men should minister in his church: hence says an Apostle we are ambassadors for Christ, as though God did

beseech you by us, that ye be reconciled to him. What can be better or more honorable than to be employed in such an embassy by such a King. In this view no wonder the Apostle calls it a *Good Work*. But it will appear more peculiarly a good Work if we consider its object. When we behold a world lying in wickedness, bound under the wrath and curse of God, and already sentenced to eternal death, we cannot hesitate to call that emphatically a *Good Work* which tends to the redemption of that world.

But however good and honorable it may be, still it is a *Work*. The Great Head of the church has appointed no idle offices, no sinecures in his Kingdom. The purchase of redemption cost the Son of God unparalleled labors,—the first proclamation of that redemption required the most indefatigable exertions of his Apostles—and is it less a labor now to erect, to feed, and guard the church of Christ? The same unwearied adversary still exists, the same delusive world still presents its fascinations, the same rebellious heart still rises in opposition to every attempt to rescue souls from ruin.

But it is time to dismiss these preliminary observations, and assume the consideration of the qualifications requisite for the successful performance of the *Good Work*.

Since the office is so important, the station so honorable, the work so good, it follows as the first item in the Apostle's characteristic sketch.

A Bishop must be Blameless.

The original expression is borrowed from the Grecian games, in which it was applied to the combatant, who was so well guarded on every side by his armor and his skill, as to render it impossible for an enemy to approach or take hold of him. Hence in its application to the christian Hero it will imply a character so well fortified by prudence and watchfulness, that no enemy can approach it,—that the tongue of slander must be hushed, and the arrows of detraction rebound innoxious. The moral character of the minister is essentially important. The least blemish here will materially affect his usefulness in a censorious world. The smallest crime,

or even the suspicion of a crime, which in private character would scarce be noticed, will here be narrowly observed, and magnified. The Minister stands upon an eminence, and attracts, not merely the passing view of the traveller, but the eagle gaze of a multitude of scrutinizing eyes. "Ye are the light of the world," said our Saviour to his disciples. The Ministers of Christ are placed, as the sun in the firmament, to dispense the beams of the Sun of Righteousness to a darkened world. If a spot is seen upon the sun, not only is its light diminished, but every eye is fixed upon it and every tongue is speaking of it. Precisely so is the minister of the Gospel. The least spot becomes conspicuous, and not only affects his character as a man and a christian, but injures or destroys his usefulness as a Bishop of souls. Well may the Apostle therefore set this as the first star in his constellation of virtues, a Bishop must be *blameless*.

In order that the ministerial character may be preserved pure and irreproachable,

A Bishop must be the Husband of one Wife.

Various have been the conjectures about the meaning of this apparently simple, unambiguous clause. An opinion early prevailed in the primitive church that it was intended to prohibit second marriages. This opinion was adopted by Tertullian, who even adds, "I recollect that some were deposed on account of second marriage." This theory has also been adopted by a few modern writers. On the other the "Muscovites," it is said, "suppose that one wife is so necessary that no man can become a bishop till he be married, nor continue to exercise that office longer than his wife lives." But it has happened to this passage, as to every other on which the wisdom of the world has attempted to refine: the greater the refinement, the farther it recedes from the truth. The simple meaning of the phrase appears to be, that no man shall be admitted to the sacred office, who has at the time more than one wife. The state of society, in many of the

countries through which the apostles travelled, rendered such a regulation very appropriate. For, although it is probable, polygamy was unknown in Judea in our Saviour's time, although the Greeks and Romans had strictly forbidden it by their laws, yet it is a notorious fact, that the more luxurious Asiatics, and all the nations then called Barbarians still indulged the deleterious practice. Among these the apostles were establishing the religion of the Gospel. Had they immediately compelled every convert, who had more than one wife, to discard them all, it would have produced so much confusion and distress in society, that the power and policy of Governments would have risen in arms against them. But mark the wisdom displayed in this regulation. By admitting none to any office in the church, who had more than one wife, no umbrage would be taken by the world, the practice would soon become disreputable, and thus in a short time be undermined and eradicated from the church. With regard to its application and bearing on the present state of society we shall only add a remark of Dr. Doddridge. "And since it is evident that the Apostolic rule allows of marriage, and supposes, that, by whatever doctrine of devils it might be forbidden, it would generally be practised by the Ministers of Christ, let them however take care to make choice of companions in conjugal life, who may adorn and bless the houses to which they belong, and lessen rather than increase the difficulties inseparable from their own station and office."

The next particular in the Apostle's catalogue of virtues, is—

A Bishop must be Vigilant.

Whatever view we take of the pastoral office, and the duties connected with it, we shall find it requires the utmost activity and vigilance. Our Saviour is represented as the great pattern and exemplar of every servant whom he employs. How active he was, let that eye-witness prove, who testified of him, that he went about doing good. How vigilant he was, let the lawyers, scribes, and pharisees, whom

he confounded in their wisdom—let the mountains of Gallilee, which witnessed his midnight prayers, bear testimony. “Take heed,” says the divine director, “to thyself and to the doctrine.” To himself a minister’s first care must be directed. He must be vigilant to keep his own heart in the fear and love of God—to guard against the first approach, against the very appearance of evil—to check the first rising emotions and propensities of an evil heart of unbelief. To his doctrine and his flock his attention must be directed with an eye that never sleeps—with a vigilance that never slumbers. He is called a watchman or sentinel posted on the walls of Zion. No figure could more forcibly express that unwearied, sleepless vigilance which God requires in every Bishop, who n he sets to guard his tender flock. If the sentinel sleep, the enemy will surprise the camp, and the sentinel is the first man taken captive: So, if Zion’s watchman slumber, that enemy who goes about like a roaring lion will invade his flock, and he himself must expect to fall an early prey. Well may this awful consideration arouse the energies, and awaken the vigilance of every Gospel minister. But other motives of interesting moment concur. When he sees a helpless flock around him, depending on him for the bread of life—when he sees the lambs of that flock requiring daily nourishment with the pure milk of the word—when he sees that flock exposed to ravening wolves, who are prowling without—when he beholds a multitude of perishing souls just descending into that hell, which “hath enlarged herself, and opened her mouth without measure” to receive them, can he sleep, can he hold his peace, can he refrain from lifting up his voice and crying aloud, whether they will hear or whether they will forbear?

But we must hasten to the next item in the Apostle’s enumeration of qualifications—

A Bishop must be Sober.

The word here used by the Apostle, signifies having a sound mind, prudence, or more emphatically, *plain common*

sense.* Among all the qualifications mentioned by the Apostle, this stands pre-eminently important. Duties so arduous, so multifarious, and attended with such momentous consequences, must surely require the utmost extent of human prudence—must require all the wisdom of the serpent, combined with all the innocency of the dove. In his public administrations, how much prudence is necessary in the selection of subjects, in the exhibition of the Gospel, in the investigation of every sentiment and idea, lest error unperceived insinuate itself and mingle with the truth. How much care to be observed in feeding the flock of God, to minister to each a portion in due season, to confirm the strong, establish the wavering, strengthen the weak, succour the tempted, invigorate the languid, restore the wandering, alarm the careless, and lead the inquiring soul to Jesus. In his private character, how cautious must he be to avoid the very appearance of evil. Every act and every movement will be scrutinized, and often imputed to improper motives. Standing on different ground, we view things in a different light, and naturally believe our own view is alone correct. On almost every subject therefore, a minister must expect to differ more or less in opinion with some of his people, and each believing his own opinion right, will think the other wrong; and when the subject is important, it requires a degree of charity, which few possess, to prevent unpleasant consequences. But we cannot particularize. A multitude of varying circumstances will occur in a minister’s daily intercourse which will require the most consummate prudence. In his social intercourse, the Bishop must be

A Man of Good Behaviour.

As the Bishop in the discharge of his duty must necessarily mingle much in society, a strict attention to etiquette and good behaviour becomes, not merely a matter of expediency, but an absolute duty. Affability, joined with a

* Ein mensch von gesunder Seele oder Verstande.—Schneider.

polite address, will often give access and influence, where clownishness would be entirely excluded. This will effectually guard him against any thing like a proud, supercilious, unaccommodating manner. A careful attention should be paid to the various humours, tempers, manners and caprices of mankind, as well as to the circumstances of time, place and opportunity—thus in things indifferent becoming all things to all men. The poet well appreciated the importance of this subject when he remarked,

“The voice
Is but an instrument on which the
priest
May play what tune he pleases. In the
deed,
The unequivocal, authentic deed,
We find sound argument; we read the
heart.”—*Cowper*.

A Bishop must be given to Hospitality.

Houses of public entertainment were few in the days of the Apostles. Little travelling would preclude in a great measure the necessity for them, and it was observed as a sacred custom, if not a positive law throughout the Roman empire to entertain a stranger wherever he came. Some of the nobility even erected and furnished apartments expressly for the accommodation of travellers. To violate the rules of hospitality was esteemed an act of the greatest impiety. While such regulations existed among heathen, we might naturally expect corresponding arrangements would be made by Christians to facilitate the progress of a travelling brother. The minister, being the first and leading character in the parish, would be expected to stand foremost as an example to his people in this, as in every other good work. The persecuted state of the church in those days rendered such attentions more particularly requisite. Often would the friendless exile, driven for his attachment to the cause of Christ from all the endearments of home, need the soothing hand of a brother's benevolence. To remember the stranger was a special precept of the Jewish law. The Christian code, found-

ed in love, could not from its very nature be less calculated to cherish the charities and blandishments of social life. But another circumstance peculiar to a flourishing state of the Gospel would render this attention to hospitality still more indispensable. Wherever the Gospel was preached in those days it was attended with mighty power and astonishing effects in the conversion of souls. This would be noised abroad, and brethren from a distance, desirous of having their own souls refreshed by the fertilizing dews, and of witnessing the wonderful works of the Lord would visit the place, and probably spend some time there, mingling their prayers and praises with the happy souls, who, as their feet touched the rock of Salvation, began to lisp the first trembling Alleluias to their blessed Jesus. Similar cases occur at the present day in places favored with revivals, requiring the hospitable attentions of the Bishop. By these friendly visits extensive good is often done to Zion. Not only are the bonds of unity and affection between different sections of the church strengthened, and brotherly love promoted, but these brethren having their hearts inflamed with zeal, will often carry home a coal from the heaven-lighted altar, and kindle the salutary blaze in some frozen or desolate region.

But it is time we leave this particular and hasten to the next, which is indeed a primary qualification:

A Bishop must be apt to teach.

Without this all his other qualifications would be in vain—without this all the graces and the virtues of an angel would not render him a good Bishop. That a man be apt to teach pre-supposes that he is himself *well taught*. Among the first preachers of the Gospel a philosophical or systematic education was little known, but we are not therefore to suppose, that they constituted an ignorant, or even an unlearned ministry. Although the Apostles when first called were illiterate, yet three or four years' study with a teacher sent from heaven, and the miraculous acquisition of a sufficient acquaintance in the languages by the effusion of the Holy Ghost, would qualify them better for

the work to which they were called, than any modern course of education however protracted and liberal. And although we cannot suppose that many of the ordinary ministers were so amply prepared as the Apostles, yet this very injunction, in connection with many other expressions of a similar nature scattered through the New Testament, leaves us no room to doubt, that much attention was paid to this particular. The acquisitions probably most insisted on were a thorough experimental as well as systematical knowledge of the Gospel plan of salvation, a fluency of utterance, with a burning yet prudent zeal, and devotedness to the cause of Christ. As the Gospel spread so rapidly, candidates could not be trained by a course of study to supply a regular ministry—the only alternative was, to select from among the brethren of any place the most exemplary, intelligent, active man, and ordain him to the work of the ministry in that place: And what of human preparation was wanting, was abundantly supplied by the miraculous gift of the Holy Ghost. As the day of miracles passed away, study must supply the place of supernatural acquirements. What extent of human knowledge ought to be considered indispensable, the judicatories of the church must determine; but surely the church has reason to deprecate no evil more than an illiterate, ignorant ministry. On this

point too much attention cannot be bestowed. The present state of society requires no ordinary attainments, in those who would be workmen that need not be ashamed. To a richly furnished mind a fluency of utterance and thought is a valuable appendage. But more is implied in this expression than merely that a Bishop be qualified to teach; he must also be willing to teach—ready to seize every favorable opportunity of imparting instruction. It is not enough that he be instant in season—that he strictly and faithfully discharge the ordinary, stated duties of his ministry, he must be instant out of season also—apt to teach on every occasion, and in every situation as in the course of providence he is favored with an opportunity. Not only in the pulpit, and on the sabbath, but at the fireside, by the way, in the social circle, and from house to house *Jesus and his salvation* must be all his theme. If his heart be warmed with affection for his dear Redeemer, he will not hesitate to speak of that precious Saviour to all around him. And unless his heart be thus warmed, he can have little reason to hope, that his labours will be successful; for, although the Lord may sometimes, to prove himself a sovereign, accomplish his work by unworthy or sinful instruments, yet it remains an eternal truth, that he will honor those who honor him.

[To be continued.]

BIOGRAPHICAL SKETCHES.

NO. I.

REV. PHILIP R. PAULI.

Philip Reinhold Pauli, was born on the 22d of June, 1742, in the city of Magdeburg, in Prussia. His father, Ernest L. Pauli, was Superintendent, consistorial counsellor, & court preacher at the principality of Bernburg. He commenced his studies at the public school in Magdeburg, and afterwards

was removed to the Joachim-Gymnasium in Berlin: and finally completed his education at the Universities of Halle and Leipzig. He spent considerable time, according to the best information, after closing his studies, in travelling through Europe with a wealthy uncle. He arrived in this country

in 1789, after an exceedingly distressing and dangerous voyage.

He began his useful labours in this country as a teacher of an Academy in Philadelphia, where he remained six years, and received the honorary degree of Master of Arts. He came to this country unmarried, and on the 14th of February, 1784, was united to Elizabeth Musch, daughter of Mr. John Musch, of Easton, Pa. From the year 1789 he devoted himself to the work of the ministry, and for some years was pastor of the churches in Shippach and its vicinity. In 1793 he commenced his labours at Reading, as pastor of the G. R. Church, which he prosecuted with zeal and activity for 21 years and 9 months. In addition to his ministerial labours, he kept for several years a select Latin and French school. He seldom wrote his sermons, but collected materials for them during the week, and on Saturday arranged them into a regular disposition or skeleton. His sermons generally were simple and affecting; especially at funerals, where he seldom preached without weeping or causing others to shed tears. His church was generally well filled. His leisure hours were employed in reading

or visiting his members. As it respects the catechising of children, he generally devoted, during the summer season, the sabbath afternoon to this pleasing task, and previous to the confirmation of youth, he usually gave them instruction regularly for about two months. He was regular in attending synodical meetings, and always took an active part in the passing business. He was frequently invited to attend consecrations, and other public meetings, even at considerable distances. He was mild, cheerful, and generous in his disposition, and regular in his habits and course of life. He died on the 27th of January, 1815, and his departure was a sweet sleep, that transferred him to a better world. On the following sabbath his mortal remains were committed to the tomb. Notwithstanding inclemency of weather a large congregation assembled to offer the last testimony of regard to their aged pastor. The Rev William Hendel, delivered an appropriate funeral sermon on 2 Kings. II. 12, in the large Lutheran church, after which the procession moved to the Reformed C. where a short but impressive address was delivered by the Rev. Mr. Dechant, *Der Herr segne seine asche.* W. P.

REVIEW.

Huldreich Zuingli, Geschichte seiner Bildung Zum Reformator des Vaterlandes. Von Johann Melchior Schuler. Zurich und Leipzig, 1819.—

(*History of Zuingli's Education and preparation, as a Reformer of his native country.*)

On the 1st of Jan. 1819, the third centennial Jubilee of the Reformation was celebrated by many of the Reformed churches of Switzerland and Germany. The lapse of three hundred years from the opening of the Reformation at Zurich has only tended to establish more firmly the power and influence of the simple evangelical truth, then brought forward

with so much efficacy, and to exhibit more prominently the value of the change then produced in the state of society, in the ecclesiastical establishments, and in the characters and prospects of men. By way of preparation for this Jubilee a multitude of publications issued from the press, designed to lead back the minds of men to the scenes of the Reformation, exhibit the spirit and manners of those days of the gospel's triumph, and awaken new zeal and energy in maintaining and propagating this salutary system of truth and worship. The governments, as well as the people, entered into the measure with enthusiasm, tempered with due moderation; except in some few cases, (as for instance, in the Canton of Aargau,) where, although the protestants

far outnumbered the Catholics, yet a lukewarm, unprotestant spirit set itself in opposition to the liberal sentiments of the people, and imposed restraints upon the celebration. Moderation and harmony generally prevailed, even in places, like the Canton of St. Gall, where the Protestants and Catholics are mixed together, and the Catholics the most numerous. In some instances the Catholics themselves contributed their aid in the solemnities of the occasion. No controversial notes were sounded by the preachers and orators of the day, but the language of truth and love was every where heard—*Worte voll Kraft, aber auch voll Liebe*.* The fruits of this celebration are, a new impulse of the spirit of piety—many important publications—a new conviction of the power of the life-giving word of God—a renewed and active zeal in studying the history of the Reformation, and also a strong impulse to reform anew what still needs reformation. In Zurich and St. Gall new Liturgies were adopted on the occasion; in Glaris the Zurich Hymn Book was introduced and a Bible Society organized; in Basel and Schaffhausen the gratuitous circulation of the Scriptures was promoted; and in Bunden large contributions were made for the improvement of Schools and other benevolent objects.

Amidst the variety of historical and biographical publications, occasioned by this Festival, the interesting volume noticed at the head of this article holds a conspicuous place. As a historical document it occupies a sphere, and furnishes details, which no preceding history or memoirs supply. However copious and rich their information on other points, a full and circumstantial development of the early history, the studies, and the gradual preparation of mind for the great work to which this Reformer was called, was still wanting. To supply this deficiency is the principal object of the volume before us; and the author has succeeded, by a minute survey of his early education, the circum-

stances in which he was placed, the course of his studies, and the events of his early life, in developping the means by which Zuingli became one of the most learned men of his day, and a vigorous prudent reformer both in church and state. In this course of preparation, under the superintending hand of providential direction, a vast variety of circumstances conspired in simultaneous or successive co-operation to form the mind, the views, the habits, and the character of the future reformer. We desire now to call the attention of our readers to a few of the more prominent of these circumstances, especially such as will not be brought forward in the sketch of his life, which we intend to present in our next number.

We begin with the general state of the church. To enable us to form a just estimate of the change in the characters of men and the state of society produced by the Reformation, it is indispensably necessary to survey the preceding period, and exhibit its prominent features. A long night of ignorance and superstition emphatically designated, "the *Dark Ages*" had enveloped the whole christian world, save here and there a retired spot, illuminated like the dwellings of Israel in Egypt with the light of heaven. Science and literature had been principally transferred to the Arabians, whose flourishing empire then extended from the Atlantic to the borders of China. The splendid productions of the Greek and Roman intellect had been long buried in the neglected libraries of the monasteries, and their place supplied in the few existing schools and universities by legendary tales, a sophisticated Aristotelian philosophy, and scholastic theology. In theological education the subtleties of metaphysical speculation took the place of the Bible, and in the services of the sanctuary a train of idolatrous ceremonies and wearisome observances, borrowed in part from pagan systems, were substituted for the simple life giving institutions of the Gospel. Pictures and images and relics were introduced to aid the devotions of the ignorant, but soon usurped the place of objects of worship, and received an almost exclusive adoration. The great Mediator was

*Bengel's Archiv für die Theologie, Vol. IV. No. 2. We are indebted to this work for many of the facts and statements in this article.

virtually rejected, and his place supplied in the devotions of the people by the Virgin Mary, and a host of other saints and sinners of former days. Darkness covered the land and gross darkness the people from one end of Europe to the other, and in fact throughout all the regions where the Gospel had formerly shed its benignant beams. The Bible was unperused. The few copies existing were concealed in the mass of decaying manuscripts in the unstudied libraries. Translations in the vernacular languages were unknown, or uncirculated, till the days of Peter Waldo, and Wickliffe. The portions of the New Testament interwoven in the liturgies, and still used in the services of the church were always read in Latin; of which not unfrequently the priests themselves were ignorant. Nearly all the Kingdoms of Europe were subjected to the dominion of the Pope, who, as the pretended Apostolic successor of Peter, and the Vicar or Representative of Christ, exercised not only ecclesiastical, but also civil authority. The imperial crown was not legitimate, unless set by his hand; and Kings and princes were compelled to do homage at his shrine, and hold their honors in submissive dependance on his will. To establish more firmly this amazing assumption of ecclesiastical power, and to prostrate all opposition to its insatiable claims, the relentless fires of the inquisition were kindled and fed with human victims by thousands. We could hardly believe it possible, were there room left for a single doubt, that such enormous cruelties could have been planned, and executed, age after age in succession, even by monsters blood-thirsty and ferocious as a Robespierre or a Danton; much less that they should have been committed in the name of the religion of the Gospel, and under sanction of the professed authority of him, who said, 'My Kingdom is not of this world!' Yet it was not in the power of this gigantic *Man of Sin*, although sustained by all the principalities and powers of the age, and armed with all the terrors of the inquisition, to banish from the earth, or even from the dominions, over which he swayed his ruthless sceptre, the genuine faith and simple worship of the gospel. After all the violence of

persecution, carried to the utmost extent of human or infernal malice, a little flock of devoted followers of Jesus was still left, scattered in the mountains of Bohemia, in the valleys of the Alps, on the borders of the Pyrenees, and in the secluded retracts of the British Island. On all besides, (and these were but as a few scattered stars, almost concealed in a clouded horizon,) the deepest shadows of palpable darkness rested. Freedom of opinion and liberty of conscience were no more thought of; a dreary superstition, baptized with the name of Christian, had enthralled in its iron fetters the minds of men, and subjugated them under the arbitrary sway of a pretended infallibility. From this part however of that reign of terror, Switzerland had in some measure escaped; for amidst her wild mountains and fertile valleys the spirit of independance had sprung up two centuries before in the little Cantons of Uri, Schweitz, and Unterwalden,* and still grew and extended its influence amidst wars and dissensions from Canton to Canton, until, like our own United States, a vigorous confederacy was formed of thirteen independant Cantons. The two last members of this free community, Basle and Schaffhausen, were admitted into the union but a few years previous to the reformation. Yet the Roman Catholic religion was as firmly established here, as in any of the absolute monarchies attached to the Papal throne, for even as late as 1512 Pope Julius flattered the confederates with the title of "*Guardians of the liberty of the Church*;" and it is a remarkable circumstance, that, within these territories, John Huss, and Jerome of Prague, those illustrious witnesses of the truth, were condemned and committed to the flames one century before. The independence of the people, however, necessarily modified the character

*Walter Furst of Uri, the father-in-law of the celebrated William Tell, Werner de Staffach of Schweitz, and Arnold de Meltchal of Unterwalden, first planned and executed the daring enterprise of banishing the Austrian tyrants, by whom they were oppressed, and proclaiming liberty to their country.

of its influence on the popular mind, and prevented much of the evil of its practical effects.

"The nature of the country," says Schuler, "the government, and the domestic habits in early life undoubtedly contributed much to the peculiar character of the development of Zuingli's faculties. Great powers of mind will always produce great effects; yet the surrounding circumstances, and the influence of early associations modify the development of the internal powers, and either restrain, or confirm and exalt them. Vigor, independence, lofty simplicity, and simple dignity were infused into him by nature from his cradle, and the character of his countrymen, their habits of life, and civil institutions were all in harmony with the objects of surrounding nature. Wildhaus, at the source of the river Thur, is situated in the highest habitable parts of the Alps. Above it no garden vegetables, grain, or fruit trees flourish, but living verdure fills the valley and clothes the mountain sides; which are surmounted by rude masses of rocks. This is truly a mountain world, where the mild beauties and the wild and magnificent grandeur of nature do not distract the mind by great variety of charms, but make one simple, yet deep and strong impression, and enstamp in the mirror of the soul the image of objects eternally firm, elevated and aspiring heavenwards. Notwithstanding the inhabitants of this Alpine region have been subjected to influences of a very different character in the course of time and events, yet they still exhibit a faithful picture of the ancient Toggenburgers.* They are in a peculiar degree possessed of clear minds, quick perception, & sound understanding: sociality & independence of mind are native among them. They are characterized by handsome, strong made bodies; and exhibit both in body and mind great superiori-

ty to the inhabitants of the adjacent vallies of the Rhine."—pp. 3, 4.

The political condition of the country must also have exerted a powerful influence on the observing, reflecting mind of the reformer in his youth. "The people, the government, and the age, illustrious in valorous achievements, contributed to prepare Zuingli for a political reformer. In the pastoral district of Glaris, (where he first settled as a priest,) freedom as unlimited as was compatible with the harmony of social life, prevailed. The civil condition of such a country is a matter of popular discretion, rather than of fixed order, and permanent laws; and depends more immediately, than in any other form of government, on the manners, habits and opinions of the people. The will of the people, annually expressed, constitutes the law, elects the magistracy, and is the best expression of their spirit and manners. Laws were then few, and merely requisite for the protection of persons and property from oppression and wrong; and for the regulation of common or public rights: every thing else was regulated by unwritten rules and ancient usage. The church, as well as the laws and government, depended on the will of the people: and every parish was a free and almost independent ecclesiastical community, regulated by the mutable decisions of popular opinion. No one was here excluded from political influence on account of his calling, rank, or property. Their country's welfare, political and ecclesiastical, was a constant topic of consideration among all classes and ages without distinction. Every public event immediately made an impression on the feelings and character of the people. Every movement of a political or spiritual superior excited popular attention, was judged and decided upon, increased his friends or enemies, and procured affection or hatred, the expression of which, right or wrong he would immediately feel, in proportion as his intelligence, and especially his excellence or meanness of character corresponded more or less nearly with that of the majority of the people. This is an invaluable constitution for a pastoral people, retired from the world,

* Wildhaus, Zuingli's native place, is the highest hamlet in the county or district of Toggenburg, more than 2000 feet higher than the lake of Zurich. The house in which Zuingli was born still remains.

approximating to a state of nature, simple in their manners and on an equality in rank and circumstances; a dangerous constitution to the neighboring nations, when the shepherds turn warriors, not in defence of their homes and liberties, but through ambition and avarice so strong as to induce them to engage in foreign service; a constitution easily perverted to the injury of the people themselves, when there is a deficiency of popular intelligence, a want of genuine interest for the common welfare, or a disposition to engage in traffick contrary to the genius of the country. Zuingli, born free, educated independent, an ardent friend of liberty, which he considered the daughter of simplicity in life and manners, and the mother of truth, and of every thing honorable and noble in the heart, and which he loved above all as the guardian angel (*Schutzgott*) of his country, watched with deep interest the gradual degeneracy of this freedom through foreign corruption into a military spirit, which carried them abroad into the service of foreign princes, excited a taste for fame and plunder, and transformed their patriotic courage and energy into warlike barbarism, their simple, temperate manners into licentiousness, and their love of independence into lawless violence; and thus gradually dissolved all the bonds which attached them to their parents, their home, and their common country. Did not every thing call him, the independent, the true confederate, of noble mind and sterling powers, to arise as the deliverer of his country? The great defensive wars against Burgundy and the German Empire (by which they had secured their independence) had elevated to the highest degree the strength, the patriotism, and the glory of this noble-minded people. Immediately all the surrounding nations, the Pope, the Emperor of Germany, the King of France, and the Princes and Republics of Italy, began to court their favor. They were employed as the arbiters of the fate of Italy. All expected from the alliance of the confederates the accomplishment of their wishes: for wherever their banners waved, there was victory." pp 51—53.

This feverish spirit of military adventure soon found employment in that

age of commotions. In a great battle (1500) between Louis XII of France, and Lewis, Duke of Milan, 20,000 Swiss were engaged, and, being employed in both the armies, fought against each other: in 1508 they marched, 6000 in number, under the banners of Louis, against the sister republic of Venice: and in 1510 the same number was enlisted in the cause of Pope Julius, for the conquest of Milan. Thus large bodies were constantly employed in the service of any foreign prince, who might bid highest, or offer the most enticing terms: so that it was even said, "The flesh of the Confederates is cheaper, than the flesh of oxen and calves." Zuingli himself, during his residence at Glaris, repeatedly accompanied his people in their expeditions into Italy, and did not even shrink from the field of battle, although we cannot suppose, that his duty, as a chaplain, required this exposure. But these scenes opened his eyes to the dreadful corruptions both of church and state; and prepared him afterwards to expose them with such fearless intrepidity.

We shall notice but one topic more—the diffusion of literature, which had made considerable progress during the preceding century. The conquests of the Saracens in the East, and the fall of Constantinople and the Greek empire had driven from their country many distinguished Greeks, who sought refuge in Italy, and other countries of the West; and who carried with them the knowledge of Greek Literature, and ardent zeal for its propagation. Thus the study of the ancient Classics was revived, and with them a new interest was awakened in the pursuit of general literature. Schools and Universities were founded, and the course of studies, in those which had previously existed, was gradually extended. The recently discovered art of printing furnished the means of multiplying books, which were zealously applied to the Greek and Latin Classics, especially in Italy, under the auspices of the distinguished family of the Medici. This literary excitement readily found its way into Germany and Switzerland, and enquiring minds to seize and appropriate it. Reuchlin, (or Capnio, as his name was Latinized) first rendered the study of the Greek

and Hebrew languages popular in Germany, and took a stand, from which his enemies, with the Emperor Maximilian at their head, sustained by decisions of the Universities of Paris, Louvain, Erfurt, and Mentz, were unable to remove him by ten years of unremitted opposition;* so firmly was he supported by the noble and enlightened part of the community, and so thoroughly had the principles of truth and knowledge already taken possession of the public mind, and prepared the way for reform in church and government. Another distinguished forerunner of the Reformation, who exercised no little influence on the mind of Zuingli, is thus introduced in the Memoir before us :

“ And here behold, again, the finger of God, pointing the Reformer to his great object. During his absence from Basel, (while at the University of Vienna,) there came thither a man, accomplished in all the attainable learning of the age, animated by an upright and pious mind, and devoted to the scientific investigation of the truth. He was at the age, when the fire of youth begins to animate the full powers of the man, less vivacious, but more permanent and efficient than at an earlier period; and when friendship and authority most happily unite. This was Thomas Wittenbach of Biel. He came to Basel at the end of the year 1505 from Tubingen, where Reuchlin had introduced the holy flame of a Classical and Biblical spirit—where Pellican was already explaining the Bible, and where Gabriel Biel was still advocating the scholastic theology with extraordinary acuteness. Deeply versed in all the arts and sciences of the age, and especially in the Mathematics, and an object of astonishment even to the learned, Wittenbach commenced his instructions at Basel in Theology and the Belles lettres, as “ *high Teacher*.” He began to illustrate Theology on the purest principles, and set the example of a rational interpretation of the scriptures. He spoke freely against the profanation and corruption of religion by indulgences, and in a public disputation opposed to them the doctrine of re-

demption through Christ alone, and directed the attention of his hearers to the corruptions of the Church both in doctrines and morality. Zuingli was not present at this disputation, but he read the discussion with the deepest consideration, entered fully into its spirit, and probably then conceived the first idea of a reformation. He acknowledged his obligations to Wittenbach for guiding him into the knowledge of the genuine theology and of the meaning of the scriptures, which reclaimed him from the errors of the Scholastic system, and set him on the heaven-illuminated path of independent evangelical truth. Wittenbach used frequently to say in confidence to his students, “ The time is near when the Scholastic Theology will be rejected, and the simple scriptural doctrines of the early christian church revived.” Wittenbach also gave Zuingli a new direction and impulse in the study of the Greek Classics, and awakened in his bosom such a love and zeal for them, that he afterwards read them constantly. During his whole life Zuingli retained the highest regard and affection for him, corresponded with him, and often received consolation and support in the sorrowful seasons of trial from this distinguished friend of truth.” pp. 14—16.

Around this distinguished man grew up a circle of zealous votaries of learning, who soon diffused their sentiments through the community, and elevated the tone of public sentiment and intelligence, especially among the higher classes of society. As soon as Zuingli was settled in his parish of Glaris, he began to awaken among the youth a thirst for knowledge, and soon provided means for their instruction by the establishment of a classical school. He breathed into their souls, says his Biographer, the three-fold spirit of love for the sciences, independence of mind, and pious energy of faith. This he did most probably as effectually by his example, as by his instructions, for he still pursued his studies with unwearied assiduity; reading all the Greek and Roman authors, who were worth reading; and the christian fathers; and especially the Holy Scriptures in the original Languages. “ I had, said he, in these sacred sciences, properly so called,

* See *Conversations—Lexicon, Art. Reuchlin.*

many instructors, Hebrews, Greeks, and Romans." It is easy to see how this extensive range of studies, and these vast stores of literary and theological knowledge prepared him for the luminous course he was afterwards to pursue: nor is it difficult to trace in all the guiding hand, and the comprehens-

ive plan of an overruling Providence, accomplishing by a great variety of means and agencies the glorious purposes of redeeming mercy.

But we must break off. We have already transgressed our limits, and perhaps exhausted the patience of our readers.

POETRY.

DER HOFFNUNG SEHNSUCHT, UND DER LIEBE FRAGE,

An den geneigten Leser.

Kennst du das Land? wo Lebensbaue-
me bluehn,
Krystallne Stroem' durch gruene Auen
ziehn,
Wo Lebensodem ringsum uns umweht,
Der Liebe Sonne niemals untergeht;
Kennst du es wohl?

Dahin! dahin!

Moecht ich mit dir, O mein Geliebter,
ziehn!

Kennst du das Haus? von haenden nicht
gemacht,
Auch uns ist dort die Staette zgedacht,
Und Himmelsbuerger steh'n, und seh'n
uns an;
Wie viel hat doch der Herr fuer uns ge-
than!
Kennst du es wohl?

Dahin! dahin!

Moecht ich mit dir, O mein Geliebter,
ziehn!

Kennst du den Pfad, den schmalen
Wolkensteg?
Der Pilger sucht im Dunkel seinen
weg:
In hoehlen ginzelt der Feinde finstre
Brut;
Gefahr ringsum: Im Herzen Glaubens
muth.
Kennst du ihn wohl?

Dahin! dahin!

Lass, lieber Freund! uns mit einander
ziehn.

Rev. I. Wichelhaus.

TRANSLATION.

THE LONGING OF HOPE, AND THE ENQUI- RY OF LOVE,

To the courteous Reader.

Know'st thou the land, where trees im-
mortal grow,
And chrystal streams through verdant
meadows flow;
Where living odours breathe in every
gale,
And Love's celestial sunbeams never
fail?
Know'st thou it well?

Thither! thither!

O that we both, dear friend, might go
together!

Know'st thou the house, not made by
human hand?
There is the place prepared for us to
stand:
And heaven's high hosts admire our blest
abode;
How rich the favours of our gracious
God!
Know'st thou it well?

Thither! thither!

O that we both, dear friend, might go
together!

Know'st thou the way, up through the
clouds above,
Along which pilgrims oft in darkness
move?
Insidious foes from every cavern prowl:
Dangers surround: faith arms the daunt-
less soul.
Know'st thou it well?

Thither! thither!

O that we both, dear friend, might go
together!

Y.

VIEW OF MISSIONS.

From the Survey of Missionary Stations under the American Board, which is contained in the *Missionary Herald* for January, we select the following paragraphs:

BOMBAY.

Preaching.—No considerable change in the communication or reception of the truths of the Gospel has been witnessed at the station. The number of those who attend the Mission Chapel on the Sabbath is somewhat increasing; and among the hearers are some of the young females from the mission schools with their teachers. One of the missionaries visited about thirty towns and villages on the coast between Bombay and Goa, preaching the Gospel. In some of these towns no Christian missionary had ever been before.

The Press.—The edition of the New Testament, translated by the missionaries, and printed at the mission press in the year 1826, was soon exhausted; and in December last a second edition was in press, and was probably finished some time ago. School-books, religious Tracts, and portions of Scripture, have been printed, as the exigencies of the mission and opportunities for circulating them required. More than sixty thousand copies of these were published in the Mahratta language, for the use of the mission, in one year, and eight thousand copies of similar books for the Society for Promoting Christian Knowledge, besides a considerable number of books in English for other Societies and individuals.

Distribution of Books and Tracts.—

Besides one entire edition of the New Testament, and the other books previously published amounting to more than 75,000 copies, about half the Mahratta books mentioned above as printed in one year, were distributed before that year closed. During the tour through the towns between Bombay and Goa, 2,000 copies of Tracts and portions of Scripture were distributed to persons who received them with great eagerness. Tracts are given to those only who are able and promise to read them through. A general Tract Society was formed at the last meeting of the Missionary Union, consisting of the Mis-

VOL. 2—2.

8.

sionaries of the Board, and of the London, Church, and Scottish Missionary Societies, by which the patronage of the London Tract Society is secured.

Education.—There were, by the last accounts, 24 free schools, containing 1499 boys and 86 girls: 114 of whom were children of Jewish parents. During the preceding year 934 entered the schools, and 840 left them. There were also 10 schools for girls exclusively, containing 380 pupils.—One woman, a teacher of a female school, lately died, commending her spirit to the Lord Jesus, having for some time previous declared her full belief in Christianity.

Public opinion in Bombay as well as in other parts of India seems to be rising in favor of instructing and evangelizing the natives.

CEYLON.

The Church.—The nineteenth Report (not yet published) gives the following view of the church:

About twenty native converts were admitted to a public profession of religion during the year previous to the last intelligence. The whole number of church members who have been gathered from among the heathen, was 120; of whom several had died witnessing a good profession, and a few had been excluded for improper conduct. Just 100 were alive and in good standing on the 24th of January last; including 14 who had been that day admitted. Of these, five were schoolmasters, five were lads in the preparatory school, and two were elderly persons. The whole was considered as a very valuable accession. Others professed a desire to join the church; but the missionaries were not hasty in forming a judgment as to the piety of individuals concerning whom they entertain good hopes.—It would seem that the younger members of the church have preserved as fair a religious character, and exhibited as many proofs of lively piety, as would have been expected from the same number of youthful converts in the U. States. They have certainly done much more for the direct promotion of religion among their own countrymen, than is ever expected from individuals of the same age in a Christian country.

Congregation.—The number of regu-

lar and serious attendants on public worship at the different stations is rather increasing: a knowledge of the Gospel is extending, and many have less confidence in their system than formerly. At Tillipally a Christian Society has been organized, consisting of 22 males and 11 females, who openly declared that they fully believed in the Gospel—that they would do nothing for the support of idolatry—would attend the worship of God and revere the Christian ordinances, and would do all in their power to promote Christianity. At this station, 600 or 700 attend worship on the Sabbath; and in a neighboring village, 250 or 350.

Education.—The Mission Seminary at Batticotta continues to give large promise of usefulness. The object of this Seminary is to qualify promising native youths, by a liberal course of study, to become preachers, superintendents and teachers of schools, and to be otherwise useful to their countrymen. The number of the students is 67, arranged in five classes; one class being taken each year from the most promising pupils in the preparatory school at Tillipally.

The preparatory school continues to answer the ends of its establishment. At one time during the last year, it contained 130 pupils: the number by the latest accounts was 102. These, as well as those in the Seminary, are nearly all beneficiaries. The boarding school for girls, at Manepy, contained at the close of the last year, 27: the usual number about 30; all beneficiaries.

The number of free schools is 93, comprising 3549 boys, and 969 girls. Total, 4,518. The expense of the free schools for 1827, was about \$2,620. The expense of supporting and teaching the beneficiaries, embracing the pupils in the Seminary, preparatory schools, and boarding school for girls, 196 in all, was \$3,177.

Press.—During the year preceding the last accounts from this mission, the press sent by the Board had been received and put in operation; and many school-books, Tracts, &c. have been printed. There is a great demand for such publications among the people. The missionaries are limited in their cir-

culatation of religious books, only by their ability to obtain them. They have been much aided in this part of their work by grants from the London and American Tract Societies.—The Report contains the following remarks respecting the advance which the mission had made.

When the pious natives residing at Tillipally were assembled, Mr. Woodward could look around upon 25 or 30 individuals, from whom he was in the habit of receiving aid in his missionary work. They were competent to attend religious meetings, and conduct them in a profitable manner. They visited the people, and distributed Tracts, and discharged the duties of monitors and assistant teachers.

MALTA.

From a full statement of the operations of the American mission press here, brought down to November, 1827, it appears that the whole number of books and Tracts printed, was 106, viz. 62 in Modern Greek, 43 in Italian, and one in Græco-Turkish. The whole number of copies of works printed is 125,050; containing 5,474,000 pages. Not quite two-thirds of the books printed had been issued from the depository; but in subsequent months large quantities were sent to Greece and the Levant. During the last Winter and Spring the press was kept constantly at work, but the particulars have not been communicated.

As the missionaries from Syria are now at Malta, the operations of the press will probably be much extended. The four Gospels and seven other works, of considerable length, have been translated and prepared by them for the press in Turkish Armenian. Works in Arabic, also, will probably be ready soon.

BEYROOT

The individuals who were mentioned in the last survey as giving evidence of piety, continue to maintain the same character. One or two other individuals have been added to the number; several others hold free intercourse with the missionaries, diligently read the Bible, and oppose, openly and zealously, the errors and superstitious rites of their countrymen.

"The truth seems to take hold of the consciences of men in this region with extraordinary efficacy. Those who receive it in love are willing to make great sacrifices for it; and those who set themselves in determined opposition to its progress, do not cease to exhibit the most bitter hostility. There is a third class, composed of those whose interests and passions are less directly attacked, and who look upon the missionaries and their labors with greater or less disapprobation, as circumstances alter."

The schools mentioned in the last survey have been given up, on account of the interference and opposition of the ecclesiastics.

Messrs Goodell and Bird, with their wives, were obliged to leave Beyroot in April last, and are now at Malta. They hope to occupy their former station again, as soon as the country becomes quiet. Mr. Smith, who had spent the preceding year in Syria, came with them to Malta, where he expects to remain, and superintend the Arabic press.

Greek Youths.—Eleven Greek young men are now acquiring an education in this country under care of the board. Four of them are members of Yale College & two of Amherst College: one is an instructor and one a pupil in the Mount Pleasant School at Amherst, and one is a member of Monson Academy. The last arrived in this country with Mr. Brewer. One, at the solicitation of his friends, left Amherst College and returned to Malta, where he is now employed in connexion with the press, and promises to be useful.

SANDWICH ISLANDS.

Progress of Religion.—The number of those who have become connected with the mission churches, is 86, including many distinguished male and female chiefs. Many others exhibit good evidence of piety. The converts and those generally who have come under the influence of the Gospel, are very steadfast in opposing the vices of their own people and foreign residents.—The congregation at Honoruru, is generally about 2,000; at Kairua, between 2,000 and 3,000; at Waiakea, 1,000; at Kaavaroa, 2,000. At many places when no missionary is present, public worship is held, and is conducted by natives.

When the missionaries make tours through the populous districts of the Islands they are received very cordially, and sometimes 5,000 or more assemble to hear them preach.

Education.—The whole number of pupils in all the schools on the Islands, was estimated, in June last, to exceed 26,000. On some Islands, the number of inhabitants will not permit much increase. Many of the schools are taught by natives, superintended and often visited and examined by the missionaries. A school for the purpose of training up teachers has been established at Kairua, which contained 86 scholars.—The demand for books is every where very great; and the books are not only read, but multitudes of the people have committed large portions of them to memory.—The schools are all visited by a committee of natives once in two months, with very beneficial results.

Press.—The operations of the press have been considerably limited, since the return of Mr. Loomis, for want of a printer. Full accounts of the recent publications have not been received. Of one school book, 63,000 copies have been printed since the establishment of the mission. An edition of the Gospel of Luke, of 10,000 copies, was in press at the date of the latest intelligence. Many small Tracts and school-books have also been printed since those noticed in the last survey. Mr. Chamberlain recently took with him on a tour, 25,000 copies of such books for sale and distribution. The American Tract Society have printed in the Hawaiian language and given to the Board 65,000 copies of the *Sermon on the Mount*, and other Tracts; and one individual in this country, has added 40,000 copies of two other Tracts in the same language.—An edition of 15,000 copies of the Gospels of Matthew, Mark, and John, translated by the missionaries, is now in the press of Mr. Loomis, in this country. The expense of printing Matthew is borne by the American Bible Society. Such arrangements have been made that it is hoped the whole Bible will soon be translated and put into the hands of the natives who are eager to receive it.—*N. Y. Observer.*

REVIVAL AT THE SANDWICH ISLANDS.

We have already mentioned the fact of an interesting state of religious feeling at Kailua, on the West side of the island of [Owyhee,] where the late lamented Mrs. Bishop was stationed; but were not aware that the work was so extensive and powerful as the subjoined extract of a letter from her surviving partner would seem to indicate. It is dated June 1, 1828,—was addressed to the Rev. Mr. Sanford, of Brooklyn,—and is copied from the Philadelphia Christian Advocate.—*N. Y. Observer.*

"The circumstances attending her (Mrs. Bishop's) death have been instrumental in promoting the most glorious revival of religion of which I was ever a witness. More than two hundred persons residing at Kailua, have recently come out on the Lord's side, and taken up their cross for Jesus' sake. Among this number are included almost the whole of her former pupils, who loved her as a mother, and did every thing in their power by kind assiduous attentions, to soothe the pains of dissolution. They heard her dying prayers and exhortations, her charge to meet her in heaven, and injunctions to holiness of life. They firmly believed that she had gone to glory, and when the funeral solemnities were past, they all came to Mr. Thurston and me to make the great inquiry, 'What shall we do to be saved?' For the last three months little else but the subject of religion has been the theme of inquiry, and new cases have been daily added to the number of those whose desire it is to be saved.

Thus you see, my brother, how the Lord has turned our mourning into joy, and our heaviness into songs of praise. As for myself, I would not have it otherwise, could I by a word recal her back again into this world of pain and sorrow."

The reinforcement of this Mission mentioned at page 47 of our last Vol. arrived in safety and in good health, and commenced their labors under favorable auspices. They were most cordially welcomed by the natives, as well as the Missionaries. Many letters have been received from them and published.

We select the following, as affording a lively picture of the influence of christian instruction. It was written by Dr. Judd, and addressed to the Utica Sunday School, and published in the S. S. Visitant.

*Sandwich Islands, Lahaina, ?
June 1, 1828. }*

Dear Children:—When I visited your school the last time, I promised to write you a letter after I had arrived at these Islands. I sit down at this time to fulfil my promise; and as I have just returned from the Sabbath School in this place, I will tell you something about it. It consists of a *thousand persons*, from the age of ten or twelve up to the oldest class of people. These heathen are children in knowledge, although they are men in years. They meet in the church directly after morning worship. The church, as it is called, is a large building, made with posts set in the ground and a kind of roof laid on the top of them, the sides are open like a shed. There is no floor, but the ground is covered with gravel stones. They all sat on the ground, and although there were so many of them, there was not the least noise to be heard. The superintendent arose and made some remarks; but as neither he nor any of the teachers and scholars understood English, he spoke in the native language. I could not understand all he said. He spoke, however, of "the Lamb of God who taketh away the sin of the world." He urged them to flee to Christ and be saved without delay. Before he closed, he entreated them all to obey the good word of God, and attend to the new way of salvation which the missionaries had kindly taught them. This address was very solemn, and the people listened with the greatest attention to all that he said: some appeared to be much affected. After the superintendent had done speaking, he read one of the hymns out of the little hymn book printed by Mr. Loomis. Then they sung it to the tune of Dismission. I think many of them knew the hymn by heart, as they did not appear to have many books. After singing, which was quite as good as we could expect, the super-

intendant gave the signal, and all the scholars moved into rows; each teacher stood up before his class and heard their lesson. These poor heathen have no Bible: the missionaries have begun to print it for them; but it will be a great while before it is finished. They have printed the ten commandments, Christ's sermon on the mount, the story of Joseph, and a few chapters in Luke. I think there were a great number of persons in the house who could repeat them all, except the story of Joseph which has been printed only a few weeks. They get their lessons very perfectly; and take a delight in them which I have seldom seen in any school in America. Nabienaena the princess was there. She is heir to half the kingdom of the Sandwich Islands, and is so very honorable that she always has a large number of women to attend her and wait on her wherever she goes, and a company of men with guns to guard her day and night. Although she is but fourteen years old and has once been a scholar in this Sunday School, yet, by a close application to study, she has outstripped all the rest, and is now a teacher. She is hopefully pious and has joined the church. It is very interesting to see this girl, who has so much wealth and power, with her book in her hand, teaching those persons who formerly never dared to come into her presence except on their hands and knees! This is owing to the power of the Gospel; to the influence of those truths which you learn from Sabbath to Sabbath in Utica. They spent a considerable time at the recitation. Some recited in one of the parts of the Bible, some in the catechism, and others repeated hymns. When they had finished, the superintendant arose and made a signal; the house was still in a moment. Then an old blind man, whose name is called Bartimeus in the Missionary Herald, arose and made an address. O, children, I wish you could all have been there to hear this old man. Though you could not understand a word he said, yet, he was so earnest and spoke with so much feeling, and the people listened so attentively, that you could hardly keep from weeping: I am sure I could not. After he had spoken,

the superintendant said that he wished them all to attend to the words of Bartimeus, for they were very good: then he read another hymn, which was sung to the tune *Tunworth*, after which they all joined in prayer and then retired. I have not time to write more at present. Let the example of these poor heathen affect you deeply, and may God grant that you may meet them and us in heaven. Your's, &c.

GREECE.

The deliverance of Greece from Turkish oppression and from the horrors of war has opened a new and most inviting field for benevolent and missionary enterprise. The sympathy awakened by their sufferings is not satisfied by contributing to the supply of their temporal wants, but is now actively employed in providing the means for their moral and religious improvement. Several of our leading Foreign Missionary Societies are directing their attention to this interesting people—not to send the Gospel among them as if they were heathen, but to assist them in the means of giving a proper direction to the enquiring and susceptible minds of the people on moral and religious subjects, and to aid them in the establishment of schools and seminaries. Most of our readers are probably aware that the Rev. Jonas King, who had been occupied for several years as a missionary in Egypt and Palestine, went to Greece during the last season with these objects in view. In his earliest communications he gives the following encouraging statement, which we copy from the

American Tract Magazine.

"Multitudes," says he, in a letter to the Ladies of the Greek committee in New-York, "were calling on me to beg the Gospel. I know not that I ever saw people so *absolutely hungry* for books as they are in this place. Not more than three or four have asked me for charity—hundreds have asked me for books. I have many things which interest me exceedingly, which I wish to communicate; but cannot now, as the Herald, by which I send this, is to sail at two o'clock to-morrow morning. Suffice it to say, that the way is perfectly opened for me

to establish schools to almost any extent. If you can send me fifty thousand dollars, I can employ it for that purpose. Could not the ladies of New-York collect money enough for building a school house, and the establishment of a school of superior order for females in Greece? Would not such an act of charity in the ladies of your city be to them a more brilliant ornament than chains of gold and pearls? I have to day had another interview with the President, and he has invited me to visit the schools which he has established here, and then to come to Egina, (where he is going to-morrow morning,) to be introduced by him to the Bishop in that place, and to visit the schools which he has there established."

Some time since the Rev. Mr. Anderson, a Secretary of the American Board of Commissioners for Foreign Missions, sailed for Greece, as a special agent of that Society. Still more recently "the Rev. J. J. Robertson sailed from Boston, as Missionary Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, for the Island of Malta, whence he will pass into Greece.

It is also stated, that the Rev. Mr. Proudfit, of Newburyport, has been appointed a Missionary to Greece by the Board of Missions of the General Assembly of the Presbyterian Church.

SWITZERLAND.

A letter from the students of the Theological Seminary at Basle to the Theological students at Auburn, N. York, dated September 15, 1828, and published in the New York Observer, states, that their institution was in a flourishing condition—that four of their brethren had recently left them "to announce the word of the cross to those who would be lost without it, and that fourteen other able young men were some weeks ago admitted into our institution, who all have the earnest desire to work in the vineyard of God as long as it is day, and as long as there is one soul, who has not found him, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous unto good works." After speaking of the accounts they had received of Re-

vivals of Religion in this country, they add, "There are no such striking revivals in our country, but yet the energy of the Gospel exhibits itself more mighty than ever; and the Spirit of God is working not only upon the lower classes of the people, but also upon the hearts of the great; so that many of these now not only are favorable to the good cause, but also belong to its supporters and promoters. Among these great of the world, the King of Wurtemberg distinguished himself in favoring those who believe in Jesus Christ. He interests himself so much for Christian institutions in his country, that he has himself visited some private schools in which poor neglected or orphan children are instructed, which he also has presented with a liberal contribution. Wurtemberg is almost the most blessed country of all which are known to us, with respect to vital piety. The number of its inhabitants is reckoned to be not quite two millions; and of these, it may be said, that about sixty thousand belong to the flock of Christ or his invisible church, who, however, are different with regard to forms of outward things, or what you might call the out-buildings of the system of Christian doctrine, but yet they profess one Lord and God, and do serve him alone and worship him in spirit and truth. The means which keep this country in a state of vital Christianity, are, besides others, the many truly converted ministers, who are very careful about the plain preaching of the pure word of the cross; and in these their labors they are assisted by the faithful prayers of many members of their congregations, so that the work of the Lord is growing intensively and extensively. When changes of the heart take place they generally do so in a hidden manner, and become evident almost only by their fruits. Conspicuous revivals are observed in such souls as were living before in open vices."

"Another proof that the Lord is reviving the places which had been lying waste, is his having raised up in several Universities some young men, who, dispersed over different countries of Germany & Switzerland, still continue their Christian intercourse, which proves a great blessing and means of satisfaction

to them. That these enterprises to put a stop to the corruption, have already been crowned plentifully by the Lord's grace, is to be concluded from the activity with respect to the conversion of the Jews, and the Bible and Missionary Societies, which to see we have had some days ago a happy opportunity, when these Societies celebrated their anniversaries in our city. Many pious friends from Germany, France and Switzerland, assembled here during these days, to hear what great things the Lord hath done in the last year, and indeed much has been done by the help of the Lord. Three small Auxiliaries, collecting subscriptions and donations for the distribution of the Bible, and active for the spread of the word of God, in our town (which contains only about 20,000 inhabitants) have of late been formed."

CATHOLICS IN GERMANY.

Bremen papers to the 4th of May contain an article dated Silesia, April 16th which speaks of "an important event," namely,—“The changes which the inhabitants of twelve villages in Silesia, with the co-operation of their clergy, have proposed to make in their Catholic form of worship. The bishop of Breslaw has applied to Berlin on the subject. Privy Counsellor Schmedding, a Catholic, who directs the affairs of the Catholic Church in Berlin, is gone to Silesia to inquire into the matter on the spot. This, however, instead of setting the business at rest, only made the inhabitants of the villages in question more firm in their adherence to the changes they had made, and applied directly to the King, petitioning him to sanction the changes they proposed, which included the abolition of the celibacy of the clergy, permission to read the Bible, the singing of German Hymns, and the reading of the mass in the German language. To this the King replied—That as they did not belong to the Protestant church, but were Catholics, he could not do this; the best they could do would be to apply to the Pope, and ask for his dispensation.—Should this be refused them, they might give him notice of it, and should they

then be inclined, with their religious views, to join the Protestant Church, he would support them in their design."

A petition was accordingly sent to Rome, and the Pope's answer was anxiously expected.

(*Mag. of the R. D. Church.*)

GERMAN LITERATURE.

Three hundred and ninety-one booksellers met at the last Easter Fair at Leipzig; and two thousand three hundred and seventy-four new works, written in the German, or in the ancient languages, sufficiently proved the prodigious activity with which the sciences are cultivated. To these must be added Atlases, Romances, Dramatic Pieces, Musical Compositions, &c. making the whole number amount to two thousand seven hundred and forty-nine. *ib.*

DAY OF FASTING AND PRAYER.

Agreeably to an appointment of the General Assembly of the Presbyterian Church, Thursday, the 22d inst. was observed by the Presbyterian Churches generally as a day of *fasting, humiliation and prayer*, with special reference to the sin of intemperance. We hail this observance as a "token for good;" for while we maintain, on the one hand, that the "servent, effectual prayers of the righteous avail much" in procuring the blessing of God upon every lawful enterprize for advancing his cause, and restraining vice and immorality; we believe, on the other hand; that the only effectual mode of counteracting this prevailing and ruinous vice is the awakening of public attention to the dreadful havoc it is making, and turning the current of popular sentiment and feeling decidedly against it. For this purpose the pulpit and the press must bear their concurrent testimony, and carry home to the feelings and bosoms of men the deep impression of its awful turpitude and its ruinous consequences.

In Carlisle, the services of the day were closed by the formation of an Association for promoting Temperance, and the observance of the Sabbath: the officers of the Church being made ex officio Officers of the Society.

THE SABBATH.

General and vigorous efforts are making at the north and east to have the Mails stopped and the Post-Offices closed on the Sabbath day. Almost every city, town, and village has prepared its Memorial, and forwarded it to Congress. The Memorials circulated in the city of New-York were subscribed, it is said, by more than 7000 names. Counter memorials have also been presented. The subject will thus come fairly before Congress, where, we hope, it will receive all the attention which its importance demands. The present system is certainly a most systematic and extensive violation of God's holy Law.

REVIVALS.

The church of Christ in our country has been distinguished during the past year by numerous and extensive outpourings of the Spirit of God. From almost every state in the Union and almost every ecclesiastical denomination, we have received cheering intelligence of the progress of the influence of the Gospel; but in the Presbyterian and Baptist connections these precious seasons of refreshing from the presence of the Lord appear, from the reports we have received, to have been more general, and efficacious, than in any other. Kentucky and Ohio have been peculiarly favored, but almost every section of them has been watered more or less extensively by these refreshing showers. Similar scenes have been witnessed at the Sandwich Islands, and other missionary stations among the heathen, and even on board of a whale ship in the Pacific Ocean. But we have not room for details.

THEOLOGICAL SEMINARY.

The Scheme for endowing a Professorship.

In our last number the names of twenty-three individuals were given as subscribers of \$100 each, payable in four annual instalments. To these we are now permitted to add the following:

Abraham Shriver, esq.	Frederick, Md.
Dr John Baltzell,	"
Rev. Jonathan Helfenstein,	"
Mr. Caspar Mantz,	"
Abraham Kemp,	"
Stephen Ramsburg,	"
George Barrick,	"
Frederick Cramer,	Philadelphia.
Jacob Haltz,	"
Lewis Ramsburg,	"
John Stoner,	"
John Myers,	Baltimore, Md.
John Diffenderfer,	"
Joseph Weast,	Boonsboro' Md.
Rev. Solomon K. Denius,	"
Rev. David Bossler,	Emmitsburg, Md.
Rev. Daniel Zacharias,	York, Pa.
Mr. George Small,	"
Jacob Laucks, sen.	"
Martin Danner,	"
Andrew Rentch,	Hagerstown, Md.
Daniel Schnebley	"
Henry Middlekauff,	"
William Heyser,	"
A. Kershner,	"
John Wolgamot,	"
Rev. Martin Bruner,	"
Rev. I. Casper Bucher,	Cavetown, do.
Mr. Daniel Middlekauff,	"
Jacob Zeller,	Washington co.
Col. David Schnebly,	"
Mr. George Zacharias,	"
Adam Troup,	"
Henry Seibert,	"
John Ash,	"
John Schleigh,	Hagerstown.

The Union Theological Seminary, Va.

By a concurrent vote of the Synods of Virginia and North Carolina, the Directors have been instructed to appoint the Rev. Hiram P. Goodrich, Professor of Biblical Literature in this institution.

MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

MARCH, 1829.

MEMOIR OF ULRICH ZUINGLI.

[We copy the following Memoir, which first appeared in Blackwood's Magazine, from the Religious Magazine, of Philadelphia, omitting an introductory paragraph, which is not adapted to our purpose, and not necessary as a part of the Memoir. Respecting the different forms of the name it may be proper to remark, that *Zuingli* or *Zwingli* is the mode in which it is generally written by German authors, *Zuinglius* is the Latin form, and *Zuingle* the English translation of the Latin.]

ULRICH ZUINGLIUS, was the son of a peasant of the Swiss valley of Tocken-burg. He was destined for the church, and was sent successively to Basle, Bern, and Vienna, where he acquired the meagre literature usual in the fifteenth century, in the eighty-fourth year of which, on the 1st of January he was born. After four years' residence at Basle he was ordained by the Bishop of Constance, on being chosen by the burghers of Glaris as their pastor. From this epoch commenced his religious knowledge. It occurred to him still in the darkness of popery, that to be master of the true doctrines of Christianity, he should look for them, in the first instance, not in the writings of the doctors, nor in the decrees of councils, but in the Scriptures themselves. He began to study the New Testament, and found, what all men will find who study it in a sincere desire of the truth, and in an earnest and humble supplication to the God

of all light and knowledge for wisdom; that in it was wisdom not to be taught by man.

In this study he pursued a system essential to the right perception of the Scriptures. He was not content with reading over the text, he labored to investigate its difficulties. He studied it in the *original*, and with so much diligence, that to render its language familiar to his memory, he wrote out the entire Greek of St. Paul's Epistles, and crowded the margin of his manuscript with notes of his own, and observations from the Fathers. As his knowledge grew, he was astonished to find, that some of those doctrines of the Romish Church, which he conceived fixed as fate, were not discoverable in the New Testament. To clear up his perplexing doubts, he peculiarly examined the texts on which the Canon of the Mass was declared to be founded; but by adopting the natural rule, of making Scripture its own interpreter, he convinced himself of the feebleness of the foundation. He now passed from discovery to discovery. He examined the writings of the primitive Fathers, the immediate followers of the apostolic age, and ascertained, that they differed in a singular degree from the prevalent doctrines of Rome. From the Fathers he passed down to a general study of the later theologians, and found in some, denounced by Rome as heretics, the very opinions which he had been taught by his solitary labour of the Scriptures. In the works of Bertram on the Eucharist, he found opinions in the ninth century opposed to

those of the papacy. In Wickliffe's writings he found fatal arguments against the Invocation of Saints, and Conventual Vows; and in those of Huss the Martyr, open and resistless reprobation of the tyranny of the papal power, and the temporal ambition of the Romish priesthood. To eyes once opened by the Book of all holiness and wisdom, the delusion rapidly gave way on all sides. From seeing that the doctrines of the Romish Church were grounded on perverted interpretations or imperfect knowledge, he turned to its practices. In unaccountable contrast with the inspired denunciations of the worship of idols, he saw the people bowing down to images, and attributing the power of miracles to pictures, statues, and fragments of the dead. He saw the Scriptures, on one hand, proclaiming ONE MEDIATOR; and one alone. He saw papacy, on the other, proclaiming hundreds and thousands in saints, statues, and bones. One sacrifice, once offered for all, "without money or without price," was the language of inspiration. A thousand, a million sacrifices every day, and for the individual who purchased them, was the act of popery. "Be not lords over God's heritage," were the dying words of the Apostle. "Be kings, conquerors, rulers of all nations," was the maxim of those who declared that they held their right in virtue of St Peter's supremacy. "The servant of the Lord must not strive," said the Scriptures. "The servant of the Lord must strive, and hunt down, and chain, and massacre those who will not believe that he is the Supreme Depository of the Wisdom of God, the Vicar of God on earth, the Spiritual Lord of mankind, the Opener of the Gates of heaven, the Sentencer of Eternal Misery to whom he will."

It is one of the most admirable features in the character of Zuingli, that nothing could urge him into precipitancy. Those truths were irresistible, yet he knew the hazard even to truth from rashness. He had a double distrust, first of his own mind, next of that of the multitude. He felt, that the eagerness to throw off prejudices has sometimes been itself a prejudice; and he determined to

abstain from all public declarations of his sentiments until they were unchangeable. To try them by every test, he kept up a private theological correspondence with a large circle of learned men; but in his sermons he avoided all dispute, and by a course which is perhaps, after all, the true way to shake error from its strong holds, the simple preaching of the uncontradicted and essential doctrines of Christianity, he gradually softened the repugnance, and purified the corruption, of the public mind. In this course he continued for ten years.

But his career was at length to receive a more vigorous and defined direction. It would be presumptuous to conceive, that Providence always overrules the common chances of life in favour of its distinguished servants; but the chief circumstances of Zuingli's life were among the most fortunate that a preacher of the Gospel could have chosen.

The direction of the opulent and highly privileged abbey of Einsiedlen, in the canton of Schwytz, had been lately given to Theobald, Baron of Geroldseck, a man of noble birth, who, after receiving an education more fitted to the noble and the soldier than to the churchman, had become a monk. He brought with him from the world, ideas superior to the cloister, and one of his first purposes was to make his community entitled to literary distinction. Zuingli's character for intelligence and study reached him, and he offered the pastor of Glaris the preachership of the convent. Its opportunities of knowledge and literary association were so obvious, that Zuingli accepted the offer, though the people of Glaris were so much attached to him, that they kept their pulpit open for two years, in the hope that he might change his mind and return.

At Einsiedlen, Zuingli found all that was still necessary to invigorate and accomplish his mind for the great work that lay before him. The library contained the chief theological labours of the church, a large collection of the Fathers, and the volumes of the leading restorers of learning in Germany. Among the monks were some active and zealous minds, whose names are still

of his understanding made him feel that his remonstrant was in the right, and he promised to lay the statement before the Pope. But the Cardinal was more a politician than a priest, and he shrunk from offering so obnoxious a topic to the stately and luxurious selfishness of Leo X. The son of the Medici had more engrossing objects than the purification of the church,—to aggrandize his family; strengthen himself as a monarch by foreign alliances; distinguish his name as that of the great Mæcenas of the age; adorn his city by noble monuments of the arts, and in St. Peter's build a temple worthy of the pride of a religion which claimed the supremacy of mankind.

But the period had arrived when profound study, continued interchange of opinion with the leading philosophers and divines of his country, and holy convictions, matured during many years, had fitted Zwingli for the solemn and public commencement of his work of immortality.

For this perilous effort, which required the heroism of the age of the martyrs, the great Reformer chose a prominent occasion. The history of the Convent of Einsiedlen was a striking compound of the wild legend and fantastic miracle of the dark ages. In the ninth century, a monk of noble family, probably disturbed by some memory of the furious excesses of the time, determined to hide himself from human eyes, in the most lonely depths of Switzerland. The spot which he chose was even then called "The Gloomy Forest." Here he built a chapel and a hermitage, and after a solitude of twenty-six years, closed his career under the daggers of a banditti. A miracle sanctified his death. Two crows, his only associates in the wilderness, flew on the track of the murderers, screaming round them, until, in the market place of Zurich, the popular suspicion was fixed on the robbers, and the crime was finally confessed and avenged.

Pious curiosity was now attracted to the forest; wealth followed curiosity, and a monastery rose on the foundation of the hermitage. A further miracle attested the good will of the "Virgin," to whom, and to the "Martyrs of the Theban legion," the establishment was

dedicated. The Bishop of Constance, with some of the neighboring prelates, had arrived, to consecrate the convent, when, in the night before the ceremony, the bishop heard super-human voices chaunting hymns in the church. His pious scruples started at the guilt of adding superfluous consecration to that shrine which had been already declared holy by celestial homage; and he next day refused to perform his function. He was, however, entreated so perseveringly, that he was on the point of mingling the human office with the divine, and he approached the altar. But a mysterious oracle pronounced in the ears of the terrified prelate, and the wondering people, "*Cessa, cessa, frater, divinitus capella consecrata est*."—"Forbear, brother; the chapel is divinely consecrated." The rebuked bishop shrunk before the supreme sanctification, and the multitude returned home, only to bring the fruits of sanctity that monkism loves, to the altar thus conspicuously hallowed. The robber nobility and princes of the tenth century, who had many an act of blood to atone, washed away their crimes by giving a portion of their pillage to the convent of Einsiedlen. In the spirit of a time which always combined temporal ambition with spiritual influence, the Abbot of this opulent establishment soon disdained the humble rank of a pastor, and demanded to be a sovereign. Through what intrigues the dignity was obtained, we cannot now inquire; but under Rodolph of Hapsburg, the founder of the Austrian monarchy, the Abbot of Einsiedlen took his place among the princes of the "Holy Roman Empire." Where opulence and rank were fully obtained, sanctity could not be far. An image of the Virgin was discovered accordingly, more genuine than all the past, more wonder-working and more productive to the sacred treasury. The glory of this wooden empress of the Heavens, healer of diseases, and extractor of money, beamed with undiminished radiance for nearly half the duration of Rome, and even in the sixth century from her rising in the eyes of the faithful, her splendours had scarcely approached their setting.

Once every seven years the consecration of the chapel was solemnized with great pomp. The event itself had been fixed in the Papal history by a bull of Leo the Eighth, and the details had been preserved for posterity in a volume entitled, "*De Secretis Secretorum*." It was there stated to have been performed "according to the Romish ritual in such cases made and provided; the Saviour himself officiating, attended in this ceremony by the necessary number of angels, evangelists, martyrs, and fathers." To give farther evidence of which fact, "our Saviour concluded the ceremony by striking the fingers of his right hand into a stone at the chapel door." The marks were worshipped, kissed, and prayed to by thousands of pilgrims, down even to the year 1502, when the stone fell, and the holy marks never recovered the disaster.

On the festival of this "Consecration of the Angels," Zuingli ascended the pulpit. The concourse was immense from the whole range of Switzerland, and every ear was turned to catch the panegyric of the "Mighty Mother" and the "Host of glory" that had descended to pour the oil of holiness on that selected spot of the world. But a mightier strength, that was to break the power of the idol, was there. With the sincerity and zeal of a new apostle to the Gentiles, Zuingli thundered on them.

"Blind are ye," exclaimed he, "in seeking thus to please the God of Earth and Heaven. Believe not that the Eternal, He whom the heaven and the heaven of heavens cannot contain, dwells especially here. Whatever region of the world you may inhabit, there He is beside you, He surrounds you, He grants your prayers, if they deserve to be granted. It is not by useless vows, by long pilgrimages, by offerings to senseless images, that you can obtain the favour of God—that you can resist temptation—repress guilty desires—shun injustice—relieve the unfortunate—or console the afflicted. These alone are the works that please the Lord.

"Alas, alas! I know our own crime. It is we, the ministers of the altar—we who ought to be the salt of the earth, who have plunged the ignorant and

credulous multitude into error. To accumulate treasures for our avarice, we raised vain and worthless practices to the rank of good works, until the people neglect the laws of God, and only think of offering compensation for their crimes instead of renouncing them. What is their language? Let us indulge our desires—let us enrich ourselves with the plunder of our neighbour—let us not fear to stain our hands with blood and murder. When all is done, we shall find easy expiation in the favour of the Church.

"Madmen! Can they think to obtain remission of their lies, their impurities, their adulteries, their murders, their treacheries, by a Litany to the Queen of Heaven? Is she to be the protectress of all evil-doers? Be deceived no longer, people of error! The God of Justice disdains to be moved by words which, in the very utterance, the heart disowns. The Eternal Sovereign of Truth and Mercy forgives no man his trespasses, who does not forgive the trespasser against himself. You worship the saints. Did those sons of God, at whose feet you fling yourselves, enter into heaven by relying on the merits of others? No!—It was by walking in the path of the law of God, by fulfilling the will of the Most High, by facing death rather than deny their Lord and Saviour!

"What is the honour that you ought to pay those saints? Imitate the holiness of their lives—walk in their footsteps—suffer yourselves to be turned aside by neither seduction nor terrors.

"But in the day of trouble put your trust in none but God, who created the heaven and earth with a word.

"At the coming of death, invoke no name but that of Christ Jesus, who bought you with his blood, and who is the ONE and ONLY MEDIATOR between God and man!"

This discourse struck at all the pillars of Popery at once. Absolution for money—pilgrimages—the worship of the Virgin—and the intercession of the saints. It was listened to in mingled astonishment, wrath, and admiration. Its effect upon the multitude was to inflame in some instances the jealousy

which no prudence of the pastor could have stifled; of the monks, some were indignant, yet many heard in it only the doctrines that had been the subject of long meditation among themselves. In some instances, the conviction was immediate and complete, and pilgrims who had brought offerings to the shrine, now refused to join in what they had learned to be an act of impiety, and took their offerings home. The great majority were awakened to a sense of their condition, and, from that hour, were prepared to abjure the crimes and superstitions of Rome. But, like the light that fell on St. Paul in his journey, the fullest illumination descended on the preacher himself. Others heard and acknowledged the voice of Heaven, but it was to the preacher that the words of God came with living power. From that day forth, he was no longer the same man. His energy, intrepidity, and defiance of the common obstacles of Christianity, in the popular prejudices and the tyranny of the Popedom, raised him to the highest rank of the champions of the gospel.

The mind of this great man, deeply imbued with Scriptural knowledge by his ten years' residence in his pastorate of Glaris, and farther matured by his three years' enjoyment of the literature and association of the intelligent members of Einsiedlen, was now prepared for the sterner duties of a leader of the Reformation. Through the advice of Myconius, a Greek professor in the school of Zurich, whom he had known in the convent, Zuingli was chosen preacher in the Cathedral of Zurich, Dec. 4, 1518; a memorable period, one year from the commencement of Luther's preaching at Wittenberg.

In his new office the preacher lost no time in giving evidence of his vigour. It had been the custom to restrict the Scriptural teaching to the Dominical lessons, portions of the text marked out for the Sundays and saints' days. Zuingli declared that he would take the whole of the sacred volume and explain it in succession, that the entire Scriptures might be made familiar to the people. He over-ruled the objections that were made to this formidable innovation on the practices of the Roman-

ists; and on the 1st of January, 1519, the first day of his 35th year, he commenced his course of Scripture lectures. From various motives, he was attended by a multitude of all ranks, and exercised the functions of a teacher of the truth with the boldness of a sacred servant, accountable to but one Master. In his course of exhortations, he struck at the prevalent crimes of all classes; the partiality of the magistrates, the violence, licentiousness, and intemperance of the lower ranks, and the national guilt of ambitiously espousing the cause of sovereigns for aggrandizement, and the old and peculiar crime of selling the services of their armies to strangers.

He was fiercely threatened for this exposure; but his fortitude never relaxed, and he persisted in the plain and direct reprobation of every practice obnoxious to Scripture. He was described alternately as a furious partisan and as a furious fanatic, as the prey of a mad enthusiasm, and the accomplice of dangerous designs against the state. But his sincerity, guided by his prudence, gained the day, and all men, distinguished for honour and intelligence, were soon ranged on the side of the hal- lowed and intrepid teacher of the truth.

A striking instance now occurred to give him a still stronger hold on the affections of his country.

Leo the Tenth, in his eagerness to build St. Peter's as a monument of his reign, had exhausted the Papal treasury, and demanded that it should be filled up from the purses of the faithful. He sent friars on missions to sell the forgiveness of sins. Those demands had been frequently made before, on occasions of the failure of the Roman exchequer, and they had in general excited great opposition among the bishops and local clergy. The Franciscan Bernardino Samson, the missionary to Switzerland, had thus come on an unpopular message, and his own conduct, though personally adroit, was too strongly marked with the character of the Popish modes of raising money, not to increase the unpopularity. He published a scale of absolutions for the poor and the rich, six sous being the cheap purchase of a soul of the former, while a crown was the price of the higher

worth, or deeper depravity, of the latter. A nobleman of Bern is recorded to have made a single sweeping bargain of the divine grace for himself, his ancestors, and his vassals. The friar, by the authority of Leo, an authority claimed to this hour, and to the same extent, which no conviction of its blasphemy can reclaim, and no improvement of the general mind can induce to withdraw an iota of its usurpations and follies, publicly declared that the power of the Pope had no limit in either heaven or earth—that at his disposal was the blood of Christ and the martyrs—that he had a heavenly right to remit both sin and the penance for sin—and that the sinner would be the heir of Divine grace, the “moment his money rattled in the missionary’s box.” He proceeded granting absolution alike to individuals and states, pardoning sins alike past, present, and to come, and selling bulls authorizing their fortunate purchasers, if harrassed by a too strict confessor, to choose an easier one, who should release them from vows, absolve them from the obligation of oaths, and extinguish the guilt of perjury. The habitual effrontery of those tax gatherers of the Pope, rose into a ludicrous contempt for appearances. On a crowd of the common people pressing round the seller of the peace of heaven, he was heard to cry out in the open streets, “Let the rich come first, who are able to buy the pardon of their sins. When they have been settled with, then the poor may come.”

Zwingli declared, in the face of the Papal vengeance, that this traffic was a crime; and he succeeded in prevailing on his fellow citizens to repel the Franciscan. He did more, he successfully appealed against him to the Deputies of the Thirteen Cantons, which happened to be then assembled at Zurich. The final result was, that the Franciscan was driven out of Switzerland.

The history of the Reformation derives its value to us, not more from its noble display of principle and character, than from its instruction in the mode by which religion is to be best recovered in a degenerate age. The study of the Scriptures was the light that led the Reformers to knowledge; and the knowl-

edge of the Scriptures was the great instrument by which they laboured to break the Popish fetters from the public mind. We find all the preachers devoting their whole strength to the making known the inspired word, and that alone. The Reformer of Zurich, a man acquainted with a vast range of the literature of his day, yet brought into the pulpit only the elucidations of the Bible. “On my arrival at Zurich,” says he, “I began to explain the Gospel according to St. Matthew. My next labour was the Acts of the Apostles, in order to show how the Gospel had been diffused. I then proceeded to St. Paul’s first Epistle to Timothy, which may be said to contain the rule of life to a Christian, to clear up the errors introduced into the doctrine of faith. I then interpreted the Epistle to the Galatians, which was followed by the two Epistles of St. Peter, to prove to the detractors of St. Paul, that the same spirit had animated both Apostles. I then commenced the Epistle to the Hebrews, as making known, in its full extent, the benefits of the mission of Christ. In all my discourses, I avoided indirect modes of speech, artful turns, and captious arguments. It was only by the most simple reasonings that, in thus following the teaching of our Lord Christ, I attempted to open every man’s eyes to his own disease.”

Zwingli had been hitherto merely a private preacher of the truth; he was now to come in direct collision with ecclesiastical power. His preaching had begun to produce its natural effects, more permanent, because less clamorous, and more formidable to Popery, because wrought in the hearts rather than borne on the lips of the people. About the year 1522, it was observed with sudden suspicion by the priests, that some of their flocks had given up the practice of fasting in Lent, and, which was the unpardonable crime; without the usual dispensation. A heresy which struck at the power of the Church in this most tender of all its feelings, must be extinguished root and branch; the whip of persecution was instantly brandished; the culprits were summoned before the magistrates, and were cast into prison. The Swiss Re-

former now came forward to defend his principles. In a writing on the "observation of Lent," he laid down the unquestionable doctrines, that with God mercy is better than sacrifice,—that Christianity has abolished all distinction of holy and unholy food,—and that the true fast is that from sin. He showed that Scripture and common sense alike left every one at liberty to fast or not as he found it desirable to his pursuits, his health, or his Christian edification. After throwing into merited contempt the idea that one food is more acceptable to God than another, or that the soul is the holier for the stomach's receiving a fish rather than an egg, he founds the rule on the necessities and circumstances of society. "Let the opulent fast if they will; it may form a suitable interruption to their life of habitual indulgence. But the workmen in your manufactories, the labourers in your fields, find in the hardships and privations of their cases enough to mortify the flesh. The Romish regulations for those fasts, were unknown to the majority of those very Fathers, by whom they are said to be founded. They are still unknown to large bodies of Christianity throughout the world. The true purpose for which they were adopted, and for which they are sustained, is, by the payment for dispensations, to raise a large revenue for the See of Rome."

The controversial war was now declared. Hugh of Landenberg, the Bishop of Constance, published a rescript to his clergy, exhorting them to adhere with increased fidelity to the "Mother Church." His letter, addressed to the Council of Zurich at the same period, peculiarly desired that they would not suffer the ancient rites to be infringed. The Council, already awakened to the truth, answered this letter by a request that the chief pastors of the diocese should have a conference to examine into the causes of the dissention. But Landenberg knew too well the peril of disturbing absolute absurdities; and declined the examination. He next wrote to the Chapter of the Cathedral, on whom the preacher was of course dependent, complaining of "certain innovators, who, stimulated by the madness of pride, pretended to reform the

Church." The Bishop's language was in the form which the wrath of Rome uses to this hour. "Receive not as a remedy this detestable poison, perdition for salvation. Reject opinions, which are condemned by the heads of Christendom. Allow them not to be preached among you, nor discussed, publicly nor privately."

Zwingli had not been yet named, but he was conscious that the blow was meant for him; and he demanded leave of his Chapter to state the grounds of his opinion. The principle of the paper, with which he refuted the charge of heresy, was, that "the Scriptures alone are the great authority to Christians."

"The word of God," says this holy and high minded man, in one of those passages, whose truth is superior to all eloquence, "has no need of human sanction. The Fathers of the Church did no more than reject the spurious Gospels, the work of feigned or unknown writers. Neither do we desire more than to purify religion of whatever is foreign to it,—to deliver it from the captivity in which it is held by its enemies,—to dig again those fountains of living water, which those enemies have filled up."

"In defence of human tradition, you say that the writings of the first disciples of our Lord do not contain all that is necessary to salvation. You quote the text—'I have yet many things to say unto you, but ye cannot bear them now.' (John xiv. 12.) But here our Lord speaks to the Apostles, and not to Aquinas, Scotus, Bartholus, or Baldus, whom you elevate to the rank of supreme legislators. When Jesus says, immediately after, 'Howbeit, when the Spirit of truth is come, he will guide you into all truth'—it is still the Apostles whom he is addressing, and not men who should be called rather disciples of Aristotle than of Christ."

"If those famous doctors have added to Scripture doctrine that was deficient, it must then be acknowledged, that our ancestors possessed it imperfect,—that the Apostles transmitted it to us imperfect, and that Jesus Christ the Son of God, taught it to us imperfect."

"What blasphemy! Yet do not they who make human traditions equal or superior to the law of God, or pretend

that they are necessary to salvation, really say this? If men cannot be saved without certain decrees of councils, neither the Apostles nor the early Christians, who were ignorant of those decrees, can be saved!

"Observe to what those doctrines drive you. You defend your ceremonies, as if they were essential to religion. Yet religion exercised a much more extensive empire over the heart, when the reading of pious books, prayer, and mutual exhortation, formed the only worship of the faithful! You accuse me of overturning the state, because I openly censure the vices of the clergy. No one respects more than I do the ministers of religion, when they teach it in its purity, and practice it with simplicity; but I cannot suppress my indignation, when I see shepherds, who by their conduct say to their flocks, 'We are the elect, you the profane. We are the enlightened, you the ignorant. It is permitted to us to live in idleness, you must eat your bread in the sweat of your brow; we may give ourselves up to all excesses with impunity, while you must abstain from all sin!'

"I will now tell you what is the Christianity that I profess. It commands men to obey the laws and respect the magistrate,—to pay tribute where tribute is due,—to be rivals only in beneficence,—to relieve the poor,—to share the sorrows of our neighbor,—

and to regard all mankind as brethren.

"It farther requires the Christian to expect salvation from God alone. Jesus Christ, his only Son, our Master and Saviour, who giveth eternal life to those who believe on him. Such are the principles from which, in the exercise of my ministry, I have never departed."

These expositions of doctrine have a value measureless beyond even their historical interest. They give us the sincere impression of the Scriptures as they stamp their immortal truths on the minds of men newly awakened to a sense of religion. We see how deeply and purely the wisdom of the Scriptures speaks from the beginning to every man who will fully bring his heart to their study. In human science, the progress is gradual; every succeeding generation discerns error in the midst of the brightest discoveries of the past. But here truth is developed at once,—the first generation acquires a knowledge not to be surpassed by the remotest that is to be born. If intellectual science rises like the sun from the verge of the earth, by light upon light towards the meridian,—spiritual science, like the light that heralded the birth of the Messiah, bursts upon us at once from the zenith, and fills the midnight with celestial glory.

[To be continued.]

SCRIPTURE ILLUSTRATION.

I. Timothy, III, 1—7.

(CONCLUDED.)

That a Bishop may be thus qualified to teach and thus active in the various duties of his station, it is necessary that he keep a conscience void of offence, that he restrain the indulgence of carnal appetites, and especially that he be,

Not given to Wine.

By an observation in another place, which indicates the parental tenderness

VOL. 2—3.

19.

of the Apostle for his beloved son Timothy, we learn that he did not intend entirely to prohibit, but only to circumscribe the use of wine to its proper, and these seem to be very narrow limits. He commends the use of a *little* for the benefit of the health, in constitutions like Timothy's, feeble and infirm. All beyond this it would seem the Apostle, and

through him the Holy Ghost intended utterly to forbid by this requisition, which is again repeated in the instructions to Titus. The unhappy prevalence of this indulgence renders the injunction peculiarly emphatic at the present time. It does appear as though the Holy Spirit, casting a prophetic eye down the long vista of succeeding time, and marking the strong temptations, and fatal aberrations of the ministry in these degenerate days, (for we can hardly believe the Apostolic age afforded an example of such delinquency,) had purposely for us inserted and repeated this pointed premonition, *be not given to wine*.

To leave no necessary trait of character untouched the apostle adds, a Bishop must be

No Striker,—but Patient; not a Brawler.

We throw these three particulars together because they appear intimately connected, and add emphasis to each other: And if Griesbach be correct in rejecting *αἰσχρὸς* *αἰσχρός*, which intervenes between *παιστής* & *εὐμενής*, they naturally follow each other, and thus render the connection and antithesis complete.

The word *παιστής* originally appears to denote one who is ready to beat or correct on every occasion and on slight grounds his pupils or subjects. Perhaps the ruder manners of some tribes, or nations of the age in which the Apostle wrote might render this restriction in its literal sense more appropriate than at present, yet to all succeeding ages of the church it is not without significance. So long as the same ungovernable passions and irritable dispositions exist, so long the premonitory admonition is applicable, *be not a striker*. But in this place a *striker* appears to stand in opposition to *patient* and *not quarrelsome*, and indicates a noisy, self-important, overbearing, contentious spirit and manner, always ready to dispute on trifling subjects under pretence of contending earnestly for the faith. We need reflect but a moment on the consequences of such dispositions and habits to be satisfied that they must be extremely injurious to the cause of religion, and that

such a character ought to be excluded from the ministry. While human nature and depraved reason remain, mankind will be actuated by different views, motives and feelings. The spirit of party will engender an undue attachment to forms and modes, which are in themselves indifferent. Hence the numberless variety of sects and denominations, which distract the Church of Christ. The man, who, in the midst of this variety of opinions, feelings, views, and parties, would make his own the standard and oppose with inflexible obstinacy all who differ from him, must expect to find himself continually agitated by unprofitable controversies, and angry contentions. By pursuing this course his influence will be impaired, his attention diverted from the great objects of his calling, and the cause of Christ must suffer under his administration. This spirit is much more injurious, as well as much more likely to be excited in seasons of revival, than on ordinary occasions. It seems to be one of the grand engines of Satan to counteract the blessed influences of the Spirit of life by diverting the attention from the great essentials of salvation, to controverted points of doctrine, or to mere forms and modes of worship. The man who can suffer himself to engage in such a controversy under such circumstances may emphatically be called a *Brawler*, and, however pure his motives, he is in effect an opposer of the work of God, and will inevitably do more to check the influences of the Spirit than a *Legion of Devils*. Instead of this the faithful bishop must be *patient*, cheerfully surrendering to a certain extent his own rights and judgment. If any bring in false doctrines and damnable heresies, he must no doubt bear his decided testimony against them. But when from the jealousy of party ill-natured remarks are whispered round, or publicly proclaimed, doubts and difficulties are raised about mysterious doctrines, forms of worship, or modes of administration, let him counteract the deleterious excitement by pressing home to the conscience the *one thing needful*. Angry passions and exasperated feelings must

never be indulged—"patience must have her perfect work,"—"the servant of the Lord must not strive but be gentle unto all men, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth"

Again. The Bishop in whom is the spirit of the Lord must not be

Greedy of filthy Lucre, not Covetous.

The word *αἰσχροκεδής* devoted to sordid gain, is strong and expressive. Griesbach rejects it as an interpolation. It is true it might be discarded without materially affecting the Apostle's sketch of ministerial character, as the succeeding clause *not covetous* gives us very nearly the same idea, though perhaps not with so much emphasis. But as it is retained in all our ordinary copies of the Scriptures we need feel no delicacy in appropriating it to the delineation of character before us. "It is remarkable", says Dr. Doddridge, "that this phrase is seldom or never used in the New Testament to express any gain, but that which is made or procured by the *covetousness of Christian ministers*." Avarice, it is said, is a crime never charged in scripture upon the children of God, and consequently we may consider it as absolutely incompatible with the love of God. "If any man love the world, the love of the Father is not in him." "The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." It was this that hurried Judas to his own place—It was this that brought the vengeance of heaven upon Ananias and Sapphira—It was this that produced the fatal apostacy of Demas. Well therefore may the Apostle direct Timothy to exclude from the hallowed pale of the ministry the man who is thus *greedy of filthy Lucre*. The steward of the mysteries of God must be directly the reverse of this—he must not be covetous. It is true the Lord has directed that he that ministers in the Gospel shall live by the Gospel. A comfortable support is guaranteed to every

pastor, and cannot be withheld with impunity: but even this must not be made his end and aim. Higher motives and a far nobler object lies before him,—the salvation of perishing souls. This is the grand design of the establishment of the Gospel ministry—this must ever be placed full before him—to this all his arrangements and proceedings must be directed—a due attention to this will teach him to estimate all worldly things at their proper value, and to keep them in their proper place—this will effectually guard him against extravagance and carelessness on the one hand, and a penurious, avaricious disposition on the other—this will teach him to be content in poverty, patient in difficulties and embarrassments, economical in the management of all his concerns, and faithful in the discharge of all his duties.

But it is time to proceed to the next characteristic mark of a good Bishop,

One that ruleth well his own house having his children in subjection with all gravity.

Amid the multiplicity of public avocations, which must necessarily occupy much of his time and more of his attention, the faithful minister cannot neglect domestic concerns. Here, as in the church in which his Lord has placed him, order and regularity must prevail. As no branch of relative duty is more difficult, so none is more important than the proper government of a family. On this is suspended all his own domestic happiness, much of the comfort and enjoyments of his companion and children, and also in some measure their future characters, prospects and final destinies. In addition to these considerations which are common to every parent, there are others peculiar to the minister of the Gospel. The interests of religion and the success of his labors are in some degree affected by the conduct of his children. Not only himself, but his family also will be viewed in the light of examples for imitation. Being *himself* set on a conspicuous eminence, his family must participate in the responsible elevation. If on these

heights of Zion his children become vicious and dissipated, disastrous must be the influence which they shed around, and ominous the prospect to the unhappy father. The venerable Eli died a violent death because his children made themselves vile, and he restrained them not; and all Israel participated in the disgrace when the ark of God fell into unhallowed hands. As the candidates chosen by the Apostles were selected among the most active and intelligent converts, and as they were not to be trained up by a course of education, but immediately to be invested with the ministerial office, it would be necessary that they should be men whose characters and habits were formed, and whose judgments were matured—consequently most of them would be men somewhat advanced in life. Many of these would naturally have families around them. It would therefore very properly form one subject of inquiry, when the qualifications for the ministry were under investigation, whether his family was governed well, and kept in due subordination. *For if a man know not how to rule his own house, how shall he take care of the Church of God?* This reasoning is perfectly conclusive, for it is absolutely certain that a man who has not gravity enough to make his own children fear him, and dignity enough to make them reverence him, can never preside in the church with dignity and usefulness. If he cannot govern a few who are so completely under his control, it is evident to demonstration that he cannot govern the church which consists of such numbers, and such varieties of character and disposition. The apostle seems to consider the destitution of family government as decisive evidence of a destitution of governing faculties, and consequently as proof that such a man ought not to be admitted to the ministry.

Again the faithful Bishop must not be

A Novice, lest being lifted up with pride he fall into the condemnation of the Devil.

The term νεοφυτος novice, is borrow-

ed from the botanic nomenclature of antiquity, where it signified a plant newly ingrafted, or transplanted from its native soil to some more fertile spot, and is used in its theological application to denote a degenerate plant of nature removed from its native sterility, and recently ingrafted into *the Branch, the Plant of renown*. The character of the new convert though peculiarly interesting, is still very defective, and little qualified for the variety of arduous duties incumbent on the faithful Bishop. Although much zealous devotion is manifest, it is not the steady zeal and devotedness of him who from years of experience has formed habits of attachment to Christ and his Kingdom. He may love much, and like Peter feel very confident of his adherence to his Master's cause, but it is the love and confidence of one who knows not the deceitfulness of his own heart, and who has not tried the subtilty and power of the enemy. Such a person, however splendid his talents, or extensive his acquirements, is not to be invested with the sacerdotal character, lest being lifted up with pride, he fall into the condemnation of the devil. He would be peculiarly exposed to temptations to pride, from his ignorance of the corruptions and evil propensities of his heart, of the wiles of the adversary, and of the humbling doctrines of the cross. In the whole phalanx of enemies which beset the Christian and especially the minister, none is more subtle or more dangerous than spiritual pride. It works in the heart unperceived and unsuspected, until swelled and inflated, he falls into the crime, and consequently into the condemnation of the Devil. Whatever may have been the exciting cause, whether ambition to be equal with God, or, as Milton supposes, unwillingness to submit to the universal "dominion of God's incarnate Son who might in general be revealed as the future head of angels as well as men," it appears evident that the crime, which expelled satan and his associates from the regions of bliss, was pride. The consequent condemnation we know was eternal exclusion from God's presence, the total loss of his favor, and extreme punishment in that everlasting fire pre-

pared for them. And to this or a similar condemnation the proud novice is exposed, who presumes "to arrogate to himself an authority and dominion which God never intended for him."

We hasten to the last particular in this cluster of virtues

Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the Devil.

The Bishop whom God will honor in his service, must so conduct himself, must walk so prudently, and act so circumspectly, that those who are without the pale of the church shall have no cause to reproach him, or to bring any evil testimony or report against his character or conduct. It is perhaps impossible on all occasions to avoid in the faithful discharge of duty some artful insinuations, or slanderous imputations from that determined spirit of hostility, with which the church of Christ has ever had to contend. There is no doubt but that in the persecuting days in which the Apostle wrote, the tongue of slander was active and the malice of persecutors vigilant to blast the reputations of the best men. The Apostle could not mean that the bishop should avoid such reports as these, for they always fall heaviest on the most faithful men, but such as were founded on some actual misconduct, whether proceeding from constitutional imprudencies, irregular habits, powerful temptations, or intentional eccentricities. Whether this ought to be construed so as to include irregularities, while he himself was without, may admit a doubt, except in cases where previous indulgence may have produced habits too inveterate for correction; or when past dissipation has so enervated the mind, or enfeebled the body as to render them incapable, or in any wise unqualified for the multifarious duties of the ministerial office. It is true that persons who have any scandal attached to their character on account of conduct before their conversion, will be exposed to a double share of dangers and temptations, which a man well knows how to manage so as best to answer his

purposes; and hence they will be more likely in all human probability to fail in the discharge of duty and dishonor the cause in which they are engaged: yet still the fact can never be lost sight of, that many of the most useful and faithful ministers once like Paul were persecutors, irregular, profligate and injurious. While therefore the constituted authorities of the church ought not to be too rigid in the entire exclusion of all, they can never be too cautious in the reception of any, whose previous habits of vice or intemperance may render them in any degree suspicious. But to return. Any improprieties of speech or behaviour, any thing unbecoming in the life or manners, any thing unwarrantable in sentiment or doctrine, in short, any thing however trifling, on which a censorious eye can fasten its malignant gaze, will be seized as matter of reproach, not only against the bishop, but also against the cause in which he is embarked. But the pastor, who is unfaithful or irregular, will not only fall into reproach, but into the snare of the devil. Some Commentators suppose that some human slanderer is here meant as in the eleventh verse of this chapter, but it seems more natural and appropriate to interpret it here as in the preceding verse of the infernal slanderer, who well knows how to seize any thing unfavorable in the character or conduct of a minister and make it the subject of a temptation and a snare. A temptation may be engrafted on the most trifling circumstance. The smallest aberration from the narrow path of duty will lead the wanderer into a snare. In every forbidden track a trap is set to catch the unwary traveller. Thus is the path of the Bishop continually beset on every hand by foes as subtle and malicious as the prince of darkness. Multitudes wait for his halting, and oppose his way at every step. Amid such foes no human power can preserve him, and yet he must be preserved, or consequences fatal to the interests of Zion will ensue: for if he falls, he falls not alone; and who can estimate the number or the value of the souls which an unfaithful minister may drag with him down to perdition? Who can tell how many lambs may be

suffered to wander from the flock and fall a prey to enemies? Who can appreciate the consequences, when the prowling wolf is suffered by the shepherd's negligence to enter the fold, and there undisturbed commit his unhallowed de-

predations? "Woe," saith the voice from heaven to the idol shepherd, that leaveth the flock, the sword shall be upon his arm and upon his right eye, his arm shall be clean dried up, and his right eye shall be utterly darkened." L. G.

HUMILITY.

Be clothed with humility.

The Son of God has given us a striking example of humility, who, though co-equal and co-eternal with the Father, was nevertheless meek and lowly in heart. He exhibited this character in his birth, throughout the whole course of his life, and especially by becoming obedient unto the ignominious and painful death of the cross. "The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." "Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall not enter therein." Therefore "ye younger submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble."

An humble person is one who ascribes whatever he possesses to the free and unmerited mercy of God, and, disclaiming all confidence in himself, trusts exclusively in the righteousness of Christ for justification and glory. He ought not indeed to be insensible nor ashamed of the privileges he enjoys. If the Lord has renovated his heart, pardoned his guilt, and adopted him into his family, let him with meekness and fear be thankful for his favors, and on proper occasions confess them before men. Yet let him never forget to acknowledge

with Paul, "By the grace of God I am what I am." He has nothing but what he has received, and is fully convinced notwithstanding all his efforts, that in himself he is totally destitute of the least merit to recommend him to his judge. His most holy performances, his prayers and worship, he perceives to be tainted with Sin, and therefore seeks a better righteousness than his own—even that which has been wrought out by the obedience and death of the Son of God. To him he applies with earnest importunity in the character of a poor suppliant for wisdom, righteousness, and strength—on him as the sole foundation he builds all his hopes for time and eternity. He embraces him as the one and the only Mediator between God and man, as all his Salvation and all his desire; committing his soul into his hands, with a determination to perish, (if he must perish;) at his feet.

This evangelical humility arises from the heart, and disposes us to think meanly of our acquisitions in religion; when comparing ourselves with other christians. A person under the influence of spiritual pride is elated with his attainments in the divine life. Haughty and assuming in his behaviour, with the pharisee of old he exclaims, "God, I thank thee that I am not as other men:" and again, "Stand by thyself, I

am holier than thou." Yet he imagines himself sunk far beneath the true mark of his proper elevation and dignity, and therefore admires and openly displays his pretended abasement in some affected singularities. But that individual who in reality is possessed of "lowliness of mind," will, agreeably to the direction of the Apostle, "esteem other" believers "better than himself;" and with the same Apostle too, he will acknowledge, "I am less than the least of all saints." With the sins of his brethren he has only an imperfect acquaintance; their impure thoughts are all hid from his view; and how little does he know of the guilt and malignity of the crimes committed even in his presence. His own sins however, in heart and life are continually naked before him, and to a considerable extent also in their number and aggravations. No wonder that he should appear in his own eyes comparatively so vile and polluted, and that his spiritual graces—even his very humility, reasoning from his obligations to this virtue—should be thought so exceedingly small. The man, therefore, who, on contrasting himself with others, is habitually inclined to consider himself a distinguished christian, is certainly mistaken, and under the influence of a proud, self-righteous spirit.

Humility moreover, will cause us quietly to acquiesce in the word and providence of God. In the scriptures there are many doctrines difficult to be unravelled, and far beyond the reach of our limited capacities; of which kind are the Trinity and the Incarnation of the Son of God. So also are the occurrences of life frequently dark and intricate,—especially when the Almighty afflicts and chastises his children. A person who entertains an exalted opinion of his genius and talents is forever

attempting to pry into these secrets, and will cordially submit to none until he fully comprehends their whole nature and extent. But the soul enlightened from above has found "the wisdom of this world to be foolishness with God," and without murmuring or disputing cheerfully believes what reason cannot perfectly understand. "Thus saith the Lord," who cannot lie, is enough to gain his assent to any truth he has revealed; and "the Lord reigneth" is sufficient to make him not only resigned, but to rejoice and to glory in tribulation. All the ways of heaven are sure, righteous, and kind, and will certainly terminate in the believers' everlasting welfare. Deliverance from the calamities of life he does indeed desire and seek, but always in the use of lawful means, and never without the submissive prayer of "not mine but thy will, O Father, be done." Here he sees through a glass darkly, but in yonder bright and glorious world he shall see face to face. "What I do," says the Saviour, "thou knowest not now, but thou shalt know hereafter."

Our humility, if truly evangelical, will enable us to bear the provocations of the wicked with patience and fortitude. In a world like this, "it must needs be that offences will come." Connected as we are with the children of the devil, at variance with their sentiments, maxims, pursuits, and ways, we are continually objects of their hatred, and liable to their hostile attacks. "All, who will live godly in Christ Jesus," and act as his sincere and decided soldiers, must expect like their captain to be mocked, threatened, and injured by the enemies of the cross. Under all these insults however an humble man, tho' he be slandered and falsely accused, "renders not evil for

evil, or railing for railing." His passions remain cool, his spirit is calm, and if he be occasionally angry he is soon pacified before the sun is permitted to go down. Neither does he vent himself in any harsh or opprobrious expressions, by disclosing the secrets of his adversary, calling him by evil names, and exaggerating his faults. If duty urges him to rebuke, he pauses and thinks, and studies how he may indite a soft and gentle answer. "If his enemy hungers, he feeds him; if he thirsts, he gives him drink." Being reviled, he blesses, rejoices, and becomes exceeding glad that he is counted worthy to suffer for the sake of Jesus, because great is his reward in the kingdom of heaven.

Another evidence of humility consists in a willingness to receive instruction and admonition from the meanest saint. Persons there are who boldly usurp the highest seat among their brethren, and take it for granted that God has called them to teach, direct, and govern all the rest. They are so wise in their own conceits as to imagine themselves the only infallible guides, and to expect even their very instructors in religion to bend to their sentiments and ways. Far different is the conduct of him who is under the influence of a meek and lowly spirit. He is swift to hear, but slow to speak, and when he must speak, he dictates and reproves, not with a domineering air, but with diffidence, and under a deep sense of his insufficiency. Moses and Jeremiah were both distinguished for their piety, and yet, when divinely commissioned to go forth as ambassadors of the Most High, they complained of their unworthiness, and utter inability for the task. Apollos, though an eloquent man and mighty in the Scriptures, still did not refuse to listen to instruction

from the lips of Aquilla and Priscilla, tentmakers, who "took him, and taught him in the way of God more perfectly. Thus will every humble disciple of the Lord Jesus act. Sensible that there is much imperfection adhering to his practice and error to his creed, his mind is incessantly open to conviction, and with prayer and supplication disposed to compare all sentiments contradictory to his own with the law and testimony. Having on examination found them to be truth, he cheerfully embraces them, whether they originate from his own sect or another, from a friend or an enemy.

The last sign of humility we shall notice consists in such an entire satisfaction with our present situation as not even secretly to wish for another of greater eminence and distinction. A proud man is uniformly a discontented man. Vain in his imagination that nothing is too good for him, he is constantly craving the possession of some new object, and had he the whole world at command his desires would still be ungratified. On beholding the superiority of his brother he is filled with envy, and murmurs at the dealings of heaven as unrighteous and partial. Not so with him who is decked with the ornament of humility. In whatsoever state he is placed, in prosperity and adversity, in riches and poverty, in renown and dishonor, in health and sickness, he has learnt to be content—to cherish no repining thoughts, to utter no repining language. Let his circumstances be never so distressing, he considers himself deserving of worse, and accordingly still remains calm and resigned. He loves to be concealed, cares not to be undervalued or slighted, counts not the esteem of men, and when offered receives it with indifference. He dreams

not of greatness, advancement, or fortune. He is not ashamed of his descent nor occupation in life, though mean and apparently contemptible. He can suffer others, a foe, and a rival, to be praised in his presence without making objections, or attempting to lessen their characters. On all suitable occasions he seeks rather to further than to obstruct the happiness of his neighbor.

There is every thing combining in the character of man to inspire us with humility. In our origin and end, we resemble the brutes that perish. Yesterday our bodies were formed of the clay of the earth; to-morrow, however eminent our rank, they shall be lowered into the grave to putrify and be devoured by worms. Short as this period of our worldly career may seem, it is nevertheless one during which we are every moment needy and dependent creatures, "In God we live, and move, and have our being." We are no more able in ourselves to move and act, than we were originally to create ourselves; and were he to withdraw his providential, supporting hand, we should immediately sicken and die. For every drop we drink, for every morsel we eat, for every breath we draw, we are indebted to him. Nor are we less sinful, than poor and dependent. "The heart," says the prophet Jeremiah, "is deceitful above all things, and desperately wicked." Conceived and born in sin, and polluted throughout every faculty of our nature, no time, no place can be imagined in which we were free from transgression. There is none righteous, no not one. Some are open & daring violators of the laws of heaven, & the best have much to lament, and much to be forgiven. Being guilty, we consequently must be miserable; and in reality are constantly exposed to a variety of afflictions in our

VOL. 2—3.

11.

relatives, estates, and persons. Even now we are suffering the fruits of our rebellion; and hereafter, if we live and die in impenitence, we shall be banished eternally from the glorious presence of the Lord, and consigned to "the lake burning with fire and brimstone." Let us cease to wonder then, that the scriptures should so frequently and in such strong terms insist on the grace of humility. "Though the Lord be high, yet hath he respect unto the lowly." "He is nigh unto them, that are of a broken heart, and saveth such as are of a contrite spirit." "God resisteth the proud and giveth grace to the humble," "I dwell," says he, "in the high and holy place, with him also that is of a humble and contrite spirit." When such are sorrowful and cast down in their souls, "the Lord lifteth" them up, and filleth them with gladness and joy. Are they hungry and indigent? "The meek, we are told, shall eat and be satisfied;" yea, they shall never want any good thing. Do they need instruction and direction? "He will teach them his way"—"he will guide them in judgment." They shall moreover "inherit the earth," and be saved both now and forever, in time and eternity. A. H.

EXTRACT.

In preaching the Gospel, three things should be ever kept in view; Christian doctrines, Christian experience, and Christian practice. If the first of these be too frequently preached, formality and lukewarmness will increase; if the second be the constant theme, wildness, error, presumption, and pride may be expected as the painful fruit of it; if the third be chiefly dwelt on, the hearers will either remain ignorant of the nature of Salvation, or like a foolish Architect, who begins with the roof of a building instead of laying the foundation, they will strive for holiness before they are justified freely through the redemption that is in Christ Jesus. J. W.

PRIZE ESSAY, ON THE INSTITUTION OF THE SABBATH, *The former*, by WM. JAY, Esq. to whom was awarded the premium of one hundred dollars by a Committee of the Synod of Albany — *The latter*. BY REV. SAMUEL NOTT, JUN. pastor of the Church in Galway, N. Y. Albany, 1827, 8v. pp. 56.

A DISSERTATION ON THE SABBATH, in which the Nature of the Institution, and the obligations to its observance, are stated and illustrated. BY THE REV. JOHN MACBETH. A. M. Philadelphia, 1828. 12mo pp. 254.

Genuine piety is unquestionably extending its salutary influence in our country. Its movements are every year more distinctly marked, and more rapidly progressive. All the means and agencies and instrumentalities by which it is propagated are not only increasing, but multiplying, & their efficiency seems to keep pace with their increase. New churches are growing up in every part of the country; ministers are increasing in numbers, and filling up the vacant and destitute places; the ordinances of the gospel are administered to continually increasing numbers, and with a degree of efficacy scarcely known in the church since the days of the Apostles, and their followers, the Reformers. The effusions of the Holy Spirit, effecting extensive revivals in the churches in every part of our country and in almost every christian denomination, constitute one of the most remarkable features of the age in which we live. Energy and activity in promoting the interests of religion is evidently increasing, and provoking by its zeal and success much opposition and counteracting activity. While the Kingdom of light is marshalling its hosts, and executing its high enterprises, and displaying its holy triumphs, it is not strange that the Kingdom of darkness should be aroused to new and more vigorous efforts for maintaining its influence over the children

of men. Accordingly errors and vices, of almost every name and kind, have become more bold in their movements, more pressing in their claims and invitations, more alluring in their devices, and more industrious in the propagation of their influence. But among these open violations of the Laws of God none has assumed an air of more brazen frontery, none has prevailed more extensively and spread its influence over greater multitudes, and none has received in a higher degree the sanction of public authority and national law, than the transgression of the fourth commandment. The farmer may be seen in his field, the mechanic at his business, the trader in his shop, too often dispensing ardent spirits to his customers, public houses thronged with idlers, public highways occupied with travellers, teamsters and parties of amusement, the public conveyances filled with passengers, steamboats advertising their regular trips as on other days, or if not thus occupied, sailing on excursions of pleasure, mails conveyed thro' every part of the country, and post offices open, ships and coasting craft and internal navigation regularly sailing on the Sabbath, or so near it as necessarily to violate its sacred obligations. The continual observation of such transactions, which have perhaps in no part of the country assumed a more glaring publicity than along the Hudson River, led the Synod of Albany at its annual meeting in 1826 to take the subject into consideration, and devise measures to check or counteract the growing evil. For this purpose a committee was appointed to confer or correspond with other Ecclesiastical bodies, and with individuals of intelligence and influence. By this committee a prize of \$100 was offered for the "best Essay on this sacred

institution." This was the origin of the pamphlet noticed at the commencement of this article, which contains two Essays, selected from forty-four presented on the occasion. "The committee could have wished," they say in their report, were it agreeable to the original proposals, to have divided the premium between the two individuals who may be ascertained as the authors of these essays; because, taken together, they form a proper whole." It may be added that Mr. Jay generously proposed to divide the prize. The Essays were published early in 1827, and extensively circulated. The other work before us is the production of a Scotch clergyman, who emigrated to this country some eighteen months or two years since; and if we mistake not it is a revised edition, adapted to the state of our country, of a work published by the author before he left his native land. It is a valuable well written book, adapted by a pleasing style and popular manner for extensive circulation and usefulness; and cannot fail to prove an important auxiliary to the efforts in which the christian community is now engaged for encouraging and promoting the holy observance of the Sabbath.

In considering the claims and duties of the Lords day, three prominent enquiries, or considerations present themselves—the grounds on which our obligation to keep the Sabbath day holy is founded—the authority for observing the first instead of the last day of the week—and the manner in which the Sabbath is to be sanctified. These topics, in their various relations and ramifications, comprise the substance of the works before us, and in our selections, which must be more brief than we could wish, we shall confine ourselves to paragraphs bearing immediately on these points.

The divine authority and universal

obligation of the Sabbath is firmly maintained in both these works. Both place its moral character on the same unalterable grounds with the other nine commandments of the Decalogue.

"It is generally allowed by theologians, that the moral law is summarily comprehended in the ten commandments, which were published to the Hebrews, amidst the thunders and lightnings of Mount Sinai; and we believe, that all writers on morality, have admitted the same fact. At least, they all admit, that the great leading points of duty which we owe to our Creator, to our fellowmen, and to ourselves, are embraced in these commandments, and that subsequent revelations of the will of God, and increased experience and knowledge, on the part of man, have filled up all the intermediate and minute cases, which his wants, or desires, or claims, in any of the above capacities, might suggest. Now, the moral law is held to be obligatory, in the most universal sense of the word, on men of every age and every country: for, although it was originally delivered to the Hebrews only, there is not the slightest ground for believing, that it was not expressly designed by the Almighty, that it should ultimately, be of general application, and that men of every nation should be bound by its conditions. The sanctification of the Sabbath, is enjoined in one of the most solemn of all the commandments which constitute that law; and if the same reasoning which would be held good in every other case, be held good here, that which is due to one, must be due to all; and all mankind must be under the same immutable obligations to observe and obey the injunction contained in the fourth, as they are to obey that contained in the third. Nor do we think it is of little consequence, to mark the manner in which these laws were promulgated for the instruction & the government of man. Never were any of the communications of heaven accompanied with such awful and glorious manifestations of the divine majesty and power. The mountain, we are told, was "altogether on a smoke, and quaked greatly, because the Lord descended on it in fire." There were thunders and lightnings, and a thick cloud encir-

cling it; and, when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, saying—"I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage.—Thou shalt have no other gods before me.—Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generations of them that hate me. And showing mercy to thousands of them that love me and keep my commandments." Such is the form in which the Almighty condescended to introduce, to his erring and sinful creatures, the revelation of those great moral precepts, which were intended to constitute the perpetual rule of their conduct; and it is impossible to conceive any circumstances more powerfully calculated to make a deep and solemn impression on the mind of man."—*Macbeth*, pp. 92—94.

"Thus have we seen that the commandments, after having been proclaimed by the voice of God himself, under circumstances of unparalleled awe and grandeur, were twice engraven by his finger upon tables of stone—that these tables were, by divine command, placed in a costly ark, and that ark deposited in a magnificent chamber, constructed for the express purpose of receiving it—and lastly, that these tables were perpetually overshadowed by a miraculous emblem of the divine power. And can it be believed, that these commandments, thus delivered, recorded and preserved, were *only* a constituent part of that code of laws which was communicated to Moses, and written by him for the government of the Jewish people; and that their obligation is as limited in extent and duration, as the injunction to the Jews to wear a blue ribband in the borders of their garments? (Num. xv. 38.)

Independent of the circumstances already noted, which form a marked distinction between the decalogue and the Mosaic ritual, there are others deserving consideration. Many of the Jewish laws were adapted exclusively for the people to whom they were given, and would have been wholly inapplicable to other

nations and countries; but there is no command of the decalogue that may not be observed by every nation upon the face of the earth.

A large portion of the precepts of the Jewish law have no evident connection with morality, and if now observed by others, could have no influence whatever in making them wiser or better. But the commands of the decalogue are calculated to promote the peace, purity and happiness of all who respect them: and a general obedience to several of them, is indispensable to the very existence of civil society.

Although these commandments were of course obligatory on the Jews, and formed a part of the law by which they were governed, yet not one of them belonged to that system of positive precepts, which were intended to keep the Jews distinct from the rest of mankind, nor to that system of types, which anticipated the coming of the Messiah.

The precepts of the Jewish law were accompanied by their several sanctions, and specific punishments were attached to their transgressions; but no particular punishments are annexed in the decalogue to the breach of its commands. The Jewish government being a theocracy, God himself declared the penalties with which every offence was to be visited, while in every other government this prerogative is vested in the civil authority. The decalogue being a revelation of the divine will, for the direction, not of the Jews alone, but of all mankind, is silent with regard to those temporal sanctions by which its precepts may be enforced, and which must ever vary with circumstances. Thus it forbids theft, in general terms, leaving the punishment of the crime to the discretion of the magistrate, while God, as the legislator of the Jews, prescribes in another place, the penalties which *they* shall inflict upon the offender."—*Jay*, pp. 17—19.

"If it were necessary for the support of our argument, other passages than these now referred to, might be adduced from the Old Testament, to give additional force to the views we have been illustrating. But we do not consider the case to stand in need of such assistance, and we forbear to load our pages with

long and tedious quotations. The Sabbath was instituted, to be a commemoration of the power, wisdom, and goodness of God, displayed in the creation of the universe; and of this we are fully informed by the very commandment which enjoins its observance. Though the fourth commandment, therefore, was originally delivered to the Jews only, it possesses the same claim to universality of application, as all the other commandments of the law: by the same moral conditions, then, are all men bound to its observance, and by the same rule of moral justice, will all be judged for the transgression of it, as for the transgression of any of the others, the moral character and obligations of which are not disputed. The end of its institution, moreover, was to furnish to man an opportunity of advancing in the knowledge and practice of holiness; and of this we have the most satisfactory proof, from almost every notice which is given of it in the writings of the Old Testament. To all men, therefore, of every kindred and climate, its enactments and requirements are alike interesting and obligatory: and to all of them, also, their neglect and violation must be alike criminal and punishable. The very nature of the commandment, indeed, points out its universality: its universality clearly establishes its morality: and this again leaves not a shadow of a doubt of our responsibility. "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—*Macbeth*, pp. 103—104.

"The above declaration† of our Saviour, then, we regard as a conclusive authority for us to decide respecting the moral and indissoluble obligations of ob-

†*Viz.* *Math. V.*, 17, 18. *Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For, verily, I say unto you, till heaven and earth pass away, one jot or tittle shall in no wise pass from the law, till all be fulfilled.*

serving and sanctifying the Sabbath; and we deem it quite unnecessary to load our pages with any additional quotations in support of the position we have assumed. His apostles, who best understood the spirit of their Master's doctrines, and most faithfully illustrated them by their own conversation and practice, followed the rules which he himself observed; "and on the Sabbath-day they came to hear the word of God; and they rested on it also, according to the commandment"*. Here, again, we must recur to a remark which we formerly made, and which, it is of importance for us to bear in mind, *viz.* that every example of duty, and every form of public or private devotion, which are recorded in the life of our Saviour, are equally binding on us, as if they were enjoined by a particular precept, and enforced by the most solemn sanctions. The authority of Christ Jesus, as a moral legislator, was supreme. He appeared, not to destroy the law which was given from Mount Sinai, but to fulfil it; and in the whole of his conduct, he illustrated the divinity of his mission, by the spotless rectitude of his life, and the undeniable power and purity of his doctrine. Invested, therefore, with these attributes all he did, and all he said; *i. e.* all the moral virtues he taught and performed—all the religious solemnities he observed—and all the public appointments and usages he sanctioned, either by precept or by practice, are alike obligatory on us, and on all men, as if they had been announced to us, & impressed upon us, by the most express and authoritative accompaniments of the power and majesty of God. We have already said, and we shall have occasion to show it more fully hereafter, that the example of our Lord's apostles, on this, and all similar points of public duty, carries with it, also, the recommendation and sanction of a general precept. Admitting, then, all that our opponents contend for—that there is no express written law in the New Testament for the observance of the Sabbath—we maintain, that we have what is equivalent to it,—a confirmation of the original sta-

**Luke* xxiii. 56. *Acts* xiii. 42—44. xvii. 2. xviii. 4.

tute which enjoins it—by the uniform example of our Lord and his apostles. That example was adopted by the first converts to Christianity—it was followed by all who subsequently embraced its faith; and no doctrine of the New Testament has been more universally believed—none held to be more efficacious for the growth of holiness, and the diffusion of all the virtues of the Gospel, than the observance, the punctual observance, of that commandment which enjoins us to “remember the Sabbath-day, to keep it holy.”—*Macbeth*, pp. 119—121.

On the change of the holy Sabbath from the last to the first day of the week the reasoning of our authors is clear and conclusive. We shall not however attempt to follow or analyze it, but shall content ourselves with merely a few detached arguments or links of the chain.

“It is urged, however, that admitting the fourth commandment to be of perpetual obligation, it must be obligatory as respects the seventh day of the week. The Sabbath may be considered as consisting of two parts; first, the holy rest it requires, and secondly, the day on which this rest is to be observed. It is obvious that there can be no other moral connexion between this rest and the day appropriated to it, than the celebration of some event which that day commemorates. Infinite wisdom, as has already been observed, selected the seventh day, because it was the first that had witnessed the perfect creation; and as that was the greatest display of divine power and goodness known to man, there was a peculiar fitness in selecting this day for the observance of that holy rest which the Creator established for the temporal and spiritual comfort and happiness of his creatures. The work of redemption, however, is a still more glorious and stupendous exhibition of the divine attributes, and more worthy of the praise and adoration of man: hence the same reasons which at first led to the selection of the last day of the week, render it highly proper that the Sabbath should now be observed on the day which wit-

nessed the Saviour's triumph over death and the grave, and the accomplishment of the redemption of a fallen world. “If Christ be not risen,” says the volume of inspiration, “your faith is vain, ye are yet in your sins.”—*Jay*, p. 26.

“The Sabbath is the institution—the seventh day is the period of its observance. The Sabbath, therefore, may be immutable in its moral obligations as a duty, without at all being immutable, as to the day of its solemnization. The portion of time to be appropriated to the performance of its duties, is fixed; but it does not follow from this, that the particular period of appropriation is fixed. The Sabbath, as an institution, is perfectly distinct from the day on which it is to be observed; and while we can conceive that the moral sanctions of the institution itself, are unchangeable, we can easily conceive, that the blessings promised to its observance, might be attached to any one of the other seven days of the week. One day in seven must be held sacred to the Lord: but the day may be changed without the institution being in the least degree affected—the original appointment may remain in full force, while successive alterations may be induced on the specific time of its observance. There is no necessary connection between the institution and the day; and the Sabbath may continue the same, in full force as a moral duty, eternal in its sanctions and its penalties, whatever be the day of its celebration: because the observance of a day is a thing altogether dependent on circumstances, and possesses no other importance, than that which circumstances assign to it.

Still, however, while we thus contend for the institution, as an appointment substantively distinct from the day allotted for its observance, we are perfectly satisfied, that no change can warrantably be made on the day, except by the express authority of Him by whom it was ordained. The two are so linked together, that any unnecessary, arbitrary, or wanton liberty taken with the latter, might prove fatal to the former. We ought to remember that the same authority which instituted the Sabbath, or season of holy rest to man, instituted also the day, on which it was to be held;

and that no other authority is competent to introduce any change on either. If, then, we cannot find, in the sacred writings, any proof of the abrogation of the original day, any evidence of the substitution of a new day, or any reasons for it—the original one must remain in full force, and its observance must be obligatory, on all mankind”—*Macbeth*, pp 124—125.

“But we have much more direct evidence, than what we have yet adduced, to substantiate the position we have assumed. We have very copious and satisfactory proof, that this day was honored by our Saviour, as a day to be held sacred to the public duties of his religion—that his apostles and disciples directed it to the commemoration of his victory over the grave; that the infant church esteemed its observance of indispensable obligation, and, that it was intended to remain with us, as a sign for ever, of that inheritance of rest and blessedness, which is prepared for the people of God, after the trials and the tribulations of this life have come to an end. Twice, we are told—and these two instances may be regarded as specimens of the general practice, and, therefore, designed to serve as a general rule to us—twice did our Saviour brighten with his special presence, the meetings of his chosen followers, on the first day of the week, and breathe on them the benediction of peace and friendship.”—*Ibid*, p. 140.

After describing more minutely the appearance of Jesus to his disciples after his resurrection on the first day of the week, and showing that the day of Pentecost must have occurred that year on the first day of the week, and mentioning some other scriptural instances of the observance of that day, Mr. Macbeth draws the following conclusion:—

“From all these facts, then, we are furnished with the most satisfactory testimony, that the Saviour marked the pious observance of the first day of the week, with special tokens of his approbation; and that his apostles, in honour of his resurrection, and in obedience to his example, and, most probably, to his

precept, conceived themselves warranted to appropriate, or devote it, as a perpetual ordinance, in the Christian church, to a holy rest from worldly employment; and the performance of the public duties and exercises of religion. It is declared by the Almighty to man, “that he shall not add to the words which he has given us, nor diminish aught from them; because, if any add to them, God shall add to them the plagues which are written in the Scriptures; and if any take away from them, God shall take away their part out of the book of life.” Now, it is quite impossible that the apostles, who so clearly inculcated this doctrine, should themselves be the first to disregard or violate it. It is altogether inadmissible, that, guided, as they were, by the Holy Spirit, they should disobey the will of God, on a point of the highest importance to the moral and spiritual interests of the church, by abolishing an institution undeniably of divine appointment, and substituting one of their own. “Nothing,” says a very sensible writer,* “is more evident to me, than that this example has all the weight which can be attached to any precept whatever. This will especially appear, if we remember, that Peter, with the eleven apostles, celebrated the first day of the week; and that Paul and his followers did the same. Paul received his Gospel immediately from Christ; and informs us in Galatians i. 2, that the apostles of Jerusalem added nothing to him. For three years, he never saw one of them; and had not the remotest correspondence with them. All the doctrines, therefore, which Paul acknowledged, he received directly from Christ; and was indebted for none of them to his companions in the apostleship. Yet, Peter and his followers observed the first day of the week as the religious day, (as the Sabbath,) and Paul and his followers observed the same. Whence, then, did these persons thus separated, derive this agreement in their observance of the first day of the week? The only answer that we can give to this question is, *From the inspiration*

* Dwight's Sermons on the Sabbath.

which guided them both. Had they been uninspired, their agreement, in a case of this nature, where they acted independently of each other, would have proved, that they derived the doctrine, and the practice grounded on it, from a common source. Their character, as inspired men and apostles, proves, beyond doubt, that the common source from which they thus harmoniously derived a religious institution, was God." *Macheth*, pp. 143—145.

Mr. Jay thus concludes his sketch of the argument:

"In the garden of Paradise, our first parents were blessed with a returning day of rest and praise; and after the waters of the deluge had testified the wrath of an offended God, the Sabbath, like the bow in the firmament, was a pledge of his mercy and loving kindness. The descendants of Noah, while they spread themselves over the face of the earth, carried with them their veneration for this holy day; and continued to distinguish it from others, and to use it in the computation of their time, long after the remembrance of its institution, and of the duties to which it had been appropriated, had been buried beneath the load of idolatrous observances. On Mount Sinai, the voice of the Almighty was heard to proclaim, "Remember the Sabbath day to keep it holy;" and for a long series of ages, this command, recorded on stone by the Deity himself, was preserved with circumstances of unexampled reverence and dignity, and honoured by a miraculous emblem of the Divine presence. This precept, and the other commands of the decalogue, were delivered, recorded and preserved, in a manner peculiarly calculated to distinguish them from the temporal institutions of the Mosaic dispensation, and at the time when that dispensation was about to terminate, the Saviour of the world solemnly declared to the assembled multitude, that "till heaven and earth pass, one jot or one tittle should in no wise pass from the law, till all be fulfilled." As Lord of the Sabbath, he substituted the day of his own resurrection, for the one originally appointed; and he honoured this day by selecting it for the descent of the Holy Spirit

upon his Apostles, endowing them with power to proclaim the everlasting gospel to all nations, and kindreds, and tongues. From that time to the present, the Christian Sabbath has been acknowledged by every nation professing the name of Christ; nor will the obligation to observe it, cease to be binding upon every individual of the human family, to whom the Gospel has been communicated, till he shall have been removed into the regions of despair, or shall have entered on that eternal Sabbath, which remaineth for the people of God."—*Jay*, pp. 33—34.

If then the Sabbath is an Institution of divine appointment, established and recognized throughout christendom as a most invaluable blessing to mankind, it becomes important to enquire, what are the *specific objects* to be aimed at in its observance, and what the *appropriate manner of sanctifying the day*, required in order to secure the full and rich amount of blessings which it proffers. We shall permit our authors to speak for themselves on these points.—

"No man, who entertains a just sense of the obligations of the divine law, or who is suitably impressed with a sense of the value of the benefits which he has received, and is daily receiving, from the bountiful hand of his Creator, can live regardless of that day of sacred rest, which God himself has sanctified and set apart for his service. The reason of the institution, is founded on the common benefits of the creation of the world, and the redemption of man; and, therefore, the obligations to its observance, apply to all, and ought to be obeyed by all. Its duties are alike interesting, instructive, and edifying to all; and, therefore, no elevation, no meanness of rank, can exempt or exclude from them. The youngest and the oldest are equally qualified for their performance; and they whose hopes are just opening to the joyful scenes of this life, with those whose expectations are closing in disappointments, or whose enjoyment have just ended in sadness, may alike derive encouragement and consolation, from the holy exercises in which

it should be spent. But, since all ages, and ranks, and sexes, are thus interested in the duties of the Sabbath, it seems evident from the very nature of the case, that one of the most prominent distinctions of the day, should be a cessation from the ordinary engagements and business of the world; because, if all were occupied, as they ought to be, about the duties of devotion, and the concerns of an eternal world, none would have any leisure for secular employment or pleasure. Accordingly, the strictest prohibition was issued by the Mosaic law, against all servile labour and worldly amusement, and, as we have already noticed, capital punishment was actually inflicted, at an early period, on one who ventured to profane the ordinance, by gathering fire-wood in the wilderness.*—*Macbeth*, pp. 163, 164.

"The frequent and regular Sabbath is a day of quietude, refreshment and repose. It has none of the uneasiness of an idle day, and produces none of its restlessness and disgust; it has none of the debility and inactivity which attend and follow a day of sluggish and brutish sleepiness, and is free from those fatiguing and injurious relaxations, which are wont to seize on all the days of vacancy which mankind enjoy. Dissipation, riot and intemperance, with their attendants, languor and disease, are banished from the Christian Sabbath. On the other hand, the Christian Sabbath places the whole man in the condition and attitude for the most agreeable repose. The powers and faculties of body and mind are employed, not laboriously, but in such a manner that both are refreshed and comfortable together. Each Sabbath is a day of quiet enjoyment; and when it is past, spreads the comforts of its rest over the six days of labor which follow, while a just anticipation is giving a daily foretaste of the Sabbath in prospect. Thus the Sabbath past, and the Sabbath coming, intermingle their sweet and balmy influences over all the days of labor."—*Nott*, p. 41.

* Num. xv. 32—37.

"The Sabbath, as a day of instruction, fills up the leisure and the opportunity. It is occupied in reading the word of God, in reflection and meditation. It opens its domestic schools for the young, and its public lecture rooms for all. The Sabbath turns a whole country into an academy, a whole nation into scholars. The lesson is exactly suited to so extensive and various a school. It commands by its authority, and it claims, by its universal importance, the attention of each and every individual. It is engrafted upon the common feeling of human nature. It is not aside from the experience, it is not above the capacity of a child three years old; and yet, so numerous are its relations to human life and character, to creation, providence and redemption, that experience, observation and study have never found its limits, or taken in its dimensions. How fitted for a school, which teaches children in their infancy, and which never dismisses sages and the learned.

Did ever any plan furnish so fine a means of cultivating the national intellect? The Sabbath exercises and cherishes memory, reasoning, reflection, judgment; and were the true beau ideal realized, whole nations would become intelligent and wise. For the Sabbath learning would not vanish in the week; or, rather, the faculties would not lose their vigour, their exactness, their comprehensiveness; but would lay hold of nature and of art, of business and of pleasure, of conversation and of books, as they had been schooled on the Sabbaths. Habits of thought, faculties fitted for use, would remain, and bless every department and every hour of life."—*Id.* 42, 43.

"The Sabbath, as a day of devotion, brings the people before God, in the act of adoration, confession, prayer and praise—in the attitude of children, waiting for a father's help and guidance; acknowledging their responsibility; and, in view of a judgment to come, supplicating his mercy.

It is not possible to conceive any plan so favorable to create and preserve a moral and religious influence over the

minds of the people, as that which regularly and frequently calls upon them to bow themselves before God. The sacredness of the public devotions of the Sabbath, secures well ordered assemblages of the people; and the solemnity of the divine worship overawes the mind, and holds it in a condition of kindness, sobriety and consideration. All the passages to the conscience are opened; all hindrances removed; and the soul is compelled to acknowledge the authority and the justice, and to apply to the mercy of its Maker. While the people kneel, or stand, or bow, in solemn worship, it is the public token of acknowledgment that God is there: Or, it is the witness which each and all the worshippers bear to each other, deepening by that public testimony, the awe of every soul as it meets the mighty God. In these acts of public religion, a sense of accountability is created and kept alive, which, even if the heart is not subdued, must exert a strong preventive influence against the evil tendencies of human nature, and a strong compulsion to those moral habits, which bless and adorn society. These outward and visible effects upon the character of a community, are aided by the power of public sentiment. The public devotions of the Sabbath express in the most impressive manner, the public approbation of moral and religious principles, and conduct. They give a tone to public morals—they strike a note, with which the whole community must harmonize; with which no individual can be discordant, without distress as a social being. Thus man's social nature is made to answer the purposes of moral principle. Conscience is aided in its victory over temptation, or in its contest with incipient vice, by the sympathy of public virtue, by the dread of the public frown. The approach of vice is checked, and its abode prevented by the pressure of every individual to the assemblies of the Sabbath, where the public sentiment is unanimously expressed."—*Ib.* 44, 45.

"On every weekly return of the day of the resurrection, the disciples came together with one accord, to one place; and they commemorated the dying love of the Redeemer—they read and

expounded the doctrines of salvation—they collected alms for the necessities of their poorer brethren, and gave a practical illustration of the benignant and charitable spirit of the Gospel, by sending them relief according to their ability. Now, what was their duty, assuredly is ours; and the holy exercises and services in which they spent the day, it is especially incumbent on us to observe, and perform in spirit and in truth. Their example has reached us with all the authority and recommendation of a divine precept; and if they called the day of the Lord a delight, and honourable, and abstained on it from doing their own ways, and finding their own pleasures, we are thereby bound to join ourselves to the Lord, and to serve him, by keeping the Sabbath from polluting it, and withholding our hand from doing evil upon it. "For, his righteousness has been revealed, and his salvation has come unto us." "This, indeed, is the day which the Lord has made; in it we will be glad, and rejoice." And how can we more becomingly or dutifully express our gladness and joy, than by entering the gates of his house, with thanksgiving, and his courts with praise? The tidings of the Gospel, are tidings of great joy to every people. But how shall the great bulk of mankind believe in Him, of whom they have not heard? and how shall they hear without a preacher? Faith, says the highest authority, cometh by hearing, and hearing by the word of God. How beautiful, then, upon the mountains, are the feet of them that preach the Gospel of peace, that publish salvation, and say unto Zion, "Thy God reigneth?" The duties of the sanctuary must have a paramount obligation over the conscience and conduct of all men; because, it is there the word of eternal life is, under the blessing of God, most effectually and successfully explained; and there also, is it most meekly and faithfully received."—*Macbeth*, 171—172.

"Hear ye, then, the word of the Lord, and give heed unto his counsel. Stand ye in the ways and see. Ask for the old path, where is the good way, and walk therein, and ye shall find rest to your souls. If ye

* Isaiah lii. 7.

will obey my voice, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people. When the poor and the needy seek for food, and there is none—and when their tongue faileth for thirst,—I the Lord will hear them—I the God of

Israel will not forsake them;—that they may see, and know, and understand, and consider, that the hand of the Lord hath done this—that he is found of all who seek him—but that all who depart from him, he will cast off for ever.”

INTELLIGENCE.

REVIVALS.

At the Sandwich Islands.

HAWAII.

A letter from Mr. Bishop, dated Honolulu, June 3d, 1828, (published in the last Missionary Herald) contains the following paragraph respecting the revival of religion in *Kairua*, on the Island of *Hawaii*, consequent upon the death of Mrs. B. We have before presented this matter to our readers, but we quote the annexed extract, as exhibiting conclusive evidence of the deep and genuine character of this work of grace, in the hearts of these Heathen Islanders.

Philadelphian

“The number of inquirers, when I left home in April last, was judged to be not less than two hundred, including those who give satisfactory evidence of a saving change. Mr. Thurston writes to me, that the work is still going on with great power, and is extending itself to the neighboring villages. A striking trait of this revival is a deep sense of sinfulness, and a conviction of their lost and helpless condition, and of the necessity of divine aid to deliver them from the dominion of sin. There is nothing speculative in the nature of their convictions: their transgressions have been too many and papable to make it a matter of difficulty to search them out. With great ingenuousness they confess themselves to have been murderers, adulterers, sorcerers, thieves, liars, drunkards and addicted to all the vices attendant upon these. Nor has there been an exception to the character here described, where the person has arrived at mature age; so universally prevalent was this state of depraved morals among them. There was “none good, no not one;” none that had resisted the

torrent of corruptions which bore along the aged and the young, the male and female, down the broad road to death. They have no motive for concealing from us any longer the extent and enormity of their former sins; and they appear now to have forsaken them and to be walking in newness of life.”

MAUI.

We also subjoin an interesting extract of a letter from the Rev. Mr. Richards, dated *Lahaina*, April 14, 1828—*ib*

The whole number of those who now attend the weekly meeting, and profess to be seeking the salvation of their souls and who attend to the external duties of religion, is more than 1000. Among these are four generations; that is, parents, children, grand-children, and great-grand-children; the first of whom well recollect what transpired, when the first foreign ships visited the Sandwich Islands. We would not convey the idea, that even a principal part of this number give evidence of personal piety. Of a considerable number, however, we have a strong belief, that they have already passed from death unto life. And many more manifest such a spirit of inquiry, and so much interest and feeling on every subject which relates to the salvation of the soul, that we feel justified in indulging high hopes for the future. We believe that Spirit, which convinces the world of sin, of righteousness, and judgment, has excited this disposition to inquire, and a work thus begun, we are sure will not end without something being accomplished.

Since my last date the regular services of the Sabbath and the Wednesday lecture have been continued as usual. The number of those who attend wor-

ship is nearly stationary; being about as large as it ever can be with the present population. The number of inhabitants in Lahaina and its suburbs has been estimated at 2,500, and the number who attend meeting on the Sabbath varies from 1,500 to 2000. The attention of the people, while at meeting, is much greater than it formerly was. A large proportion of the people fix their eyes on the speaker with an expression which demonstrates that their hearts are not wholly unaffected."

IN A WHALE SHIP.

The Journal of one of the late Missionary corps to the Sandwich Islands—states that divine service was held, after their arrival, on board the Enterprize, a Nantucket Whale ship, then lying at Honoruru; at which Mr. Clark preached a sermon. A revival of religion had been experienced in this vessel, concerning which the writer remarks:—*ib*

"The officers and sailors were awakened to religious things at sea, without any other means of instruction than the Bible. Meetings were proposed by the first mate. All, that could, attended. Sometimes all, except the man at helm, were present; and on one occasion, on account of his anxiety to obtain instruction, the captain took his place. Most of the crew became hopefully pious. They have been in this port about five weeks. Some of the hopeful converts have perished in this furnace which tries men's souls."

AT MORRISTOWN, N. J.

Messrs. Editors—I have just returned from a hasty visit in New Jersey, and from what I saw and heard, I am induced to believe that the Lord is about to visit a large portion of that State with the outpouring of his Holy Spirit. At Morristown He is truly doing great things; a large number have already professed to have found the Saviour, many others are anxious, and all, I believe, are solemn and attentive to the ordinary outward means of grace. That town seems to be the radiating point, from which the Spirit appears to be extending its divine influence in various direc-

tions. He has also most graciously visited Chester and Flanders, (villages about twelve and fifteen miles from Morristown.) A number there, are already enjoying a comfortable hope that they have passed from death unto life, and many are crying for mercy. We have long desired to see the Spirit of God exerting its influence in our city—have we not much reason to praise God for what He is doing in our land; and great encouragement to plead and wrestle with him until he come and revive us?

J. H. W.

N. Y. Observer.

ALEXANDRIA, D. C.

A revival has been in progress here for more than eighteen months, and still promises to be permanent. "At no one time have the appearances been better than of late."

WASHINGTON CITY.

Here also the Spirit of the Lord has been poured out extensively; "especially among the young men of influence, and business." The Baptists, as well as the Presbyterians, have shared in this influence.

BALTIMORE.

Intimations have been published of the "commencement of a good work in one of the churches of Baltimore." Many attend the enquiry meetings, and several have obtained hope.

PHILADELPHIA.

Appearances of decisively favorable and highly interesting character have been noticed in St. Andrew's Church, where "37 persons were added to the communion on Christmas day," and many others were known to be "pursuing with intense anxiety the all-important inquiry of the Gospel, 'What shall we do to be saved?'"—and

In the First Presbyterian Church in the Northern Liberties, more than 100 are said to be seriously awakened amidst an unusual degree of revival and exertion among professors of religion. One or two of the other churches also "can testify, that God hath not left himself

without a witness of his willingness to answer the fastings and prayers of his people."

SUNDAY SCHOOL TESTAMENTS.

The American Bible Society published, in the course of the last year, a small Testament for the use of Sunday Schools. This little book is neatly bound in red cloth, and is found highly acceptable to children, and capable of enduring much service. The price of it is only twelve cents, or twelve dollars a hundred. Some Societies have procured and circulated great quantities of these books among children, giving, in a few instances, one to every Sunday scholar. It is earnestly hoped, that as soon as every family in any County or State is favoured with a Bible, the next measure will be to furnish every Sabbath School child with one of these Testaments. This done, we may soon expect a race of men mighty in the Scriptures.

Foreign Items.

GERMANY.

We have just received from Berlin a series of the *Neueste Nachrichten aus dem Reiche Gottes*, (Monthly Missionary papers) for the years 1826, '27, and '28, to the August number. We shall make some extracts.

DUSSELTHAL.

The worthy Count Von der Recke, still perseveres in his exertion for the welfare of the children of Abraham—exhibiting a genuine example of christian perseverance. If we look round among the christian brethren, who have taken a heartfelt interest in the concerns of the Jews, we shall find more or less, whose zeal began to decline as soon as they experienced serious difficulties. But who among the German friends of the Jews has had more painful experience than Count Von der Recke? Who has become better acquainted with the depravity of the Jews, and yet he perseveres unmoved! The man, who has himself been in a situation where he has received frequent applications from Jews, converted to Christianity, for assistance or direction in learning some

trade, will heartily thank God, that one such Institution exists, which, whatever may be its deficiencies, is still the only resource to which we can direct a converted Jew.

We will here communicate some circumstances respecting the institution,* which occurred early in this year. On the 4th of Jan. the Count thus writes to the English Society. "Your kind letter, in which you inform that an unknown friend had presented 50*l*. to my institution, came just at the time when a heavy demand was made upon me; so that I again experienced how faithfully the Lord provides for those who serve him and depend entirely upon him. I rejoice that almost all the information I can give respecting my institution for proselytes is of a favorable character. It becomes daily more evident that the method, which I pursue, is appropriate and salutary. Those, who are not entirely sincere and earnest in their attention to christianity, cannot in fact remain long with me; for they have here no possible means of advancing their temporal interests. I have now on an average from 30 to 50, notwithstanding many left me during the last summer to seek employment elsewhere. Many others make application, to whom I would gladly afford assistance, if the means were furnished me."

Then follows an interesting account (by the Rev Mr. Treschow) of the conversion of a young Jew, who acknowledged, as soon as awakened, that he had defrauded a widow of \$1000, that his whole life had been a series of crimes,

* It may be necessary to state for the information of some of our readers, that this is an institution established solely for the reception and employment in mechanical and other labors such Jews as are either converted to christianity, or seeking christian instruction; and who on this account are rejected by their brethren, and thus thrown out of employment. Jewish children are also received, educated, and apprenticed or otherwise disposed of at a proper age.

and that he had entered the institution under a false name, having stolen a sailor's pass for the purpose. After his conversion he went to the widow to acknowledge his crime, and submit to the penalty of the law, or labor for her till he could pay the amount.—Also an account of the baptism and confirmation of several of the youth of the institution.

POLAND.

Extract of a letter from Mr. Ball, a Missionary. July 21, 1826.

You would scarcely believe what a want of Bibles there is in this place, especially since the numerous conflagrations have destroyed the few, that were possessed, & have at the same time impoverished the inhabitants to such a degree, that very few, who want the Bible, can pay any thing for it. I will give a few specimens, which presented themselves on one day of the fair in Gollancz. At my request, on account of the numerous applications, my friend K—— of S—— had brought his stock of Bibles.

Two women came, and wept bitterly, begging for a bible. They would gladly sell something to obtain the price, but they had nothing. I could not harden my heart against such applicants; and I bought the Bibles of K—— and presented them. A cooper from a neighboring town came in the morning for a Bible—I told him the price—found him truly hungry for the bread of life—after dinner he would come again. He came with eyes red from weeping—for eight days he had been trying to sell enough at the fair to purchase a Bible—but the market was so bad, that he could not procure money to pay his stand, or stall-rent, and the carriage of his ware—he had yet eaten and drunk nothing, it gave him however no concern to return without eating and drinking; but to go home without a Bible—this would break his heart. His tears affected me. I advised him to go to Exin, and obtain what he could. He went, weeping exceedingly—I followed him to the door for the purpose of giving him some bread

and beer—he threw his arms earnestly around my knees, sobbing aloud, and would not even look at what I offered—I might keep it, and give him a Bible instead—Bread for his mouth he had never begged and he could cheerfully endure the want of it, but for bread for his soul he was not ashamed to beg. I readily gave him a Bible, and money besides; and I thanked the Lord, that he had given me the honor to feed such a hungry soul with the bread of life; and at the same time with a melting heart I pressed the poor man to my bosom, who praised God with a loud voice, that his desires were satisfied in the possession of a Bible.

After detailing another instance of the same kind, the writer adds :

Besides these we have received within eight days more than twenty visits of this kind, soliciting Bibles gratis, in which the poverty and the desire were equally great. Our hearts often break with sympathy. How little can we, who from childhood have had Bibles enough, and opportunity almost every day of hearing sermons, appreciate these deplorable circumstances. Let us fervently pray, that the Lord would cause his Kingdom to come with power.

The letter adds, that the Prussian National Bible Society had made arrangements to supply this people with the Bible.

SWEDEN.

(From the Allgemeine Kirchen Zeitung.)

Stockholm, Jan. 3. Some time since one of our Gazettes reported, "We have occasionally made mention of a Sect in one of the Northeastern provinces of the Kingdom, known by the name of *Readers*; as well as of many little vexatious occurrences, which they have occasioned by their zeal in their cause, perhaps well intended, but certainly unenlightened. We must now report a new branch of the same Sect, under the same name, recently sprung up in the Southern provinces. This branch of the *Readers*, however, according to the information we have received, has learned to make a better use of what they read.

These, in common with the others, hate and reject pride and pomp of dress, dancing, gaming, and grogshops; they employ themselves industriously in reading the Word of God, without however transgressing the command, that man must eat his bread by the sweat of his brow. But they differ from the former in one thing—the former despise the clergy, whom they consider unworthy of their office—these on the contrary, go so far in their enthusiasm for their pastors, that after hearing a fine sermon they throng around him to kiss his hands and his clothes, and do not hesitate to travel many miles to be edified by their conversation and instructions. A traveller, whose veracity we have no reason to question, gives the following charming picture of the happy influence, which this extending religious spirit, is exerting on the moral character and habits of the people. Having lodged in the neighborhood at the house of a friend, he recollected on rising in the morning that he had the preceding evening forgotten and left in his waggon some valuable articles, and he expressed his fears that they had been stolen—his friend assured him, that there was no reason for uneasiness, and the event proved the assurance correct. He added, if he had hung his watch to his waggon, it would have been as safe, as in his own pocket. Among other circumstances he was told of one man, who had long been suspected of stealing, but could never be convicted—who, after he was converted to a Reader, not only restored to the owners what he had stolen, or the value, but also legal interest for the same from the time he had taken it.—We might here enquire, whether in all this there is one trait, which justifies us in attaching to this people the odious name of *Sect*, or rather, whether there is in it any thing more than the natural influence of a regular and appropriate application of the divine word to the upright mind.

FRANCE.

(From the *Theological Repertory*.)

A Statistical Account of the Reformed Church has been lately published by M. Soulier, from which it appears that there belong to that Community of Protestants, the Lutheran Church having a

separate establishment—305 Ministers—438 Places of Worship—451 Bible Institutions—124 Missionary Societies and Associations—59 Tract Societies—78 Sunday Schools—and 392 Elementary Schools. The number of Churches and Pastors is inadequate to the wants of the people, who are often obliged to meet for Public Worship in out-buildings or in the open air.

The *Paris Tract Society* in its operations, has been more extended and useful during the past year, than at any former period: the sales have considerably increased: and the Society issued 172,812 Publications; making the total circulated, in six years, 672,000.

There is a growing conviction in France of the usefulness of Tracts, and an increasing demand for them; and the Paris Society expects, during the present year, greatly to enlarge the circulation. They have many examples of the blessing of God having accompanied the reading of their publications. The Committee have established Depositories for the sale of their works, in more than Thirty Departments. They also intend to publish a variety of New Tracts, to meet several popular errors which prevail, and to counteract the evil tendency of many publications which are now in circulation.

The Almanac published by the Society, which contains much Scriptural and useful information, has had an increased sale: in the first year about 7000 were sold: in the second, the sales amounted to 12,500; and during the past year, 16,000 were circulated.

DENMARK.

“A Theological Monthly Magazine” published in Copenhagen, and edited by Pastor Grundtrig, and Dr. Reidelbach, has obtained a high reputation in the theological circles of Denmark by the spirit, the learning, and the great severity against Neology, which pervade its articles. *A. K. Zeitung.*

LITERARY NOTICES.

The Remember Me: a Religious and Literary Miscellany. Intended as a Christmas and New Years present. Philadelphia: E. Littell, 1829.

We had intended to notice this beautiful and interesting work in our last,

number, but were prevented by some interposing circumstances. It presents a great variety of matter in prose and poetry, and exhibits many fine specimens of taste and genius. A pure vein of pious sentiments pervades the whole. We cordially recommend it to our readers, although the season for which it was intended is past.

The Memoirs of the Rev. Henry Martyn are about to be published at Geneva (Switzerland) in the French language.

We rejoice at this intelligence; for it is a work of so much sterling merit, that it cannot fail to be useful wherever it is read.

Stewart's Journal at the Sandwich Islands, first published as original in this country, was re-published in England, and has recently issued from the New York press, accompanied by Notes and additions made in London by Mr. Ellis, recently a Missionary at the Society and Sandwich Islands.

ADDRESS OF THE EXECUTIVE COMMITTEE.

Our readers will observe on the cover of this number an address, which has been issued as a Circular to the ministers of our church. We are sorry that such a call became necessary, and we deem an explanation due to the friends of the Missionary Society. As the Board has been hitherto unable to find any suitable persons for Missionaries, they have loaned a part of their funds, as stated in our January No., to be repaid in due season. The remainder has been appropriated to the expences of the Magazine during the last year, the subscriptions for which to a considerable extent, we believe, have not been paid. Had the subscribers generally forwarded their subscriptions promptly, this embarrassment might have been avoided—especially if the payment for the present year, which it will be recollected is due in advance, had been made. We hope our subscribers, and especially our agents, will attend to this suggestion. We think it proper to state,

that our subscription list at present is sufficient, or nearly so, to meet the current expences of the year, including the allowance stipulated to the Editor. Yet there is still room for extending the circulation, and we hope the friends of the Magazine will exert themselves, in order that it may become a source of profit to the Society.

THEOLOGICAL SEMINARY.

The Scheme for endowing a Professorship.

We understand the Agent is still pursuing his exertions successfully, and cherishes hopes of being able to complete the endowment within the limited time. He has for some reason failed to communicate the names of subscribers since our last, and we can therefore give none at present. We hope to be able to give the catalogue complete in our next number. In the last number, the names of Frederick Cramer, I. Holtz, L. Ramsburg, and I. Stoner, were by mistake located at Philadelphia instead of Frederick, Md.

THE GERMAN MAGAZINE.

We have the pleasure to announce the appearance of the first number of the German Magazine, so long contemplated by the Board of Managers of our Missionary Society. It is edited by the Rev. S. Helffenstein, and published in Philadelphia. We hope our German readers will use all their influence to extend its circulation. The number contains 24 octavo pages, neatly printed on good paper. *Contents.*—Vorbericht—Neu-Yahr's Betrachtung—Ueber die Religion—Geschichte der Reformirten Kirche—Deutsche Theologie—Synodal Versammlung—Theologisches Seminarium—Anecdote—Lied am ersten Morgen des Jahres.

TO CORRESPONDENTS.

E. Φ. will be inserted in our next. TERTIUS is under consideration.

MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

APRIL, 1829.

MEMOIR OF ULRICH ZUINGLI.

(CONCLUDED.)

The Papacy had until this period been content to watch the proceedings of the Reformers with a jealous eye. Leo the Tenth, busied with state intrigues, fond of the lazy indulgence of the throne, and, like all voluptuaries disbelieving the power of any thing but pleasure or ambition to stir the energies of man, listened with reluctance or disdain to the rumours of religious change in the North. The accomplished Italian, nurtured in the elegance of southern life, and surrounded with the arts in their day of splendour, looked with native and habitual disdain on the barbarian Swiss and German. But the day of indolence must at length be at an end; and Leo, startled by the stern remonstrances of the German Popish sovereigns, and by the justified alarm of the Popish priesthood, was roused to final action by the more perplexing intelligence, that his sacred treasury was on the point of losing its northern revenue.

The repulse of the Papal sellers of indulgences was not to be forgiven. Without the money, for which Rome had during a thousand years laid her claim on the human mind, the whole Papal fabric must come to the ground. In 1520, Luther's forty-one propositions were declared heretical, and his writings ordered to be burnt; while to himself was offered only the alternative of falsifying his doctrines, or being excommunicated. This act of tyranny was followed, in the next year, by the citation to the Diet of Worms, where refusing to appear, he was put under ban, and declared an enemy to the empire, as a "schismatic, a notorious and obsti-

nate heretic, and a gangrened foe to the Holy Church."

The war which broke out between Charles the Fifth and Francis the First, at the moment when the sword seemed about to fall on the necks of the Reformers, providentially put off the visitation from the day of weakness till the day of strength. But the minor persecutions by the hands of the prelates and local authorities vexed the Church of God; and in 1523, Zuingli appeared before the Council of his Canton, and demanded to be heard in public conference in behalf of his doctrine, in presence of the deputies of the Bishop of Constance.

The decree of the Council was issued, ordering the ecclesiastics of their Canton to appear and argue against the new doctrines, as far as they could, from the Bible.

Zuingli now published his "Seventy-six Articles." They and the controversy are memorable; the former as being a masterly elucidation at once of the Reformed and the Popish principles of the time; the latter as giving rise to a signal change in church government.

The "Seventy-six Articles" declared that—"It is an error to assert that the Gospel is nothing without the approbation of the Church of Rome.—It is an error to esteem other instructions equally with those of the Gospel.—The cause of the divisions of the church lies in the traditions by which the priests justify their riches, pomps, and dignities.—The observances enjoined by men do not avail us to salvation.—The mass is not the sacrifice of Christ.—The power arrogated to themselves by the Pope

and his bishops is not founded on Scripture. The jurisdiction claimed by the priesthood rightfully belongs to the secular magistrates, to whom all believers ought to submit themselves. The Law of God has not forbidden marriage to the clergy. Celibacy of the clergy is one great source of licentiousness. Confession to a priest may be considered as an examination of the conscience, but is not an act which can deserve absolution. To give absolution for money is to be guilty of Simony. Holy writ says nothing of purgatory. God alone knows the judgment that he reserves for the dead. Since he has not been pleased to reveal it, we ought to refrain from presumptuous conjectures. No man should be molested for his opinions. The magistrate should prohibit those alone which threaten the public peace."

The conference was attended by two hundred ecclesiastics, and a great multitude of other persons. The Grand Vicar and the Intendant of the Bishop of Constance were present as his representatives, and addressed the meeting. But the most pressing instances of Zwingli could not urge them into the examination of his tenets; they spoke in general terms, and repeated the importance of avoiding all schism. The controversy was on the point of closing in this inefficient manner. But a complaint was tendered to the Council of the arrest of a priest for denying the invocation of the Saints and the Virgin. This act of oppression excited loud remark, and the Vicar General, in vindicating the act of his superior, accidentally said, that he himself had conferred with the priest, and brought him to acknowledge his heresy. Zwingli, with equal boldness and sagacity, started forward at this unwary acknowledgement, and demanded that the Vicar should state the reasons that had so suddenly converted the priest. The Grand Vicar attempted to recover the false step of suffering himself to be thus drawn into a detail of his doctrine, and he attempted to escape under cover of a harangue on the danger of disturbing the decisions of the Church. Particular synods he declared to be unfit for settling doctrines. General councils were the only instruments.

"The gift of interpreting the Scriptures," said he, "is a precious one, which God does not grant to all. I do not boast of possessing it. I know no Hebrew, little Greek, and though I know enough of Latin, yet I do not give myself out as an orator in the language. Far be it from me to erect myself into a judge in questions where salvation is concerned; these only a general council can decide, to whose decisions I shall yield without murmuring."

His vigorous adversary insisted on his original point. He was answered by the Vicar and the Bishop's Doctors by quotations from the Fathers, the canon of the mass, the litanies, and appeals to the miracles still wrought by the Romish saints. Such answers he threw into the contempt they deserved.

"What kind of unerring guides," exclaimed he, "are those Fathers of the Church? How often do they disagree? What are not the differences of Jerome and Augustine, for example, on the most important principles of Christianity? Look to the canon of the mass, is it not the composition of men, of popes and bishops, who were any thing but infallible? The litanies of Gregory may prove that saints were invoked in his day. But do they prove that the invocation was grounded on Scripture? If we are to believe that the miracles attributed to the Virgin and the Saints took place, who is to prove that they occurred by their intercession?"

He concluded with this forcible and intrepid peroration:—"You demand my submission to the decisions of your Church, on the plea, that it cannot err. Now, if by the Church you mean popes and their cardinals, how dare you assert it cannot err? Can you deny that among the popes there have been several who lived in licentiousness, and surrendered their minds to all the furies of ambition, hatred and revenge? Men who to aggrandize their temporal power, have not hesitated to stir the subject into rebellion against his prince? But how is it possible for me to believe that the Holy Spirit could have guided men whose conduct thus seems to brave the direct commands of Christ?"

"Or do you mean by the Church the Councils? Can you forget how often those Councils have accused each other of perfidy and heresy? There is indeed one Church that cannot err, and that is guided by the Holy Spirit. The members of this Church are all true believers, united in the bonds of faith and charity. But this Church is visible only to the eyes of its divine founder, who alone knoweth his own. It has no pompous assemblages, it dictates no decree, like the monarchs of this world; it possesses no temporal sovereignty; it solicits neither honours nor power; it has one care, and but one, to fulfil the commands of its Lord!"

The Popish advocates had no answer to this manly and Scriptural appeal.—And the Council recorded its decision—"That Zuingli having neither been convicted of heresy nor refuted, should continue to preach the Gospel as before; that the pastors of Zurich should rest their discourse on the *words of Scripture alone*, and that both parties should abstain from all personal reflections."

The conference was now closed, and the great question settled which was to place the faith of Switzerland on its hallowed foundation. But in the necessary ceremonial of publishing the decree, the clergy were again convoked on the same evening, and the Grand Vicar, anxious to recover the ground that he had lost, protested against the haste of the proceeding, and offered to refer the question to the doctors of some university, answering the demand of making Scripture the sole standard, by saying, that its meaning was often so dubious, that a judge of Scripture itself was necessary. Zuingli started forward, and repelled this thousand times overthrown subterfuge of Rome, with noble sincerity.

"Scripture," exclaimed this champion of the truth, "explains itself; and has no need of a Romish interpreter. If men understand it ill, it is because they read it ill. It is always consistent with itself; and the Spirit of God acts by it so strongly, that all readers may find the truth there, provided they will seek it with an humble and sincere heart.—Thanks to the invention of printing, the sacred books are now within the reach

of all Christians; and I expect the ecclesiastics here assembled to study them unremittingly. They will there learn to preach Christianity as it was transmitted to us by the Evangelists and Apostles.

"As to the Fathers, I do not blame their being read and quoted in the pulpit, provided it be where they are conformable to Scripture, and provided they are not considered as infallible authority."

Zuingli had now triumphed nobly, and the fruits of his success were rich and rapid. He had by this conference obtained the opportunity which he so long wished for, that of declaring himself in the presence of the great body of the clergy, and showing with what ease the truth could put down falsehood. His learned and holy habits had been well known; but the manliness, dignity, and Christian mildness, exhibited by him on this trying occasion, excited high public homage. The reformed were proud of a leader who showed, that neither in learning nor in intrepidity he would fail them. The wavering between both opinions were decided by his palpable superiority; and even among the prejudiced partisans of Rome, there were men who acknowledged the force of unexpected truth, turned to the neglected Scriptures, that alone can break the chains of the mind.

But it had an additional advantage of peculiar importance to the considerate wisdom of the Reformer. It relieved his cause of the imputation of being the work of private influence, or personal enthusiasm. He was no more to hurt his own feelings, or those of others, by the appearance of standing forth a cleric to resist clerics. He was now under the sanction of the state. His reform was now the work of regular authority. His Church was placed as he had always desired to see it, under the secular power; and the tyranny of Rome was superseded by the mild majesty of the law.

It is characteristic of the Reformer's sleepless prudence, that he had hitherto abstained from every practical innovation in the worship of his Church, obviously for the sufficient reason, that while on the one hand they might give unnecessary offence to those who still adhered to Rome, on the other, they

might give a cloak to the hypocrisy or violence of the populace. In his colloquies he had, without hesitation, confuted the leading doctrine of Rome, that the mass was an actual sacrifice of Christ, yet he had suffered the usual celebration of the ceremony. He had expressly denied the doctrine of saint and image worship, yet he had not removed the images from their shrines. He safely left this result of an improved public understanding to the course of time, and to the truths inculcated in his powerful and indefatigable preaching.

The wisdom of this conduct was soon displayed by the unhappy effects of its opposite in others. Some of the reformed at Zurich, imputing this forbearance to want of zeal, commenced an attack upon image worship.—They began by publishing a vehement pamphlet, which they called, "The Judgement of God against Images." The measure soon transpired in the shape of a mob riot, in which the Crucifix standing over the city-gate was torn down. The offenders were brought before the Council, and the matter was long debated. The question was delicate, for an acquittal would have involved Zurich with the Catholic Cantons, already sufficiently jealous of its reformed spirit. Zwingli gave his opinion with his habitual manliness. He declared that images were not to be made objects of worship, they having been expressly prohibited by the Jewish Revelation, and the prohibition not having been revoked by the second. The accused, then, could not be found guilty of sacrilege. But they deserved sentence as culprits against the laws, for "having committed the act without magisterial authority."

The Council, to relieve themselves from the difficulty, summoned the neighbouring theologians to another conference. But no results followed, except to the prisoners, who, in consideration of their confinement, were dismissed; the ringleader, Hottinger, being banished from the Canton for two years. But this was the sentence of death to the unfortunate exile. He fatally fixed himself in one of the bigotted Cantons, where his openness of speech caused his arrest. On being asked his doctrine on

the adoration of saints and images, he boldly pronounced such worship contrary to the Divine law. The Senate of Zurich interposed in vain; Hottinger was condemned to the axe. From the scaffold he addressed the deputies of the Cantons, entreating them to join with Zurich, and to refrain from opposition to the reform, for which he declared that he died with joy. He then addressed his judges, for whom he prayed the mercy of God, and the opening of their eyes to Gospel truth. His last appeal was to the people, in words which only Christianity could have taught, and which at once expressed his charity, his courage, and his doctrine:—"If I have offended any one among you, let him forgive me, as I have forgiven my enemies. Pray to God to support my faith to the last moment. When I shall have undergone my punishment, your prayers will be useless to me!" Thus died the first Swiss martyr.

The Image controversy was revived, by an Epistle of the Bishop of Constance vindicating images—by a distinction between idols, which represented false gods, and images of saints, who had been since their death received into heaven. "The homage to whom," he pronounced, "was so far from criminal, that it nurtured piety."

Zwingli, now no longer on his own account, but by command of the Council, published a reply, of which the following sentences are a portion.

"The law of Moses is express on the subject of images. Its declarations on that point have not been abolished by the Gospel.

"That law forbids not only the adoration of any God but the Eternal; it forbids the making of the likeness of any thing in heaven, earth, or the waters under the earth; and this prohibition extends to images of all kinds used for worship.

"The extravagant impieties of idolaters, and the abuses produced by image worship among Christians, sufficiently prove the wisdom of the law. He who first placed the statue of a holy man in a temple, had certainly no other intention than to offer him as an object of adoration to the faithful.

"But men did not stop there. The images were soon surrounded with a pomp, which impressed the imagination of the people; they were transformed into divinities, and honoured as the Pagans honoured their gods. Their names were given to temples and altars, and chapels were consecrated to them in woods, fields, and mountains. How many men in the hour of trouble, instead of invoking the Omnipotent, call upon men who have been dead for ages, whose virtues have placed them in the mansions of the blessed, but who can neither hear nor succour us? How many Christians, instead of having recourse to the mercy of the Redeemer, expect salvation from some saint, the object of their superstitious devotion?"

"There are even some who attribute supernatural virtues to these images. To increase the veneration for them, they are sometimes kept concealed, and sometimes brought forth in pompous processions. Men consult them to learn the future; and to such a degree is the credulity of the vulgar abused, that they are made to believe that these inanimate images have uttered words, shed tears, and given commands. Look at the votive tablets that cover the walls of our churches; is there one that testifies the gratitude of a Christian towards God, the dispenser of all good, or Jesus Christ, the Saviour of the world?"

"No; it is to men whose condition on earth was like our own, that they attribute the miraculous cure of a disease, or unexpected succour in the hour of danger, or a wise resolution taken in some important circumstance of life. Is this true piety? No; believe me, such superstitious worship only serves to enrich those who patronise it.

"If you would honour the saints, honour them, not by addressing prayers to them, which belong to God alone,—not by lavishing upon them offerings of which they have no need, but by following their example."

This nervous and just appeal produced its solid effect, in the determination of the Council of the Canton to reform the public worship. By a decree, dated 1524, it enjoined the removal, by individuals, of these pictures and statues, which had been consecrated by

themselves or their forefathers. Two magistrates visited the churches of Zurich, to see that the order was put in force. The superstition of the monks was still active, and it was declared that the images would resist this desecration, and spontaneously return to their shrines. But the magistrates proceeded in their work, and the credit of these inactive images sunk prodigiously. The dethroned saints were laid up in a public hall, in order to be preserved.

But the prudence of the Reformer and the Council was defeated by popular violence. It was loudly pronounced, that things so capable of being again made instruments of superstition should be destroyed. The pictures were burnt, the images broken, and thus some works of art were sacrificed, which the more intelligent Reformers regretted, but whose sacrifice involved a much heavier calamity, in the offence and misrepresentation furnished by the act to the Catholic Cantons.

But, for the time, the great Reform proceeded effectually, because guardedly. The relics were taken from the churches, and interred secretly, to avoid disturbing the remaining prejudices of the people. The tolling of bells for the dead, and in storms, with other superstitious ceremonies, was discontinued. The prohibition of images was not made a law throughout the canton; it was more mildly declared, that the matter should depend on the vote of the people. Where the majority desired the removal, the magistrates were authorized to carry it into effect. The natural consequence followed; the images disappeared.

But a grand difficulty remained, the Mass. While this pillar of the Roman worship stood, all true reform was incomplete. Zwingli had, from the commencement of his career at Zurich, openly declared himself against the continuance of a rite, which he had ceaselessly proved to be in direct contradiction to the letter and the spirit of the Gospel.

Scripture pronounces that Christ died once, and that his one sacrifice is sufficient for the sins of those who will in repentance and faith seek for pardon.

The doctrine of the Mass pronounces

that the Mass is an actual sacrifice; that this sacrifice may be offered every day, in every corner of the earth at once, ten times, or a million times a day; that it may be offered for money; that it may be offered for the dead; that it may redeem from future agonies men who never had a thought of repentance; that the actual body and blood of Christ are offered up; that they exist in what to the human senses is but a wafer; that the hundred or ten thousand wafers are each the whole and complete body and blood of Christ; that the priest can make his Maker; and that the people should worship as the Eternal God, what the priest himself will acknowledge to have been but flour and water the moment before consecration; and what to the eye, the touch, and the taste, is but flour and water still!

Zwingli denounced the whole error of this inconceivable delusion; but with his characteristic reluctance to urge the public understanding, he desired to limit his first changes to some alterations in the canon of the Mass, allowing the priests to retain their vestments, and tolerating whatever ceremonies were not decidedly opposed to the spirit of religion. Circumstances induced the Council to delay even those changes for a year. At the close of that period, the rapid intelligence of the public mind had prepared it for the more complete reform, and Zwingli declared the necessity of the entire abolition of the Mass. Yet even then no hasty zeal was suffered to interfere. The Mass was still suffered to be performed. The law was limited to taking off the command, by which priests were to solemnize the rite, or laics to be present at it. It was thus gradually abandoned, until, in the year 1525, Zwingli was empowered by the public will to complete the abolition of the Mass, and solemnize in its place the Lord's Supper. His reform now required but some civil additions, and they were effectually made. The chapter of his cathedral, by his influence acknowledged the paramount authority of the State, and the mendicant orders were suppressed. But in these alterations, so tempting to human cupidity, the manliness, foresight, and

justice of the great Reformer, were worthy of his religion. The property of the convents was not plundered, nor even allanated to the secular purposes of the state. It was kept together, and duly directed, more wisely and usefully, to the objects of public instruction in the Gospel and literature. The infirm members, male and female, of those establishments, were retained in the possession of their customary emoluments; but at their deaths their benefices and estates were appointed to the support of professorships, for general and gratuitous teaching.

The cells of a great adjoining abbey were turned into a seminary for the education of young ecclesiastics; the nuns having been previously pensioned. The Dominican convent was made an hospital. The Augustan convent was given up to the reception of the poor, and of destitute strangers travelling through the Canton. The other convents were similarly employed. The revenues were in no instance embezzled by the claims or cupidity of the State, or private persons. The great Reformer had in this preservation to contend with avarice and every bad passion of our nature, but he was at once sincere and prudent; and he accomplished his work by putting the conventual property under the care of a responsible administrator, thus saving it from future plunder, and directing its employment to objects of the highest public utility.

His next work was a system of public instruction. He had driven out the ancient superstition; his business now was to prevent its return; and this he knew was to be most effectually done by teaching the people to think for themselves. He revived the almost dead school of Zurich, brought to it some able professors of classical and Oriental literature, and established public lectures, chiefly in the knowledge of the Scriptures, which he justly placed at the head of all learning. He banished the old system of studying only the schoolmen, and made it the principal duty of the theological teachers to study the Bible in the original languages, comparing them with the chief versions, illustrating them by the commentaries of

the Rabbins and Fathers; ascertaining the customs and traditions of Judea, connected with the Scriptures, and finally directing this knowledge to the general Christian improvement of the country. The theological lectures were given in the cathedral that had so long echoed the gloomy doctrines and wild reveries of monkery. The clergy of the city, and the students in divinity, were enjoined to attend them, but the spontaneous will of the people brought crowds of all classes; a taste for literature was deeply rooted, and long after the great Reformer had passed away, men of professions the least connected with literature were to be found in Zurich, distinguished for classical and theological knowledge.

The career of Zuingli was now about to close. But it was still to be signalized by a triumph of the faith. In 1527, some districts of Bern, the most powerful of the Cantons, petitioned its Senate for the introduction of the system established at Zurich, and for the suppression of the Mass. The Senate was divided, but the proposal was finally referred to a council of the clergy of Bern, and the other states of the league. Some of the Cantons objected to the meeting, but it was at length held, and attended by names still memorable in the history of Protestantism, Oecolampadius, Pellican, Collinus, Bullinger, Capito, and Bucer. On Zuingli's arrival the sittings commenced. The Protestant doctrines were proposed in the shape of ten Theses, and they were so powerfully sustained by the learning and talent of the Reformers, that, after eighteen debates, the great majority of the Bernese clergy signed their adherence to them, as the true doctrines of the Gospel.

The "Grand Council" of Bern then proceeded to act upon the decision. It declared the Bishops of Lausanne, Basil, Sion, and Constance, to be divested of all rights in its territory; ordered the priests to teach nothing contradictory to the Theses, permitted priests to marry, and monks and nuns to leave their convents, and appropriated the religious revenues to lawful purposes. Within four months Protestantism was the

religion of the whole Canton; but this triumph was finally purchased by the death of the great leader and light of Switzerland. The accession of so powerful a state as Bern threw the Catholic Cantons into general alarm. A league, prohibiting the preaching of the Reformation, was made between the five Cantons of Lucerne, Uri, Schwitz, Unterwalden and Zug. Protestant ministers were persecuted, and in some instances put to death, and alliances were formed with the German princes hostile to Protestantism. Civil discord inflames all the bad passions; and the remaining enemies of the Reformation in Zurich and Bern laboured to represent the public disturbances as the work of Zuingli. He suddenly appeared before the Senate, and tendered the resignation of his office. "I have," said he, "for eleven years preached the Gospel to you in its purity; as became a faithful minister, I have spared neither exhortations, nor reprimands, nor warnings; I have declared to you on many occasions how great a misfortune it would be to you, that you should suffer yourselves to be again guided by those whose ambition is their god.

"You have made no account of my remonstrances; I see introduced into the Council men destitute of morality and religion, having nothing in view but their own interest, enemies of the doctrine of the Gospel, and zealous partisans of our adversaries. These men are they who are now listened to. As long as you act in this manner, what good can be hoped for? But since it is to me that the public misfortunes are attributed, though none of my counsels are followed, I demand my dismissal, and will go and seek an assylum elsewhere."

This act of noble self denial was received by the Council as it deserved. A deputation was sent to entreat him to rescind his resolution. But they objected political and personal grounds in vain. At length they laid before him the unquestionable injury that must be sustained by the Reformation, if it were thus to lose its principal champion in its chief seat, Zurich. To this argument Zuingli gave way, and three days after appeared before the Council, and

pledged himself to adhere till death to the cause of his country.

The persecutions of the Protestants had awakened the fears and resentment of the Reformed Cantons, and to enforce the treaty by which the Reformed were to be protected, the Cantons of Zurich and Bern determined to blockade the five Cantons. The blockade was contrary to the advice of Zuingli, who deprecated it as involving the innocent with the guilty. At length the five Cantons collected their troops, and advanced towards Cappel, a point where they might prevent the junction of the Zurichers and Bernese. Zurich was thrown into consternation, and when four thousand men were ordered to march, but seven hundred were equipped in a state to meet the enemy. News came that the division already posted at Cappel was attacked by a superior force. The officer in command of the Zurichers instantly marched to sustain the post. It was the custom of the Swiss, that their clergy should follow their troops to the field, to administer the last consolations to the dying. Zuingli attended this detachment, but with a full consciousness of the hazard. "Our cause is good," said he to the friends who crowded anxiously round him, as the troops marched out; "but it is ill defended. It will cost my life, and that of a number of excellent men who would wish to restore religion to its primitive simplicity. No matter; God will not abandon his servants; he will come to their assistance when you think all lost. My confidence rests upon him alone, and not upon men. I submit myself to his will."

Cappel is three leagues from Zurich. On the road the roaring of the cannon attacking the position of the Zurichers, was heard. The march of the troops was slow, from the height of Mount Albis, and the weight of their armour. Zuingli, agitated for the fate of the post, urged the officers to push forward at speed. "Hasten," he cried, "or we shall be too late. As for me, I will go and join my brethren. I will help to save them; or we will die together." The little army, animated by his exhortation rushed forward, and at three in the afternoon came in sight of the battle. The troops of the five Cantons were eight

thousand, an overwhelming superiority. After some discharges of cannon, they advanced to surround the Zurichers, who amounted to but fifteen hundred. The enemy were boldly repulsed for a while, but their numbers enabled them to outflank the Protestants, and all was flight or slaughter.

Zuingli fell by almost the first fire. He had advanced in front of his countrymen, and was exhorting them to fight for the cause of freedom and holiness, when a ball struck him. He sunk on the ground mortally wounded, and in the charge of the enemy was trampled over without being distinguished. When the tumult of the battle was past, his senses returned, and raising himself from the ground, he crossed his arms upon his breast, and remained with his eyes fixed on heaven. Some of the enemy, who had lingered behind, came up and asked whether he would have a confessor. His speech was gone, but he shook his head in refusal. They then exhorted him to commend his soul to the Virgin. He refused again. They were enraged by his repeated determination. "Die then, obstinate heretic!" exclaimed one of them, and drove his sword through his bosom.

The body was not recognised until the next day, and then it was exposed to the sight of the Catholic army, as the most consummate trophy of their victory. To some it was a sight of admiration and sorrow, but to the multitude a subject of savage revenge. In the midst of shouts over the remains of this champion of holiness and truth, the clamour rose to "burn the heresiarch." Some of the leaders would have resisted, but the fury of the crowd was not to be restrained. They dragged the body to a pile, held a mock trial over it, burned it, and scattered the ashes to the winds.

Thus perished a saint and a hero, at a time of life, when he seemed to be only maturing for a more extensive and vigorous career. He fell at the age of forty-seven. But he had gone through his course well, he had sowed the seeds of virtue in a land barren before; he had let in light on a land of darkness, and his immortal legacy to his country was strength, wisdom, freedom, and religion! (He died in October 1531.)

WHAT MORE CAN OUR CHURCHES DO, TO PROMOTE THE USEFULNESS OF SABBATH SCHOOLS?*

The object of these Schools, it is generally known, is to instil into the minds of children and youth, and of all who attend them, the pure truth of divine revelation, as the grand means of their conversion and eternal life. In its importance, this object is beyond all human calculation. Even where conversion is not the result, the salutary influence of a knowledge of divine truth, will not, in most instances, be small, especially when obtained in childhood and youth. Viewed in regard to its influence upon the present or future character and condition of fallen man, an acquaintance with that volume, whose "price is above rubies," is of as much consequence as all the pure morality and temporal happiness of the community at large, and all the piety and everlasting bliss of the redeemed people of God. If you think this language too strong, look into the pagan world, either in ancient or modern times, and behold their universal corruption and wretchedness.

The Bible, the blessed Bible, is emphatically the sun of the moral world. Excluded from the rays of this celestial luminary, the immortal soul is enveloped in thick and palpable darkness. "The world by all its own wisdom knows not God." They discover not the way of duty, and of eternal life. They are buried deep in the errors of a revolted race. Even their consciences unstained by their errors, require them to cherish affections, and cultivate habits, and form characters, which God abhors. Conscience is a correct guide—no further than it is enlightened by truth. While Saul of Tarsus believed the Gospel to be a system of imposture, he *verily thought*, that he *ought* to do many things contrary to the name of Jesus. And if we would not have our children and youth, as well as others, be even conscientious opposers of divine truth, we must put in vigorous and persevering operation the means of enlightening

them. For all the decisions of conscience are formed, according to the light it possesses. If that "light be darkness," its decisions, like those of a judge deceived by false testimony, will be inaccurate.

Now who can endure the thought of having our children and youth grow up, and pass through life, and enter the world of spirits, in this state of ignorance and delusion? Sincerity in error, will not change error into truth, nor vice into virtue, nor sin into holiness; nor will it ever serve to create in the heart that holy relish, without which none can enjoy God and heaven. St Paul was sincere and conscientious in his persecution of the church; and yet he speaks of that sin as being next to unpardonable. How immensely important, then, is a knowledge of truth? And how important, too, that the minds of as many as possible be imbued with truth before the demon of error has taken possession of the heart, and engrossed its warmest affections, and strengthened, tenfold, its native aversion to the light which shines from Heaven?

And what means can we employ for the accomplishment of this all important object, with more prospect of success, than Sabbath Schools? *None*, say many of you—at the same time asking,—But what can *we* do—what can *our churches* do, to increase their usefulness? I answer,

1. Our churches *can* seek and obtain much information relative to the good, which *has* already resulted from this means of instruction and grace. Such information may easily be obtained from almost any of the religious periodicals of the present day. In them are frequent accounts of revivals, many of the subjects of which were either Bible Class, or Sabbath School scholars. In only forty-five of the Sabbath Schools in this State, more than 180 scholars and teachers have given evidence of renewing grace during the last year. "Of the 2 or 300,000 S. S. Scholars in this country, not one," we are told, "was ever known to be arraigned for crime." Similar facts are related of S. S. Scholars in other countries. In all the prisons of our country and other countries, I have heard or read of but *two*, who had ever

*Read before the Oxford Conference of Churches, at their semi-annual meeting held at Rumford, Maine.

been in a Sabbath School; one of which was expelled, and the other received instruction which was afterwards blessed to his hopeful conversion. Other facts, of a similar character, and enough to fill a volume, might be collected.

2. Having obtained information themselves, our churches *can* impart it to others. This they can do, not only by circulating printed documents, but also by conversation. It is, if they will only set about it in earnest, no more difficult than to spread the common secular or political news of the day.

3. Our churches *can* increase the number of Sabbath Scholars in the schools now established. This has been done in other places, simply by going from house to house, imparting information, and interesting the feelings of both parents and children. It can be done here. Human nature and human depravity are no worse in Oxford, than in other parts of our land. In many of our towns, a single individual, with his soul full of the subject, might more than double the number of S. S. Scholars, in one week, if not in a shorter period.

4. Our churches *can* increase the number of Schools. This can be done by the same means that are necessary to increase the number of scholars in the schools now in operation.

5. Our churches *can* do away the impressions on many minds, that Sabbath Schools cannot be honorably attended beyond a certain age. If this can be accomplished by no other means, they can do it by going themselves to Sabbath Schools. Let this be done, and no more idea of disgrace will attach to this institution than to public worship.

6. Our churches *can* establish and increase the libraries for the use of Sabbath Schools and Bible Class scholars. The expense would be trifling. Let all the members of our churches devote to this object 12½ cents, and it will procure books to the value of about 120 dollars. This small expense, continued for a few years, would furnish libraries in all our towns, from which all Sabbath School scholars might derive more valuable knowledge, than many of their fathers and mothers acquire in a long life. Now where is the church which cannot raise

for this object to the amount of 12½ cents for each member? There are few of us, who have not expended, in former years, ten times this sum for ardent spirits, and even many of us a much larger sum.

7. Our churches *can* pray more for the blessing of God to accompany Sabbath School instruction. The great neglect of this is probably one great reason why these means of doing good, excite no more interest. Let christians pray more and more good will be done. God will not say to his people, "Seek ye me in vain," for a blessing to attend the truths of his word, when faithfully instilled into the minds of the rising generation.

8. When called upon to aid, in any way within their power, the cause of Sabbath Schools, the members of our churches *can* determine at once what they will do, and make known their determination. The too prevalent habit of saying, "I will first see what others do," if adopted and persisted in by all, would effectually prevent any thing being done.

In the exhibition of these things, which our churches can do to promote the usefulness of S. Schools, I have been intentionally brief; aiming to express a few ideas in such a manner, that they can be easily remembered. And permit me to say in the conclusion, that, as little justice as I have done the subject, I have attended to it with no ordinary impression of responsibility; deeply feeling that every remark made involves consequences of infinite moment to many of the present generation, and which may fall upon the eternal destiny of even multitudes yet unborn. The subject is evidently one, on which every word, that serves either to diminish or increase exertion, may decide the endless character and condition of souls for whose redemption Christ died. And Oh! how ought we all to feel and speak, and *act*, on this subject? Whatever tends to prejudice the public mind against the instruction of the rising generation, may serve to keep them and their descendants in ignorance of God and the way of life; and thus family after family, and generation after generation, may be

formed vessels of wrath, and go away into the dark and unknown abyss of woe. On the other hand, whatever awakens zeal and arouses to activity in this good work, will set in operation a salutary influence, which will extend and spread, as generation succeeds generation, until it issue in the conversion of more souls than there are stars in the

firmament of heaven. God works by means. Who would not faithfully use means; especially those which tend to lead the rising generations to drink the water of life, as it comes, "pure as chrysal," from the throne of God. O let us all abound in this work, and hope and believe and expect, that our labour will not be in vain in the Lord.

Christian Mirror.

EVIL SPEAKING.

Μη κατὰ λαλῶτε ἀλλήλων, ἀδελφοί.

There is a prevailing habit of "evil speaking" in this country and age, characteristic and disgraceful. Whether it exist to an equal extent in other countries and under other governments—or whether ages past have been as remarkable for this vice as the present, it is not my purpose now to enquire. That it was one of the prominent vices of Moses' time is evident from the special enactments against it in his law—that it had a mischievous prevalence in the days of Solomon is abundantly manifest from the abhorrence of it expressed in his maxims—that it exerted a withering influence in the time of Christ and his apostles is fully proved by the precepts and cautions of the New Testament.

Whatever may have been the history of other times, and whatever may be the present operative cause, it is certain that *evil speaking* is a *habit* of this whole country's population. It pervades all classes, ages and sexes, from the hoary head to the lisping child—from the magistrate to the lowest of the people—from the commissioned ambassador of religion to its most obscure professor. It were injustice to the reader to suppose him so ignorant of the fact as to ask proof.

Scarcely a circle of friends, or strangers, can be visited without observing some topic of scandal in guilty prominence. As if it were not enough to move the tongue, the pen and the press must be set in motion to subserve the purpose of detraction. By far the great-

er part of mankind listen with eagerness to tales of scandal, and seem to dwell with satisfaction on the faults of others. It is a degrading propensity, and arises from a consciousness of one's own faults, for which some extenuation is sought; and in the absence of all just apologies the knowledge of others' failings becomes a salvo to the conscience. While we listen to the ills of others, we conceive ourselves better from the comparison—and seem to think ourselves elevated just in proportion as we can degrade those around us. We may feel ashamed to acknowledge the fact, but the truth is, we love to compare and measure ourselves among ourselves instead of appealing to that standard, which pronounces it unwise. It is one of the common inconsistencies of human nature—none are found sufficiently depraved to justify it—and none are found sufficiently virtuous entirely to overcome the habit of evil-speaking.

There are several kinds of evil speaking, which are more or less censurable, and produce incalculable mischief. The *malicious slander*, which consists in raising and circulating a false report for the purpose of injuring another—the *incautious slander*, which consists in circulating a false report to the actual injury of another—and the *unnecessary publicity* of another's faults. They are all prohibited in the gospel and criminal in the sight of God. But strange as it might seem, they are all found in the bosom of the church. With the law

distinctly before them—"to speak evil of no man"—and an appeal to the tender relationship of brotherhood—"speak not evil one of another, brethren"—professing christians often "bite and devour one another"—and "out of the same mouth proceed blessing and cursing."

We have seen the malicious slanderer sitting in the house and at the altar of God, from which he went forth to destroy the good name of a brother, with whom he had broken and eaten the symbols of love. We have seen him pledge the most tender and permanent affection to his brother, and go forth from the hallowed ordinance, recognized as the symbol of perpetual brotherhood, to backbite and traduce the same brother to whom he had sworn the most lasting amity. We have heard him chaunt the sweet notes of harmony and affection over the memorials of love stronger than death, and mingle his songs with his brother—it seemed an emblem of heaven!—but he went forth to blast the name of his brother and his family. We have heard him studiously propagating, and tauntingly echoing the slander, as if it were music to his ear, while he watched with a malicious smile the withering influence of his own mischief. O, there was something in that eager look and malignant smile, that filled me with shuddering, when he forced upon my ear the slanderous intelligence.

We have seen another, less bold and loud in his malevolence, but more sly and sure to mark his victim with a deadly aim. He whispered in privacy the important secret—as if unwilling to believe the scandal, he hoped it might not be true, but it was so entirely in keeping with his neighbor's character, that he was constrained to give it some credit. He was careful to communicate the pretended secret where it might work the most fatal mischief. There was a wariness in his look, an artificial sympathy in his manner, and an affected secrecy in his whisper, that caught the ear, fixed an impression on the memory, awakened a desire to impart the secret and ascertain its more full history. The artifice was not discover-

ed till the mischief was done—then the malevolence curled round the lip and shot from the eye of the slanderer as he fed upon the agony of his victim.

We have seen the less malicious, but scarcely less mischievous detraction in those, who circulate the slanderous reports raised, by whom they know not—and wherefore propagated they cannot tell.

Now it cannot be denied that there is a propensity, common among men, to circulate ill rumors, even when they are not believed by the narrator. It is no apology for those, who echo the scandal that they originated it not—nor will it excuse them at all that they mean no harm. This propensity indulged is what gives power to the slanderer's tongue. This habit, for such it has become in all classes of human society, gives withering influence to falsehood—converts suspicions indulged, into opinions expressed—opinions into facts—awakens credulity and ruins character. Could this habit be corrected, the malignant slanderer would effect less mischief, and the envenomed shafts of his calumny would fall powerless, or immediately recoil upon himself. But with the present habits of intercourse, the falsehood is not only circulated, but exaggerated, colored, and rendered more fatal in its mischief.

We have known evil-speaking among brethren, not considered slander, but which contravenes the divine statute, and produces much mischief in the church and in the world—it consists in giving unnecessary publicity to another's faults, making them a common topic of remark and animadversion. The evil is more eagerly sought and more readily communicated, than the good of our neighbor. We have seen those, who professedly abhor the slanderer, eagerly seeking the faults of their neighbors, and, when found, as eagerly treasuring them up one by one till the sum total would furnish a topic of protracted discussion in the friendly circle. We have known those faults propagated from circle to circle, canvassed under different circumstances and in different relations, until what were occasional faults and inadvertant mistakes, became

magnified and spoken of as the index of character. Thus having become familiarly associated with his name, its pronunciation always suggested his follies. In this manner many a valuable character has been wounded deeply, even beyond the possibility of recovery.

We have known characters ruined by mere innuendo and suspicion. We heard a flattering eulogy of our neighbor—we were told that he possessed an excellent reputation, his opinions were generally correct, and his habits very good—but there were some few things, known to some, and it was insinuated if he did not soon discover them, they would deeply injure him—he was suspected of some things which, if true, must break him down. The clue was given, curiosity was awakened, the man was suspected—watched—traduced—ruined. It is not difficult to destroy the fairest reputation by this process, founded on mere suspicion. At first the evil suspected is darkly insinuated—next openly uttered—then confidently asserted—and in the end currently believed. When once the process is thus far completed, the suspicion is not easily removed—the belief is not soon overcome, although the opposing testimony should be ever so full and decisive. All this has been sometimes effected by inadvertence. A group of friends thoughtlessly indulged in the discussion of a neighbor's faults—his foibles became the subject of merriment to fill a vacant hour—the result was a fixed dislike of the man. What was, perhaps, known only to an individual, was propagated through a neighborhood, by which a valuable brother became first the object of laughter, then of suspicion, and finally of contempt.

We can have no difficulty in recurring to scenes of this kind, and when we sit down to think over what we have witnessed in all classes of society, we shall be convinced of the lamentable and almost universal prevalence of the habit we describe. We shall remember to have witnessed it in all our intercourse, and to have participated more or less in it from our childhood to the present hour.

It is necessary to make a more direct estimate of the *criminality* involved in

this prevailing habit. We have thus far taken for granted that it is *criminal* and *injurious*, but the *character* and *consequences* ought to be more distinctly examined.

It is a *violation* of God's law, expressed in a great variety of terms and ways. Take the following extracts as a specimen of what may be found pervading the whole system of revealed truth. "Speak not evil one of another, brethren,—speak evil of no man—judge not that ye be not judged—wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and *all evil-speakings*—thou shalt not bear any grudge against the children of thy people—thou shalt not go up and down as a tale bearer among thy people." These are a few of the many prohibitions, which abound in the word of God. That must be exceedingly criminal, against which the enactment of God is so often and so positively expressed.

Take now a specimen of injunctions to observe the opposite virtue, both in its principle and influence. "Let love be without dissimulation—abhor that which is evil, cleave to that which is good—Be kindly affectioned one to another, with brotherly love; in honor preferring one another—Endeavor to keep the unity of the spirit in the bond of peace—let nothing be done through strife, or vain glory; but in lowliness of mind let each esteem others better than themselves—Let brotherly love continue—love the brotherhood—thou shalt love thy neighbor as thyself—Finally, be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing." Such are some of the directions by which God would bind us to observe a principle and practice, which most effectually excludes all evil speaking. Let these be observed and we shall hear of no slander, whispering, or backbiting. But nothing can be more plain than the fact, that the habit we are now considering violates all the directions belonging to the class from which the above extracts are made. The descriptions of this offence against the law of God, given by the inspired writers, deserve to be well con-

sidered. Take the following as a short specimen. "Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword and bend their bows to shoot their arrows, even bitter words—under their tongue are mischief and vanity—Thou sittest and speakest against thy brother; thou slanderest thine own mother's son—the poison of asps is under their lips—their poison is like the poison of a serpent." One of the seven abominations to the Lord, is a man "that soweth discord among brethren." "The hypocrite with his mouth destroyeth his neighbor; a froward man soweth strife; and a whisperer separateth chief friends; the words of a tale-bearer are as wounds." The church of God are commanded not to eat with a "railer;" and "revilers, shall not inherit the kingdom of God." Much more might be quoted to the same purpose, but this is sufficient to prove that, God esteems *evil speaking* an insurrection against his government, and exceedingly criminal in his sight. We are fully sustained in saying, that God positively prohibits evil speaking; that it is an abomination in his sight; and that he will punish the obstinate reviler with an awful curse.

What can be more opposite to the spirit of the law and the proper influence of the Gospel than this habit? The spirit of the law is expressed in two summary forms—"thou shalt love thy neighbor as thyself—whatsoever ye would that men should do to you, do ye even so to them." Nothing can be more hostile to this principle, than speaking evil of our neighbor and of our brother. Would we slander ourselves? Would we desire others to speak evil of us? If not, we are bound to speak evil of no man."

But this subject should be brought home to the consciences of those, who profess the religion of Christ. The influence of that religion never leads to evil speaking. It is the spirit of peace and love, and binds together in harmonious brotherhood. The habit of speaking evil, one of another among professors of Christianity, is a libel upon the religion of our Divine Master and upon

the Holy Ghost, whose agency unites in holy brotherhood. It would be difficult to conceive of any thing more inconsistent with the bond of amity, which should unite all Christians in the fraternity of kindest affections. The crime should be ranked along with drunkenness and theft—indeed in some respects it is worse than either. The slanderer's "tongue is a fire, a world of iniquity—setteth on fire the course of nature, and it is set on fire of hell"—"the tongue can no man tame." The thirst for intoxicating drink, and the disposition to steal may be tamed, and have in some instances been tamed, but not the slanderous tongue.

Christians, ponder well the estimate, which God has made of this vice—recollect its prevalence every where—keep your lips from deceit and your tongues from speaking guile—put away from you a forward mouth and perverse lips put far from you." Adopt the resolution of the Psalmist, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." Adopt also his earnest prayer to God—"Set a watch, O Lord, before my mouth; keep the door of my lips."

The *injurious consequences* of this vice should be considered and held up to view in the estimate. These are spread before us in the pages of inspiration, and delineated before our eyes in the intercourse of men, under the light of day.

On the detractor's own mind the consequences are pernicious. It is a vice, which cherishes *vanity* and makes a man *envious* toward all, who exert an influence in human society. Vanity is not commonly reckoned among the vices of men, but it is the source of many follies and not a few vices. Under its influence the conscience loses its hold on the heart, and truth is not regarded. Duplicity and falsehood are the common result of its indulgence. But when envy has been habitually indulged and ripened into strength under the influence of evil-speaking, it prepares for the worst of slander. Minds under its influence can not enjoy peace, or happiness. They are constantly restless if their van-

ity be not gratified in all its extravagance and never satisfied if envy be not fed by some slanderous tale. It is well known that these passions are always restless, and create their own sustenance if not elsewhere found. The vain man always thinks of his own elevation and endeavors to depress others—and the envious man finds food in detraction, with which, if others supply him not, he is sure to furnish himself. But the more ample the supply, the more restless will be the passions, and the more bitter the result. Conscience apart, there is bitterness enough in the slanderer's own heart to make him unhappy. But the voice of conscience can not at all times be hushed—it must and it will sometimes be heard—and when heard, its whispers are terrific, its compunctions tormenting. It is also the characteristic of men that they follow no one vice exclusively. The man, who indulges in evil speaking loses his sensibility to all virtue and cherishes various propensities, which urge him fast onward in the path to ruin. Thus, by cherishing the evil propensity of his nature, indulging his passions, and gratifying his increasing depravity, the slanderer becomes a misanthrope, without the means or capacity of enjoyment. This is the tendency of all evil-speaking and not unfrequently the actual result of its influence on those who indulge in the habit.

But if the consequences of the vice were only to be found in the increased wickedness and misery of those who are considered infamous slanderers, they would not be the occasion of so much dread, and we might hope to root the evil from human society. But they "perish not alone." Their sufferings constitute only an item in the evils consequent upon evil speaking. The confidence of the sweetest friendships of life are embittered—the fairest reputation is overturned—the peace of the domestic circle is broken—and neighborhoods are filled with heart-burnings and contention. These, it would seem, were enough to satiate the strongest appetite for mischief—but this is an all-devouring evil. The house and altar of God escape not its unhallowed intrusion—the religion of Christ is defamed and

polluted and its influence over the minds and conduct of men diminished, or prevented, while many souls are confirmed in their opposition to Christ and his Gospel. Because those, who profess the religion of Christ, "speak evil one of another—bite and devour one another," many are encouraged in their sin and stumble at last into perdition over the sins of professed Christians. Consequences like these are perpetually occurring in our sight and yet the evil is not at all corrected—the criminal and disastrous habit is not diminished. It is a most startling fact, that the worst consequences result from those kinds of evil speaking, which are not considered slander. When a man is regarded and denounced as a slanderer, the community mark him and are cautious how they listen to his tales of scandal. But the common habit of insinuation against a neighbor—the unnecessary publication of another's faults—and the irresponsible exaggerations and coloring, which are ever their accompaniments, work the most extensive mischief in the church and in the world.

It now becomes a very interesting practical question, how is this state of things to be corrected? What are the remedies to be employed?

Christians must be awakened to consider the subject. At present they are generally asleep. They think not of the evil and consequently make no effort to diminish its general prevalence, or to cure it in themselves. There is a great want of sensibility on this subject in the best men, and those who occupy places of the highest responsibility. Ministers of religion seem to forget the sacred obligations of the law, which they are sworn to observe and expound. Instructors of youth in our Seminaries, and teachers in our Schools are verily guilty in this thing. How seldom do we hear a minister of the Gospel say any thing concerning this vice? If he occasionally allude to the subject, it is only an allusion, and leaves the impression that it is intended only for the malicious slanderer, while all the evil-speaking not recognized as slander by the laws of the land, is untouched and unproved. Ministers of Christ and Teachers of youth must be roused to consider this vice in its

true character. Ministers must preach more, and more definitely on the subject. Let them begin with the house of God—let them explain, enforce, apply and reiterate the law of Christ's household, "speak not evil one of another, brethren." Then let them inculcate the universal law "to speak evil of no man." Let them not be satisfied with having mentioned the subject in a single sermon, or discussed it once in a year. Such a course will never make an impression on the minds of Christians, rendered so obtuse by indulging in the habit. It must be again and again brought to view and enforced upon their attention—incorporated in all descriptions of the fruits and evidences of human depravity—receive its place in all enumerations of prevailing sins, against which Christians are cautioned—never be forgotten when parents are directed to admonish and guard their children against vice—and in all the illustrations of pious feelings and conduct, let the avoidance and hatred of this sin be named. Thus let the subject be kept before the minds of the Christian community until they are compelled to think of its guilty and destructive prevalence.

Let Christians read their bibles—meditate on the letter and Spirit of God's law—on the example of Christ, and the spirit of his Gospel. Let them imbibe that spirit, copy that example and act under their influence. Let them admonish and exhort one another to avoid all evil-speaking, mutually aiding each other to effect a reform. Let them pray over the habit with humiliation and mourning; entreating the Lord to pardon them and keep them henceforth from the evil. If there be any Christians alive to the subject, let them honestly admonish their brethren, and seek by their example and counsel to reform their neighbors. "Who is a wise man, and endowed with knowledge among you? let him show, out of a good conversation, his works with meekness and wisdom." This is the direction of the apostle James, after considering the evils of the tongue. Let Christians consider it and improve the direction.

The only effectual remedy for the evil is the spirit of the Gospel. The cr-

ror is so deeply rooted in human society—so congenial to the feelings of unsanctified nature—and so natural a fruit of the carnal mind, that nothing else can reach its source. Christians should be sensible of this and pray the Lord, by his Holy Spirit, to apply the remedy, lifting up a standard against the evil. We know that the standard of piety is extremely low in the church, and the mournful prevalence of this mischievous Sin is one of its conclusive evidences. Such wisdom, as is consistent with this habit, "descendeth not from above, but is earthly, sensual, devilish—but the wisdom that is from above is pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy—and the fruit of righteousness is sown in peace of them that make peace." Let Christians imbibe this wisdom, which is from above—let them be deeply imbued with its heavenly influence, and the evil will be cured in themselves. Could professing Christians be reformed on this subject their example would be respected and their influence felt in the community.

In a word, all proper means should be employed to seat home the principles of the gospel upon the consciences and hearts of men. These means and principles, made effective by the operation of the Holy Spirit, can, and nothing else can remedy the evil and produce the desirable reformation. Let every minister of the Gospel, every teacher and guardian of youth, and every professing Christian consider themselves pledged to use all their influence for this end. Let them rely on the influence of the Holy Ghost, and earnestly pray, "Set a watch, O Lord, before my mouth, keep the door of my lips"—let them set themselves to the work of reform, and resolve firmly, "I will take heed to *my* ways, that I sin not with *my* tongue." To excite Christians to do this, there is no lack of inducements; the church is suffering from the evil—society is agitated and rent—the press is prostituted—Christ is dishonored and offended—souls are ruined—but grace is pledged to the honest, persevering reformer.

E. P.

Was weinst du, Pilger dieser Erden?
Drueckst dich des heissen Tages Last?
Du fuehlst des rauhen Wegs Beschwerden,
Und keine Lindrung will dir werden,
Bis du das Ziel erstritten hast.

Dorthin, dorthin geht das Verlangen,
Dort wird uns unser Wuenschen klar,
Dort sehn wir unsre Blumen prangen,
Dort wird kein Hoffen hintergangen,
Wo alles ewig ist und wahr.

C. PICHLER.

The Salvation of men is the consummate work of divine wisdom, power, and glory. The earth is the theatre on which it is displayed, and fallen men the honored objects of its ineffable blessedness. How interesting, how important to trace the progress of this grand drama. The first decisive act in the communication and participation of this salvation is *Reconciliation with God* through the atoning blood, justifying righteousness, and prevalent intercession of the Lord Jesus Christ. That there can be no salvation commensurate with the heavenly origin and immortal destiny of man without reconciliation with God is obvious from the actual condition of mankind, as dead in trespasses and sins; and from the nature of this sin, which is a violation of God's holy law, alienation of heart from him, and enmity against him. The carnal mind is enmity against God. Sin is the transgression of the law, and all have sinned—all have transgressed. The penalty of transgression, prescribed by law, and inflicted by justice is *death*, in all its tremendous array of consequences, temporal, spiritual, and eternal. The primary idea in Salvation therefore is, *Deliverance from this penalty*. But as the Lawgiver is just, and the law immutable, the penalty must be inflicted, and the transgressor, either in his own person, or in the person of an accepted substitute, must pay the forfeiture of life—Without the shedding of blood there is no remission. In the infinite wisdom and love of God a substitute was appointed; and in the fulness of time he made his miraculous appearance in the world, and by a life of holy obedience, and a death of vicarious sacrifice, paid the penalty and purchased pardon for

all the heirs of Salvation. That substitute was God's only Son, the Lord Jesus Christ, in whom we have redemption through his blood—the forgiveness of sins according to the riches of his grace; so that now God is in Christ reconciling sinners to himself, not imputing their trespasses unto them. From Jesus therefore in virtue of his great atoning sacrifice alone is pardon to be obtained, and by him it is freely offered to all, who, rejecting all other confidence, will accept its gratuitous benefits. This is the only way of access to the treasures of Salvation, which has ever been proposed to any sinner of Adams' race. Sensible of his sinful state and consequent exposure to the wrath of God, and conscious of his inability to rescue himself from the ruin which his sins have brought upon him, he approaches the Saviour, with all the humility of a broken heart, and all the penitence of a contrite spirit, and receives the full and free remission of all his guilt. With the forgiveness of sin is always connected *Justification* by the obedience and sufferings of the Lord Jesus Christ. For God hath made him who knew no sin, to be sin (a sin-offering) for us, that we might be made the righteousness of God in him; and thus by him all that believe are justified from all things, from which they could not be justified by the law of Moses. Blessed are they whose iniquities are forgiven, and whose sins are covered with the atoning blood of the Lamb of God, which taketh away the sin of the world.

The soul thus pardoned and justified can no more come into condemnation—for there is now no condemnation to them which are in Christ Jesus, who, adopted into the redeemed family, and sustained by all the tenderness of the Good Shepherd, walk not after the flesh, but after the Spirit. Under the operation of human laws and principles the pardoned culprit may again commit crime, be condemned, and executed: but not so the sinner, who under the influence of the law of grace receives a divine pardon. With the act of forgiveness indemnity for the future is in every case infallibly secured. But let it not be imagined, that this opens a door for licentiousness. When the violator of

human laws receives his pardon and deliverance from arrest, he generally carries with him into society the same licentious disposition, and the same ungovernable passions, which first produced his crimes, and which under favorable circumstances will again impel him to the same or similar transgressions. But when a pardon, sealed by the blood of the Son of God, is bestowed, an influence accompanies it, which changes the heart, and transforms the rebel into an obedient servant. The power of sin, which before exerted its imperious mastery over the heart, is broken; the dominion of iniquity, which held its lordly reign in the bosom, is destroyed. The natural heart of man is compared, by a Teacher who intimately knew that heart, to a palace, or castle in possession of a strong man armed. That strong man is intrenched in all the carnalities of the heart, and armed with all the evil propensities, and passions, and lusts, and habits, and fixed purposes of the sinner. He retains his throne in all cases till the stronger Spirit from above overcomes and takes from him all his armor and bulwarks. This Almighty Spirit, thus taking possession of the sinner's heart in the name of him, who possesses all power in heaven and earth, abides in it, reduces it to order and submission, and holds it in the sweet enthralment of redeeming love. The malignant adversary, thus dislodged from his strong hold, makes many vigorous attempts to reclaim his possession; and he is powerfully assisted by secret accomplices even in the very recesses of the castle. Hence arises a warfare in the soul—the flesh with all its remaining passions and carnalities, excited and employed by this insidious foe, lusteth against the Spirit, and the Spirit resisting and opposing these unhallowed attempts lusteth against the flesh. Sometimes like the Canaanites the enemy partially succeeds for a time, and even reduces the liberated soul into captivity to the law or power of sin, still remaining in the members. He may thus produce deplorable backsliding, but he cannot finally retain his usurped authority; he will be driven out again with a double discomfiture by his all-conquer-

ing enemy. The struggle may be long and sharp, but the issue, however dark appearances may be for a season, is never doubtful. The believer always comes off conqueror, and more than conqueror, through him that loved him and died for him. This final victory however is never obtained till near the dying hour, and then commences the consummation of this Salvation in the mansions of eternal blessedness.

This consummation is a *glorious immortality*. What this means no mortal tongue can fully tell; and were it told, probably no human mind could comprehend the full amount. The Scripture representations are principally figurative, or emblematical, employing as images and emblems every object which can delight the mind, charm the senses, elevate the hopes, and animate the soul. They spread before our imaginations a magnificent city; where the streets are paved with gold—where every residence is a mansion of repose—where no sun no moon diffuse their sickly rays, for the glory of God enlightens it, and the Lamb is the light thereof—where no temple rears its imposing form, for the Lord God Almighty and the Lamb are the temple of it—where no more sickness shall depress the body, no wants or embarrassments perplex the mind, no sorrows touch the heart, nor tears bedew the cheeks—where every head shall wear a diadem, and every inhabitant be clothed in the white robes of spotless purity, and assimilated to their glorious Redeemer, whose enjoyment is their business, and whose glory fills them with ever-new delight and admiration. Such is a faint sketch of the descriptions of the sacred volume, and if these are only figures and emblems, O what tongue could tell, what heart conceive the glorious reality!

Perhaps after all we shall obtain the most interesting, if not the most correct ideas of heavenly bliss from the delightful emotions of our own bosoms under the strong influence of religious enjoyment compared with the descriptions of the sacred volume. As the cluster of grapes, obtained from the promised land by the Israelites in the wilderness, was not only an earnest, but a specimen

of the delicious fruits they were to enjoy in their anticipated inheritance, so we may consider the sweetness of a Saviour's love shed abroad in the heart through the Holy Ghost as a foretaste and a specimen of those higher and more perfect enjoyments prepared for the righteous by covenant love in the mansions of their Father's house. Every individual who has any right to expect a participation in this glorious inheritance must have tasted something of the peculiar sweetness, and indescribably consolatory character of Redeeming love. This experience will be the starting point of our estimate of future blessedness, and our anticipations will necessarily bear a strong analogy to its purity and elevation. In forming our estimate therefore we may review the Scriptural illustrations and call to remembrance all our sweet experience of heavenly communion—of holy fellowship with the Father, and with his Son, Jesus Christ, and with his children in their most favored moments. We may recollect especially those precious seasons, when in the enjoyment of ordinances in which the blessed Saviour unveiled his lovely face, we sat under his banner of love with joy unspeakable, and drank with holy emotions the living waters sweetly flowing from the wells of Salvation—when in unreserved intercourse and fraternal communion with the friends and followers of the Lamb, while every bosom glowed with his love, and every tongue was full of his praises, our hearts

burned within us, and our souls swelled with emotions of delight unutterable and full of glory. By collecting and concentrating into one point all our scattered and occasional experience of this spiritual comfort, then supposing every thing removed which could in any wise mar or interrupt the free course of enjoyment, and then adding intensity of degree and eternity of duration, we shall perhaps arrive as near the true conception of heavenly blessedness as our limited capacities will permit. And yet our brightest visions are but faint—our clearest views dim and defective; for we see only through a glass darkly, and too often with weak, disordered organs. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. Justly therefore may we cherish our hopes, and confirm our anticipations by the animating strains of the poet quoted at the commencement of this article.

Earthborn pilgrim, why these tears?
Pressed with cares, alarmed with fears,
Is thy journey rough and dreary,
Without rest when faint and weary,
Till the victor's crown appears?

Thither, thither, turn the view,
There the long sought bliss pursue;
There sweet flowers are ever blooming,
There high hopes new life assuming,
All eternal, all is true.

L. G.

SCHLATTER'S JOURNAL.

Most of our readers are probably aware, that the German Reformed Church in this country, (as well as the Reformed Dutch,) was under the care and authority of the Synods of Holland, before its independent organization. In subordination to the Synods the Classis of Amsterdam directed the concerns of these churches, ordained and appointed

ministers, and even provided for their support. This connection continued till about the year 1792, when the wars arising out of the French Revolution cut off all intercourse between the two countries, and rendered an independent establishment indispensable to the preservation and order of the church in this country. From that time there has been little intercourse, or correspond-

ence with what may be called the Mother Church.

In the year 1746, the Rev. Michael Schlatter, of St. Gall, in Switzerland, in consequence of information he had received of the destitute condition of the Churches in this country, relinquished his pastoral charge, and with genuine missionary zeal set out to visit the destitute churches, and especially his countrymen in Pennsylvania. From the Classis of Amsterdam he received a regular appointment and recommendation; and from the Synods of South and North Holland in conjunction, a general commission to visit the churches, enquire into their condition, and organize and as far as possible improve them. He reached Philadelphia early in the autumn of 1746, and was soon after invited to take the pastoral charge of the German Reformed Church in the city, in connection with the church of Germantown. In discharge of the duties of his commission he made excursions through the country from time to time, visiting the churches, administering the sacraments, and ordaining elders. He kept a regular journal of his proceedings, which he revised and laid before the Synods on his return to Holland in 1751, and published both in the Dutch and German languages. From this journal we design to publish a series of extracts, which will furnish a picture of the state of the German Reformed Church in the middle of the last century.

June 1, 1746. I embarked on board a ship at Amsterdam, and sailed for Boston in North America, after having committed myself to the guidance and protection of God. On the 11th we ran in to the Orkney Islands on the North of Scotland, and remained till the 23d, during which time we only saw the sun on two days. The inhabitants, who appear to be people of good disposition,

assured us, that in those regions they usually have nine months of winter, two of rough weather, and only about one month of good weather during the year.

After this we proceeded prosperously in our voyage until we reached Newfoundland. On the 24th July we fell in during an exceedingly dark night with Sable Island, a very dangerous place at no great distance from Cape Breton, and I cannot recall to mind, without shuddering, and at the same time thanks to God, the imminent danger we were in of losing all, and perishing in the wild waves, had not God, who is mighty to redeem, rescued us contrary to all our expectations, and granted us, when we called upon him in trouble, deliverance from all our sufferings, and brought us safely to Boston, our desired haven, in seven days, where we offered him our bounden tribute of thanksgiving.

In Boston—the largest and most populous city of the English Colonies in America, containing about 3000 well built houses—I was received with much affection and kindness by the honorable Mr. J. Wendel, a distinguished Holland Merchant, and a member of the Government. This reception allayed the anxieties I had felt on entering a land of strangers, and confirmed my hope, that God would make my way prosperous. After having sent on my baggage to Philadelphia and New York by water through the favor of my distinguished friend, I set out on the 4th of August on my journey by land in the agreeable society of Dr. Bekman.

On the 7th, after travelling 70 English miles,* we arrived at Newport, a considerable town on Rhode Island, which possesses a convenient and safe harbor, from which ships can run into the sea in the course of one hour. On the 11th, having travelled 230 more of these miles, we reached New York, or New Amsterdam, the capital of the province of New Netherlands, containing about 2000 houses. This city, as well as Long Island, and other places in

*I shall describe all the distances I travel according to the English miles, of which three make about a league, or hour (Stunde.)

the vicinity, and the shores of the North River to Albany, and the country beyond more than 250 miles, and even to Canada, is for the most part settled with well-disposed native Low-Dutch inhabitants. During my stay in the city I received very special attention and kindness from the three Dutch preachers, but particularly from the venerable Father Du Bois, who is highly esteemed both by the English and the Dutch, and who has already labored in the ministry here with much usefulness for more than 50 years, and reached the age of 80. This is another proof that this climate is as healthy as that of Europe. Indeed, from my own experience I can truly testify, that often, when seeing the towns, the level country, the climate, the prudent inhabitants, living in the same manner, and enjoying the same education, business and pursuits, and scarcely distinguishable in any thing from Europeans, I have hardly been able to persuade myself that I was in reality in a distant quarter of the world.

On the 6th September I came to Philadelphia, 95 miles from New York, where the Elders of the Reformed Church received me with much tender affection and joy, and provided lodgings for me with one of their number, in whose house I resided for eight months, though at my own expense.

On the 7th I went to Witpen, 16 miles, to visit the oldest German preacher in this vicinity, the Rev. J. B. Boehm, (whom the Lord has since released from his post.) The venerable man received me in the most friendly manner, and promised, after being made acquainted with my commission and instructions, to assist me heartily in counsel and in deed, which he also did to the extent of his power.

Sept. 8. I went out, 8 miles, to see Mr. J. Reif, and to require of him, according to the instruction of the Synod's an account of the monies collected in Holland by him and Mr. G. M. Weis sixteen years before for the benefit of the Pennsylvania Churches. When he declared himself ready, I fixed the time of twelve days, and gave him the liberty to name the place of meeting for the purpose.*

*Of the collection here alluded to the

In order to lose no time I returned immediately to Phila. to make enquiry respecting the German Bibles which had been sent thither some years before by the affectionate care of the Synods of Holland. I found them without much difficulty in the careful hands of the honorable Mr. Benjamin Schumacher, who, when he saw my Commission, and learned that the freight of the Bibles had been paid in Rotterdam to Mr. Z. Hoppe, cheerfully gave over to me 118 bound, and 12 unbound copies, all well preserved, without any charge for ex-

following account is given by a Committee of the Classis of Amsterdam in their introduction to Schlatter's Journal. "About 20 years ago it appeared, as if our hopes would be gratified in obtaining information of the state of their (American) churches, and we should be placed in a situation to show our christian brethren, who had removed to the new world, no unimportant proofs of our benevolence and charity. A preacher and an Elder, by the names of Weis and Reif, visited us, and described to both the South and North Holland Synods, and also to our Classis, the pressing wants of the scattered and shepherdless sheep of the new established fold of the church of God, and intreated for assistance and support. With how much heartfelt affection and cheerfulness these agents were received—how many tokens of voluntary beneficence they received both from these church Judicatories and from the private members of our churches, is yet fresh in the recollection of many among us. It seemed as if the impulse of zeal and love was wrought up in all our christian Synods, and smaller church Judicatories, and even among private members to emulation in the good work of relieving these necessities. Yet how small a portion of these accumulated contributions of love were laid out and applied to their intended purposes—yea, how the most of the monies collected remained in the hands (an den fingern hangen geblieben) of Mr. Reif, to whom they were entrusted, and who but recently gave up the small remnant, and that not without much difficulty, is now only fully made known to us." (Ed.)

penses. I sent, or carried one of these Bibles to nearly every one of the churches in Pennsylvania for the use of the pulpit; fifty were placed at the disposal of the Overseers of the Churches, to be distributed according to their discretion for the benefit of the poor; others I lent to this and that poor man to awaken and confirm their zeal for reading, and examining the word of God. Six or eight of them I sold, in order to purchase Catechisms for the School children, and about 24 copies still remain in my hands to be disposed of as necessity may require.

On the 11th I administered the holy communion to about 100 members in Philadelphia. Mr. Boehm assisted in this service. On the 13th I received a letter from Messrs. Weis and Reif, inviting me to the house of the latter on the 21st to settle their accounts.

In the mean time I sought to restore order to the church of Philadelphia, and unite it with Germantown in the support of a pastor, who may preach in both churches on every Lord's day.

The 16th I went into Bucks County, 16 miles, to pay my respects to Mr. P. H. Dorstius, who, when made acquainted with my instructions, received me in a most friendly and fraternal manner, offered to render me his assistance, and promised to arrange his vestry at a convenient time, and give me information; after which I returned to the city. The next day the Elders shewed me the new Stone Church, which they had begun to build. Sept. 18, I preached in the old, half-fallen church in Philadelphia on Isaiah XLVIII. 17. 18. After closing the service I gave to the whole church an exposition of my instructions from the Synods. This awakened inconceivable joy, and new life in the minds of the people. They thanked God with tears of joy, that he had aroused the hearts of the Holland ministers and church Judicatories, to interest themselves for these distant regions, and provide for the welfare of their immortal souls. With much melting of heart I found occasion and delight in thanking God for this good beginning; and at the same time I most humbly intreated, that he would confirm in the people the good dispositions, which he had effected;

and that he would advance the work and seal it by his Holy Spirit to the glory of his adorable name, and the welfare and Salvation of many souls.

To the male members of the Church I put these three questions:

1. Whether they were disposed to have a regular and permanent teacher, to preach to them once on every Lord's day, and perform the other duties of the pastoral office?

2. Whether they could and would provide a competent salary and support?

3. Whether for this purpose they would unite with Germantown, to be supplied as united churches by one pastor?

These questions were unanimously decided as they were proposed by all raising the right hand.* Hereupon I let every man subscribe his name, and voluntarily determine what he was disposed to give annually for the support of a preacher. The whole sum thus subscribed by 69 heads of families amounted to L 30. Philadelphia money, or about 200 Holland Gulden, or Florins. Sixteen men then became responsible for the whole sum thus promised by the church.

The afternoon of the same day I went to Germantown, and preached with the blessing of God from Joshua XXIV. 14. 15. After closing the service I explained the object of my coming, and proposed the three questions in the same manner as I had done in the city; which were here decided also by raising the right hand. Sixty men subscribed for the support of a preacher L 25 annually, about 166 Florins. This was the first church restored to due order contrary to the expectations of many, but to God be the praise and glory, who hath prepared their hearts, and united them in love for their own benefit. From that time I have continued to preach in these united churches on every Lord's

*According to a custom practised in Switzerland at great State Assemblies, where the majority of the hands raised decides the questions; whence this mode of taking votes is there called, the Majority (das Mehr.) I have followed this method in all the churches.

day, when not absent on journies; and to convince them in reality that I was not laboring for bread, I did not require or receive any salary for the first year.

At Germantown there had been no stated preacher for many years, although there is there a convenient stone church.
(TO BE CONTINUED)

CHRIST IS ALL.

Colossians iii. 11.

"CHRIST is *all*." He is all to me as the end of the law for righteousness, the substance of prophecy, the sum of the gospel, the life of the promises: my wisdom to direct me, my righteousness to justify me; my sanctification to make me holy, and my redemption to make me completely happy in worlds of unutterable joy. He is the perfection of glory, the standard of holiness, truth without any defect of error, holiness without the least taint of pollution, the chief among ten thousand! Whatever is desirable on earth, whatever is attractive in heaven, all the graces of time, all the glories of eternity, meet in Him their proper centre. flow from Him their original source, are resolved into Him their final end. His promises, how precious! His work, how perfect! His love, how vast! His mercy, how boundless! His truth, how immutable! His power, how omnipotent! His grace, how sovereign! His counsels, how profound! His people, how secure! His presence, how blissful! His smiles, how transporting! His gospel, how free! His law, how holy! His precepts, how pure! His threatenings, how tremendous! But how little of Him who in all things has the pre-eminence can be known! the poverty of mortal language, the contracted nature of the human intellect, the necessity of receiving all our ideas of spiritual and eternal objects, through the medium of the outer senses, preclude the possibility of doing justice to this most amazing subject. But though the mortal weighs down the immortal part at present, ere long, I trust, I shall arrive where, amidst the innumerable hosts of heaven, I shall know Him more fully, and to all eternity adore his name, and proclaim his praise. Reader, O, Reader! study the excellencies of the person of Jesus, and

the riches of his grace;—flee for refuge to Him;—cast your burdens upon Him, trust entirely in Him. May His Eternal Spirit glorify Him in you, in the dignity of His person, the perfection of His righteousness, the suitableness of His character, the mysteries of His love;—may you live upon His fulness, draw continually out of it, abound in His work, find Him your all in all, amidst the changing scenes of life, and in the hour of death; in that solemn hour, may you rise on the supporting wings of angels to the climes of bliss, your soul be presented faultless before the throne, complete in Him, and be swallowed up in all the fulness of God. And at the resurrection of the just, may your body rise in all the glories of incorruption;—may it then be beautiful as the temple of Heaven, and animated with a life, pure as the life of God.

R. L.

[*Rel. Mag.*]

What think ye of Christ?

Is he in your estimation the most lovely and worthy of all acceptance? Is the assurance of his tender love for sinful men precious to you? Is it your highest joy, that notwithstanding all your past rebellion and unfaithfulness, he hath loved you faithfully unto death, even to the death of the cross? Is Christ to you—let your heart open and utter the reply—what he was to the Apostle, All in all? Is he all your hope and dependance—your wisdom, your righteousness, your sanctification, and redemption? Has he taken such entire possession of your heart as to render odious all the enticements and lusts of the world and sense, and to make you feel that all its riches and honors are vain and empty?

(*Loeffler, translated.*)

THE SABBATH-BELL.

BY JOHN BIRD.

THE Sabbath-bell! how sweetly breathes
O'er hill & dale that hallowed sound,
When Spring her first bright chaplet
wreathes

The cotter's humble porch around;
And glistening meads of vernal green,
The blossomed bough, the spiral corn,
Smile o'er the brook that flows between,
As shadowing forth a fairer morn.

The Sabbath-bell!—'tis stillness all,
Save where the lamb's unconscious
bleat,

Or the lone wood-dove's plaintive call,
Are mingling with its cadence sweet:
Save where the lark on soaring wing
At heaven's gate pours her matin-
song:

Oh! thus shall feathered warbler sing,
Nor man the grateful strain prolong!

The Sabbath-bell!—how soothing flow
Those greetings to the peasant's
breast!

Who knows not labour, ne'er can know
The blessed calm that sweetens rest!
The day-spring of his pilgrimage,
Who, freed awhile from earthly care,
Turns meekly to a heaven taught page,
And reads his hope recorded there.

The Sabbath-bell!—yes, not in vain
That bidding on the gale is borne;
Glad respite from the echoing wain,
The sounding axe, the clamorous
horn;
Far other thoughts those notes inspire,
Where youth forgets his frolic pace,
And maid and matron, son and sire,
Their church-way path together trace.

The Sabbath-bell!—ere yet thy peal
In lessening murmurs melt away,
'Tis sweet with reverent step to steal
Where rests around each kindred
clay!

Where buried love, and severed friends,
Parent and offspring, shrouded lie!
The tear-drop falls,—the prayer as-
cends,—

The living muse, and learn to die!

The Sabbath-bell!—'tis silent now;
The holy fane the throng receives:
The pastor bends his aged brow,
And slowly turns the sacred leaves.

Oh! blest where blending ranks agree
To tread the paths their fathers trod,
To bend alike the willing knee,
One fold before one fostering God!

The Sabbath bell!—Oh! does not time
In that still voice all-eloquent breathe!
How many have listened to that chime,
Who sleep those grassy mounds be-
neath!

How many of those who listen now
Shall wake its fate-recording knell,
Blessed if one brief hour bestow
A warning in the Sabbath-bell!

[*Rel. Mag.*]

THE HOUR OF PRAYER.

BY THE REV. THOMAS RAFFLES, L. L. D.

Blest hour! when mortal man retires
To hold communion with his God,
To send to heaven his warm desires,
And listen to the sacred word.

Blest hour! when earthly cares resign
Their empire o'er his anxious breast,
While all around the calm divine,
Proclaims the holy day of rest.

Blest hour! when God himself draws
nigh,
Well pleased his people's voice to
hear,

To list the penitential sigh,
And wipe away the mourner's tear.

Blest hour!—for then where He resorts,
Foretastes of future bliss are given,
And mortals find his earthly courts
The house of God—the gate of Heaven.

Had! peaceful hour, supremely blest,
Amid the hours of worldly care!
The hour that yields the spirit rest,
That sacred hour—the hour of prayer.

And when *my* hours of prayer are past,
Oh! may I leave these Sabbath days,
To find eternity at last
A never ending hour of praise.

[*Ibid.*]

THE THRONE OF GRACE.

To this dear refuge let me fly—
O Friend of Sinners, hear my cry!
Unveil once more thy lovely face,
And grant the fulness of thy grace.

Extract of a letter from one of our clergymen to his friend.

March 3, 1829.

VERY DEAR SIR,

I had the pleasure to receive the other day the "Address of the Executive Committee"* of our Missionary Society, which I feel persuaded will have a happy tendency to replenish the treasury of the Society, if the ministers in our connection will only do their duty. Something like this address, I have long thought, ought to have been sent down to our ministers and churches, calling their immediate attention to the grand cause of missions among us. Though there are hundreds and thousands of members of our church in this country who cannot, or rather *will not*, subscribe to our Monthly Magazine, and consequently remain in a great measure ignorant of the efforts which are making in our day to advance the cause of Christ among the destitute, through the instrumentality of missions; yet if this address be read from the pulpit by every minister to his people, it will lead many of his hearers to *enquire* what it means—where missions are wanted—how the monies are applied, &c. And thus the pastors by answering these interrogations in the proper manner, will give many of them new ideas on the subject, and induce some to become subscribers to the Magazine, and others to contribute of their money to support the cause. I most sincerely wish that every minister of our Synod will do his duty in this matter, and I have no doubt we will soon see a different state of things among our churches.

I shall be able to forward something to the Treasurer by the close of this month; and if every church in our connexion will only do as much, we will have a replenished Treasury, containing ten fold more than ever it has.

Your's in Christian affection.

* The Address published on the cover of our last number. It was sent in the form of a Circular to the ministers, accompanied with a request, that it should be read from the pulpit.

VOL. 2—4. 16.

FOREIGN.

Switzerland.—A Society for Evangelical Missions has recently been formed at Lausanne. Several similar Societies before existed in that and the neighboring French Swiss Cantons. The Monthly Concert is observed in many places by their members, and a number of young persons are spoken of as "greatly desirous of giving themselves to the delightful work of evangelizing the Heathen World."

Three Students of the Basle Missionary Institution have lately entered into the service of the Church Missionary Society, (England). Two expected to receive Episcopal ordination in England. One had been ordained by a Swedish Bishop. Two of them are designed for the Abyssinian Mission.

N. York Obs.

Berlin.—The following interesting extract is from a letter from an American gentleman now in Berlin, in Prussia, to a friend in this city.

The number of churches in Berlin is about thirty. They are for the most part of a large size, capable of holding 1000, 1500, or more persons. Those which I have visited on Sunday, have been always well attended, and generally crowded both morning and afternoon. Twice the crowd has been so great that I have been unable to get admission. A number of the preachers are rationalists; but on the other hand there are, perhaps, a dozen or more evangelical ministers, whose labors have been attended with the divine blessing, so that the amount of piety in Berlin is very considerable.

At the beginning of the last century, I believe that this city was considered as one of the strong holds of infidelity, and now it has probably a far greater amount of piety than any other place on the continent of Europe. Twenty years ago there were but 3 evangelical preachers, and religion was at a very low ebb; and the change which has since taken place must be regarded as one of the wonderful works of God, and as one of the signs which he is giving to his church to animate their faith in his

promises, and to incite them to renewed efforts in his service. There is a religious paper published semi-weekly at Berlin, entitled *Evangelische Kirchen-Zeitung*, or Evangelical Church Journal. It is edited by Professor Hengstenberg, and has a very extended circulation. I have understood that it is productive of much good to the cause of religion. There are at Berlin, active Bible, Tract, and Missionary Societies, &c. &c. Sunday Schools for religious instruction, and Bible Classes are unknown. The part of Germany and of the continent of Europe where religion most prevails, is probably the region about Elberfeld, in the Prussian possessions on the Rhine. The missionary spirit seems to be very active there, and a Missionary Journal is given out semi-monthly, for the benefit of the common people, and is sold at the astonishingly cheap price of 25 cents, American money, a year. A great change has taken place in Germany since the commencement of the present century; as an instance of which, I am acquainted with a young minister who studied at Halle, not more than five or six years ago, and who, for some time after his conversion, was the only pious student out of 800 or 900 Theological students; the number of Evangelical and pious Theological students at Halle, is now stated to be somewhere about fifty. Tholuck's labors there have, I believe, been attended with a great blessing. The number of pious students at the University of Berlin seems to be very considerable. In almost every part of Germany, with the exception of Austria, there seems to be a new impulse given to the cause of evangelical religion, and what is very important, this impulse seems to be specially felt in the Universities, into a considerable number of which God has introduced one or more pious professors, and in which he is training up a number of pious students, some of whom are probably destined to be "burning and shining lights in the world."

The King of Prussia is decidedly in favor of evangelical religion. I do not mean that he submits his own heart to its influence, although I have been informed that several of the royal family

are apparently true Christians. The King of Bavaria, although he is a Catholic, has not only expressed himself decidedly opposed to the species of infidelity which is here called *indifferentism*, but has bestowed unequivocal marks of approbation on pious men, both the Catholic and Protestant sects, and has elevated them to stations where they have an extended field of usefulness. On the whole, the state of religion on the Continent of Europe, although very far behind what it is in England and our own still more highly favored country, is much better than it was a few years ago, and appears to be constantly improving.

But notwithstanding the advancement of the kingdom of Christ in Europe and America, in Asia and Africa, in Australasia and the islands of the sea, since the beginning of the nineteenth century, how far, how very far, does the world appear from the state when righteousness and peace and joy in the Holy Ghost, shall be universally diffused. And when, after a struggle of 1800 years, we see the great predominance of heathenism in the world, the predominance of Popery in Christendom, of infidelity and rationalism in the Protestant part of Christendom, and of impenitence and carelessness in the Orthodox part of the Christian church, what less than an implicit confidence in the truth of God's word can give us any hope of the salvation of the world? Without such confidence we might indeed hang our harps on the willows, and despair of final success. But relying on him whose "promises in Jesus Christ are yea, and in him amen," let us diligently in the morning sow our seed and in the evening withhold not our hand, cheered and supported by the promise that "in due time we shall reap if we faint not."

Italy. Condition of the Jews.—A friend who has recently returned after a residence of some time at Rome, has communicated the following intelligence:—

"I am informed that an order was issued by the papal authority before I came here, that no Jew should be allowed to keep Christian servants. The

Jews feel this to be a severe privation : it will deprive them of the comfort of warm food on the Sabbath, which was formerly provided for them by Christians, as they themselves (according to their laws) dare prepare no food on the Sabbath. In general the Jews are compelled to endure many hardships here. A young Jewess, 18 years of age, was torn from the house of her stepfather in the night, under pretence, that an Italian nurse, a Catholic, had secretly baptized her, when a child; and that therefore she could no longer be considered a Jewess, and must be placed under Christian guardianship. She was compelled to enter a nunnery, and afterwards came out as a Convert—a Convert truly ! Her own history, which was soon after published, exhibits in a deplorable light the means, which were used for her pretended conversion. She had seen visions, and witnessed miracles of all kinds. She was a rich prey, for she was heiress of a large estate, which was about to pass into the hands of a Jew, to whom she was engaged. This property was taken from her stepfather, as well as other property to which she was entitled on the death of her mother. The priests were so generous on the occasion, as to propose to her to choose a Christian for a husband."

Another correspondent writes from Genoa : "It appears, that the Jews in this city live in an exceedingly degraded state, although they possess a handsome synagogue. They assure me, that the citizens generally begin to manifest uneasiness on their account, and to write against them. An Italian work on the "Condition of the Hebrews" has in fact recently appeared in Florence; in which the most hostile spirit is manifested, towards the Jews, and the exertions of the Protestants for their benefit." [Neueste Nachrichten, &c.]

DOMESTIC.

Extract from a letter from a Minister of Ohio, dated Dec. 30, 1823, to a brother in Frederick, of the German Reformed Church.

We rejoice in hearing of the success of a sister church, in stationing one of

their ministers in New-Orleans, a city long famous for the seat of every vice, and the superstitions of Popery. A few years since, we believe, a Presbyterian church was established, and exerted a most godly influence, to the great terror of vice and Popery. A German Reformed Minister has now, it appears, succeeded, and in a few years more, we hope to see more Protestant Ministers established in New-Orleans, and the principles for which the immortal Luther, Calvin, Zuingli, and others contended, prevailing. Our Lutheran brethren, it will be recollected, have established a missionary station, from which they expect with the blessing of God, to furnish laborers for the whole Southern region. Our brethren of the German Reformed Church having now taken up the subject too, let them unite their energies, and the enemies of the Truth will rapidly diminish.

The efforts of Popery in the United States are great, and so directed, as to appearances to alarm Bible Christians for the safety of the Protestant cause.— But New-Orleans, the only strong hold of Catholicism in the United States, with all the advantages it had and demands, can no longer bar her gates against Protestantism. Protestants! Bible Christians of the different families, arise in your majesty, and the day will soon be at hand, when the enemy of the Lord Jesus, be he the blind devotee of the Pope, the Socinian, Deist, or Universalist, will either crouch before Jesus, or sincerely join the soldiers fighting under his flag. As to those Protestants, who either nourish jealousy and envy against each other, or refuse to rejoice with us, in seeing the success of the Protestant cause, and are unwilling to aid it, for them we will continue to pray, Father, forgive them, for they know not what they do !

Anti-Universalist.

The Church called upon to pray for the Sabbath School.

The American Board for Foreign Missions was ready, the last autumn, to send twenty missionaries to important stations in heathen countries; but failed, almost entirely, for want of men. The

Home Missionary Society is ready to employ five hundred or even a thousand domestic missionaries to supply the languishing waste places in our own borders, at any moment when they can find suitable men.*

There are at this moment nine hundred destitute societies in the Presbyterian Church in the United States. Different Associations and County Conferences that have resolved to supply, within a specified period, all the destitute churches in their limits, have given up their resolutions in despair, for *want of men*. The American Education Society has promised to assist every worthy, indigent young man, who shall apply for pecuniary aid in qualifying himself for the ministry. What then is to be done? Shall we sit down in despair, with the Macedonian cry ever sounding in our ears, and that for *want of men*? No, let us look to our Sabbath Schools, and earnestly implore more frequent effusions of the Spirit upon these important nurseries of the church, that many more youth may be converted to God, and thus be prepared to receive an education which shall fit them to go out, messengers of mercy to those that are famishing for the bread of life. In a single Sabbath School, commenced a year last Spring, four scholars have been hopefully converted, who are now looking forward to the ministry. If this call upon churches to pray for the youth in our Sabbath Schools were not sufficiently loud, we might easily fill pages with similar facts.—*S. S. Treasury*.

AMERICAN BIBLE SOCIETY.

The Managers of the American Bible Society, in a late Address to their Auxiliaries, call for more vigorous efforts in the Bible cause. By supplying the Auxiliaries with Bibles on credit, they have exceedingly embarrassed their operations.

*We may add, the Missionary Society of our own church has hitherto been unable to obtain a single Missionary, and our Seminary is languishing for want of Students.

(Ed)

They state that "the late unparalleled demand for books has greatly increased the application for credit, so that no less than 30,000 dollars have now become due. Wishing still to accommodate auxiliaries, and unwilling to stop the presses, the managers have recently been under the necessity of borrowing money, and the society now labors under no little embarrassment. The expenses of the establishment for paper, printing and binding, are now not far from 10,000 dollars per month, and must be increased still more to meet the pressing demands for the Word of Life. What is to be done? The society does not *belong* to the Board which superintends its affairs. It belongs to the great Christian family of the United States. The managers have greatly enlarged their apparatus for printing, and binding, and if *means* are furnished, Bibles to almost any amount can be prepared. Let then the auxiliaries prepare for an effort. Let those which can, forward without delay their dues to the parent society. Let as many as can, in future, pay for their books at the time of purchase. This will greatly facilitate the operations of the Society.

We have thus far spoken of books delivered to purchasers, and to auxiliaries. But there is another view of the Bible Cause to be taken. Whence are to come the means to prepare the Scriptures for such auxiliaries as cannot supply their own wants? What is to be done to enable the society to send forth the Bible to Spanish America, to Greece, to Ceylon? *One thousand dollars are now wanted to send this blessed book to the Greeks, and twice that sum to send it to Ceylon, where the missionaries are requesting it for their schools.* The auxiliaries, therefore, ought to do more than simply to supply their own wants, they should, if possible, forward a surplus to supply the wants of those who are sitting in the region and shadow of death. This great society has something more to do, than merely to circulate the Bible through our own country—it has the world for its field, and should feel that its work is never done till every nation under heaven is blessed with the light of Revelation.

TRACTS.

Those destitute of other Means of Grace must be supplied with Tracts

One of the most striking characteristics of this age of the church is, that Christians are beginning to *feel their obligation to do all they can to advance the cause of Christ*. And while they are inquiring what the Lord would have them to do, He is continually shewing them new fields of usefulness.

A few years ago, for example, Christians saw the ravages of *Intemperance*; but they still continued to fall in with the customs around them. Now God has made them feel their duty to separate themselves wholly from this iniquity and set the example of total abstinence. So extensive has this feeling become, that the writer of these lines does not know that a single individual in all the circle of his intimate friends and acquaintances uses any ardent spirits.

Many Christians, a few years ago, suffered themselves to intrude upon the sacredness of the *Sabbath* by journeying; but God has now opened their eyes to the duty of keeping the day holy to himself. A large portion of the Christian community no longer suffer themselves to depart or arrive, in stages or steam-boats, on the Day of God.

The same may be said of the new interest awakened for *children*, whose parents, through ignorance, or poverty, or crime, abandon them to the paths of the destroyer. This interest has exhibited itself in Common, Sabbath, and Infant Schools. Christians now *see*, that to let these young immortals alone till the community is annoyed by their squalid poverty and infamous vices, and the alms-houses and penitentiaries, courts and prisons are filled with them, is a gross neglect of duty.

So also God has now awakened in the hearts of his children a deep sense of their obligation to convey a *knowledge of the Gospel to all who are ignorant of it*. For this single object, the whole phalanx of our Evangelical Benevolent Institutions is engaged.

And now God is showing his children, that there is a large portion of the

community who are *reached by no other means of grace, and who can be reached by Tracts*—multitudes, who never enter the sanctuary, are visited by no preacher of the Gospel, have not the Bible, and come under the influence of no school, of any sort whatever. The whole population over the age of 15 or 16 years, however destitute they may be of other means of instruction, are, according to the present order of things, excluded from the benefits of schools.

By Tracts, all the destitute portions of our population who can read, and who do not reject every thing pertaining to the Gospel of Christ, *can be reached, and that without delay*! Years must roll by, before the country can be supplied with the preaching of the Gospel, or with the Bible; but, no such delay is necessary in the printing and circulation of *Tracts*.

We appeal to this Christian community, and ask whether God has not most clearly devolved on us the duty of immediately supplying our destitute population with this means of grace? We challenge all denial of this duty. This responsibility rests on us—we cannot throw it off—we must rise and meet it. There is no obstacle to encounter but the native selfishness and indolence of our hearts; and if we indulge ourselves and say, “A little more sleep, a little more slumber, a little more folding of the hands to sleep,” let us beware of the impending “destruction” that will fall upon our fellow-men, and the frown of Heaven that will come down upon ourselves.

Followers of Christ, we spread this duty before you. Look it in the face, may we not say? and either find a reason for neglecting it, that will satisfy conscience in the sight of God, or else enter upon it immediately.

Do any ask, How shall we commence our efforts? We answer, Call together the officers and members of Tract Societies, where such Societies exist, and other friends of the cause. Tell them, here is a duty that God has pointed out clearly before them, and that it must not be neglected. Let active individuals be designated for each neighborhood; let every family be visited in a

discreet and proper manner, and none be unsupplied, who do not decline receiving these publications: and let these visits be repeated weekly or monthly. If no Tract Society exists in the field to be occupied, let one be formed: or if this cannot be done, let individuals engage in the work. And if the place is too destitute to supply its own wants, let application be made to the American Tract Society, or to some flourishing Branch or Auxiliary in the neighborhood, for aid by a grant of Tracts.

The immediate impression created by the Tracts will not be the only effect produced. Their distribution will prepare the way for personal conversation—for leading those who neglect public worship to the house of God, and for directing men to the Bible. It will waken the attention to the religious movements of the age, and prepare the way for every other means of spiritual good to be introduced and enjoyed

A. T. Magazine.

TEMPERANCE.

At a public meeting recently held in the City of New York for the formation of a Temperance Society, the following statements were made by Mr. Hewit, Secretary of the American Temperance Society.

The remarks and statements of Mr. Hewit were listened to with deep interest. He proved by a reference to *facts* that the sacrifice demanded of the temperate by the principle of entire abstinence, can be at most only that of a useless and indeed a pernicious indulgence. To the highest enjoyment of health and muscular energy it is necessary to act on this principle. From the schools that exist in England for the training of prize fighters—in whom the perfection of muscular strength and activity is aimed at—ardent spirits are entirely excluded, and even ale is very rarely allowed. No use is made of ardent spirits in the State prisons at Auburn, N. Y. Middletown, Ct. and Concord, N. H. The result is that even constitutions broken down by intemperance, are restored to healthfulness and vigor. The Roman Soldier, who fought the battles of his country with a weight

of armor which a modern rum-drinker could hardly stand under, drank nothing stronger than vinegar and water. And multitudes of farmers and mechanics—men engaged in hard labor of all kinds, and exposed to heat and cold and wet of every degree, have made fair trial of the plan of entire abstinence, and with one voice declare themselves gainers by it, in every respect. The sacrifice to be made, therefore, is only that of a pleasurable but injurious excitement.

Mr. Hewit adverted to the success which had already crowned exertions made on this principle. Temperance Societies to the number of 300 had been reported, and such information received respecting others as to warrant the assertion that as many as 600, consisting of from 10 to 400 members each, were already in existence in the United States. These Societies at first generally consist of a few members only; but the certainty and rapidity with which they gain adherents from the surrounding population is a striking proof of the excellence, and a most gratifying indication of the coming triumph of the system pursued. In the lower part of Middlesex County, Connecticut, 612 men have agreed since September last, to abstain entirely from distilled spirits as a drink for refreshment. The result is, that very many who are not members of the Association, conform much in practice to its principles—dram-drinking at stores is almost wholly abolished—and tipplers and rum bottles are seldom seen by the light of day. Merchants have banished ardent spirits from their stores, and in one town, where there were last year nine persons who retailed it, there is now not one. In the Western part of this State, the reform has been astonishing, and there is no State in the Union where it has not commenced. At least, fifteen hundred merchants and distillers, Mr. H. said, had discontinued all traffic in the poison from conscientious motives. The reform commences with the respectable; they are reforming fashion, and bringing public opinion—a power stronger than government and law—to bear directly and irresistibly against the evil they are endeavoring to put down.—*N. Y. Observer.*

REVIVALS.

In Granville, (Ohio).—Out of a Bible Class of 80, or 100 persons, about 60 have begun to hope (in Christ,) and about 50 are connected with the church, besides those that were before professors of religion. The Sabbath school, the season past, has embraced near 300 children, instructed by 40 teachers. About 20 of the children have become hopefully pious. Of the 40 teachers 12 were considered pious before the revival, and 19 have begun to hope since. At four sacraments 94 members have been added to the church. On Nov. 12, the Rev. S. W. Rose was ordained to the pastoral care of this and Hartford church. Teaching, rather than exhortation has been the great means of promoting the Revival; though the latter has been a powerful means of awakening sinners. The great majority of those who indulge a hope, speak of the influence of the Bible Class, and say that they became more and more impressed every recitation. 36 families have commenced family prayers. Religious reading has much increased. A Bible Class library of 35 volumes has been obtained, and a Sabbath School library of 140 volumes. Between 80 and 90,000 pages of tracts have been distributed, destitute families supplied with Bibles, and more than 50 religious periodical papers are read in the township. Besides supporting the stated ministry upwards of \$500 have been contributed for benevolent purposes.—Such are the effects of a revival of religion, and for what has been done we render thanks to God, and ascribe the work to sovereign grace. (Extract.)

Cincinnati, (Ohio). The editor of the *Pandect* says.—The work of the Lord still prospers in our hands.—On the evening of the Lord's day, the crowded assembly in the first church, of nearly 3000 persons, was deeply affected with the awful importance of divine truth.—The Rev. James Gallaher preached from these words addressed by Moses to Hobab, "Come with us and we will do thee good, for the Lord hath spoken good concerning Israel." Many hearts were moved to obey the invitation. They separated and stood on the Lord's side. The solemn scenes of last summer are reviving. Our city seems to

enjoy times of refreshing from the presence of the Lord. The souls, the precious souls, who are enquiring the way to Zion, are coming up to the holy assemblies, like doves to their windows. May God still pour out his spirit in divine profusion, until the ways of Zion shall no longer mourn because few come to her solemn feasts.

In Massachusetts.—I spent a Sabbath in Lowell, Massachusetts. The congregation was large and solemn. In the evening about 400 attended the prayer-meeting in the vestry, and 40 the meeting of inquiry in an adjoining room.—From March 1827, up to January 1829, the average number of hopeful converts was about 20 a month, and the average number of those who united with the church was nearly as great during the same period. The whole number of hopeful converts is about 500, and more than 460 have made a public profession of religion.

In Woburn, where I attended the meeting of a Temperance Society, there has been for years an interesting revival of religion. About three years ago, the church had an unusually full and solemn meeting, at which they appointed prayer-meetings in every part of the town. Previously, however, the subject of Christian discipline had excited attention, and of five cases, which came before the church, all proved successful. Female prayer meetings had also been attended. In Nov. 1826, several persons were evidently awakened in some degree from the slumbers of a carnal security. At the third meeting of inquiry, thirty persons attended; at the fourth, eighty; at the fifth, one hundred; and the number of serious inquirers increased to 200. They would sit for three long hours with almost breathless silence, and listen with most affecting interest to the advice and counsel given them. A Bible class was formed five years ago, and out of a class of eighty members, seventy-seven are professors of religion. The number of hopeful converts is more than three hundred, and about three hundred have been added to the church. The church now contains four hundred and fifty members, and the religious state of Woburn is still interesting.

THEOLOGICAL SEMINARY.

The Subscription of \$10,000 for the endowment of a Professorship in this Institution has been nearly or quite filled according to the plan proposed by Mr. Myers, and repeatedly published in former numbers of this Magazine. The Agent, in a note dated March 21st, says:—"I expect to close my agency in a week or ten days, and account to the Committee. They will then furnish you, no doubt, a list of the Subscriptions. I do not think it necessary or even proper to give you the state of the subscription at this time for publication. You are authorized however to state, that the scheme is now secured." We cordially rejoice in this result, and would unite with the friends of the Seminary in a heartfelt expression of gratitude to God, the moving cause of all good; and in grateful acknowledgments to the liberal hands by which it has been effected. We rejoice the more, that the subscriptions have been principally if not exclusively confined to our own church, indeed to a very small portion of that church. The great body of our churches have not been visited or addressed on the subject. We hope they will hold themselves in readiness to meet the calls of future contingencies. As soon as the question of permanent location is adjusted, additional funds will be required for a variety of incidental expenditures, and even at the present time, we understand, considerable supplies are necessary to meet the current expenses of the Seminary. As the number of students increases provision will also be required for the support of such as are destitute of means, and some are expected during the ensuing summer. The Library needs considerable additions, especially of English works, and we hope the time is not distant, when the progress of the institution will require an assistant teacher, or second professor. In the mean time we would solicit for the seminary an interest in the daily prayers of all, who love the church, & desire the prosperity of Zion.

The following names of subscribers were received some time since, and ought to have appeared in our last number, but were omitted by mistake:
 Rev. J. G. Fritchey, Lincolnton, N. C.
 Col. John Hoke, do.

GOOD FRIDAY.

A large number of the Dissenting Ministers and churches in England have agreed to observe Good Friday (April 17) as a day of special prayer for the Revival of religion among them. They selected that day with the hope that their brethren of the Episcopal church would unite in the concert. Several of the leading religious papers in our country have invited and urged American Christians to join them, and we believe the invitation will be accepted by many. Are not revivals needed in our church? Are there not many among us who desire the peace and prosperity of Zion? Let us then, as God in his providence may enable us, remember on that day to pray much and fervently, that the "word of God may have free course and be glorified" in the effusions of the Holy Spirit among us, and throughout the world.

RELIGIOUS MAGAZINE.

This Magazine is published in Philadelphia, by Mr. E. Littell. "It is composed of the best articles in the Foreign Theological Journals, Reviews, and Magazines. The selections are carefully made, with a reference solely to the merit of the papers, and their tendency to advance the interests of pure evangelical religion. Every article in the work is submitted to and approved by clergymen of the Episcopal, Presbyterian, Methodist, and Baptist churches. It began in January 1828." It is published monthly in octavo numbers of 96 closely printed pages each, making two large volumes in a year, price \$6. Having examined the numbers from the beginning, we can most cordially recommend it to the attention and patronage of our readers. Mr. Littell has recently addressed a Circular to ministers of the Gospel, proposing to permit them to retain \$3. or half the subscription price for one year, for every subscriber they may obtain. The sums thus obtained, he proposes to have contributed to benevolent objects. Cannot and will not the ministers of our church do something in this way for the diffusion of religious knowledge, and the benefit of our Missionary Society, or Theological Seminary?

MAGAZINE

OF

THE GERMAN REFORMED CHURCH.

MAY, 1829.

REFORMATION IN ZURICH.

Those of our readers, and we trust they are not a few, who have entered with interest into the opening scenes of the Reformation in Switzerland, as exhibited in the Memoirs of Zuingli, will be desirous of further details & facts; especially if they have no access to other sources of information. If we feel any attachment to the church with which we are connected, we can not possibly be altogether indifferent to the place and circumstances in which that church in its distinctive capacity originated, and to the distinguished men by whom it was established. Every circumstance, however trifling, in the history of those who are dear to us, is interesting. If we love the man in the full growth and maturity of his manhood, we shall be curious—and it is no idle curiosity—to know what he was, and how he felt and acted in youth and in childhood. The very oldfashioned cradle in which he was rocked will be a precious relic—and is not the cradle of the Reformation much dearer to the heart of every genuine member of the German Reformed Church? We should indeed be unworthy of a place in her bosom—unworthy of the privileges of her communion, if we were capable of a cherished indifference to her original establishment, the labors and zeal, and sufferings of her founders, and the various fortunes of her subsequent history. We shall therefore proceed to exhibit some of the more prominent features, and events of that history; but before we resume the narrative where the death of the Reformer, and the defeat of the Reformed troops, left it, we deem it necessary to illustrate more fully some circumstances which took place before that time.

VOL. 2—5. 17.

As early as 1520, but little more than one year after Zuingli's settlement in Zurich the truth had already exerted so much influence, especially on the higher classes throughout the Canton, that the Magistrates ventured to issue an order to the priests, requiring them "to preach the *Scriptures of the New Testament, freely, firmly, and uniformly*, in conformity with the injunctions of the Spirit of God; and to bring forward nothing which could not be maintained by the Scriptures. Accordingly they should lay aside and pass in silence all merely human doctrines and institutions, which have no authority in the word of God."* Perhaps they were not themselves fully aware of the extent to which this measure, if faithfully carried into execution, would lead; but they evidently saw it to be reasonable and just, and therefore like conscientious men they were willing to risk the consequences of discharging duty; and the reformers of course availed themselves of the privilege thus granted to the full extent of their ability. This mandate was renewed and enlarged at the Conference of 1523. The substance of the Decree enacted on that occasion is given in the Memoir in our last number. (page 99.) The entire document is worthy of insertion, and attentive perusal, as showing not only the spirit with which the Senate of Zurich was animated, but also the mode in which they proceeded in accomplishing their work.

* This statement is made on the authority of Bullinger, the successor of Zuingli, and repeated in other histories; its accuracy is questioned in the late Edition of Zuingli's Works abridged by Usteri and Veegelin.

"Whereas, many persons having hitherto circulated, privately, reports against Zuingli, the Rev pastor and president of our church; and now he having openly declared his opinions, and all being earnestly requested to come forward and convince him of his errors; but no one having attempted to do this, therefore it is decreed by the consuls and senate of Zurich, that the said Zuingli shall go on to teach and preach the sound doctrines of the gospel, as he has heretofore done. And, moreover, it is ordered, that all other ministers of the word, whether in the town or country, shall not hereafter teach or preach any doctrine which they are unable to prove by the authority of the holy Scripture. And all persons are hereby charged to desist from all accusations of heresy, against such ministers as proceed, in an orderly manner, in the discharge of the duties of their office; and in case any persons shall presume to violate this our order, condign punishment shall be inflicted on them.

"Given under our seal, this 29th of January, 1523."*

After this the change and improvement in the forms of worship, as well as in the sentiments of the people, proceeded more securely and rapidly. In the devotional services of the Sanctuary, and the administration of the Ordinances the Latin language was exchanged for the German, or rather the Swiss; for the dialect used in Switzerland differed materially from the pure German of that day. In the administration of Baptism the ceremony of Exorcism, the use of the Chrism, or holy oil, salt, and clay, and other superstitious rites were omitted, and the entire worship of the Sanctuary was reduced from the pomp and parade, which had sought to captivate the senses, to the simple spiritual character and form, in which it has been transmitted to us. The form adopted for the administration of the Lord's Supper was printed for popular use. The Gold and Silver vessels, which had formerly been used on the altar were removed with it, and plain wooden plates and cups introduced upon the commu-

nion table in their places. This was done, say the records of the day, "to prevent the return of pride and splendor." To illustrate the spirit and feelings of the common people a trifling incident may be here introduced. When the Images were removed from the churches a man obtained possession of St. Martin, and carried him home in triumph and boasted to his friend of the precious treasure. "Why," said his friend in reply, "why did you choose St. Martin? Why not a thousand times rather any of the others? He is the worst of all—I know no one, which I so much abhor. He torments us poor peasants in the most pitiful manner, (if we don't pay our rents on his day.) But the worst of all is, that other saints go on foot, but he on horseback, and so he comes the more rapidly upon the neck or to the door of the poor man, and tramples on him." When he heard this he ran away, and threw his precious saint into the fire.

The Senate of Zurich, as well as the pastors, who were more immediately engaged in the work of Reformation, were assailed with reproach and opposition, both within their own territory, and in other Cantons. Their proceedings were misunderstood & misrepresented. This induced them to publish an Address in which they fully vindicated themselves in a dispassionate, dignified, and prudent manner. They also published about the same time a circumstantial account of the progress of Reform and the improvement of the people in intelligence, morality, and piety, which exhibited in a strong light the importance of the change. In reply to these documents they received more than thirty Addresses from the different towns and parishes of the Canton, assuring them of cordial approbation and co-operation, encouraging them to proceed with firmness, and pledging property and life for their support in the good cause. The Will of God, the Word of God was the high authority under which the Senate acted; and when it was objected to them, that their proceedings were arbitrary, regulating matters which ought rather to be referred to Councils, they simply replied, "That the word of God must

* Copied from the *Christian Advocate*.

govern all, must advise, enlighten, and decide in all cases. All men are bound to submit their opinions to the standard of God's word, and not the word of God to their opinions."

It appears somewhat strange, that the Reformation was permitted to proceed so far in Switzerland without any open demonstrations of opposition from the Papal authorities.* Local opposition, it is true, was abundantly made, and petty slanders and persecutions were heaped upon the Reformers, especially Zuingli. His life was repeatedly threatened, his house attacked and stoned in the night, assassins hired to waylay him on the road, and so numerous and obvious were the dangers, which threatened him, that the Magistrates prevented his attending a Conference at Baden, in the neighboring Canton of Aargau. But no Bull was issued by the Pope—no sentence of excommunication fulminated against him, and the government by which he was protected, as in the case of Luther, and the Saxon Reformers. Artifice and flattery were employed to check the progress of the work, but when these failed, the little concerns of a Canton in the mountains of Switzerland seem to have been esteemed beneath the dignity, or unworthy of the attention of the holy See. In the Spring of 1525 the Senate of Zurich received a complimentary letter from Pope Clement VII. in which he sought by flattery and promises to enlist them against the Reformation†. They answered it respectfully and deputed Rudolf Lavater, a respectable citizen, to convey their reply, and instructed him

*Gessner remarks, "The bold attempts of Luther attracted the attention of the Papal powers so strongly, that our Reformer was permitted to work the more deeply and uninterruptedly. Yet it is certain that the courageous and powerful progress of our Reformation, and the efficiency of Zuingli proved a strong support and auxiliary to the German (Saxon) Reformation."—*Schicksale der Wahrheit unter den Menschen*. Vol. 3. p. 15.

†A similar attempt had been made some time before on Zuingli himself by

at the same time to demand the payment of an annuity, for many years granted to Zurich, and secured by treaty, in consideration of services formerly rendered. The demand was faithfully presented, but the payment refused, "so long as Zurich continued to cherish the new doctrines." As the patriotic citizen was turning away from his Holiness, he was required to show the ordinary token of respect by kissing the Pope's Toe; but he positively declined, boldly declaring, "I come not hither as a sinner, or penitent, but as a commissioner in the name of my government to demand the payment of a debt. His Holiness ought to pay his debts, and while this is not done, the kissing of the Toe never can be mentioned. And truly I am sorry to remain so long in the presence of a man, who breaks his word, and refuses to pay debts, to which treaties bind him."

The high regard paid to the Scriptures by all concerned in the work of Reformation, both in Switzerland and Saxony cannot fail to have attracted the special attention of every reader. The faithful study of the Sacred Volume prepared the Reformers for their work, and the faithful exhibition of Scriptural truth constituted the principal instrument of their efficiency. They imitated in this respect the practice of the Apostles and primitive preachers, and God, who giveth the increase, honored them with similar success. Zuingli commenced his labors at Zurich by a series of expository lectures on the Gospel of St. Matthew, and afterwards proceeded to other Books. This course he pursued regularly in his public Sabbath services, confining himself to the New Testament for seven or eight years, and then turning to the Old, beginning with lectures on the Book of Genesis, and proceeding

Adrian VI. by a Brief in which the most flattering terms were used, and the most alluring promises held out. The Papal Chaplain at Einsiedlin was employed at the same time to use his influence with the Reformer, and on being asked, what the Pope had promised Zuingli, he replied, "Every thing, except the Papal throne."

to Exodus, and the prophecies of Isaiah and Jeremiah. These lectures were generally written down as they were delivered by Leo Juda, or Megander, friends of Zuingli, who attended for the express purpose. Of Leo Juda, himself a learned man, and distinguished Reformer, and then preacher in the Fraumünster Church, it is said by his son, "He paid great attention to the instructions, Expositions, and Sermons of Zuingli, whether held in German or Latin. He always attended his preaching, and was not ashamed to copy his Sermons in the church. In this there was a special guidance of God's providence: for when Zuingli, soon after, was removed by death, Leo was enabled to publish the discourses he had thus collected. Grossman, commonly called Megander, preacher in the Prediger Church, faithfully assisted him. Besides this he omitted no theological Lecture, but carefully attended & wrote out those of Theodore Bibliander on the entire Old Testament, and this not once, but several times." But these faithful pastors were not satisfied to restrict their biblical instructions and expositions to the Sabbath day and its services, but made it as far as possible an every day business to diffuse the knowledge of this divine truth among their people. For this purpose they began in 1525, after the removal of the Mass, to hold a meeting at the same hour (8 in the morning) every day except Friday for the express purpose of Scripture interpretation. This meeting was called the *Tropheey*, [prophezei,] and was made an academical as well as a popular institution. The preachers and pastors of the churches, the Canons and chaplains of the Convents and Chapels, and the professors and Students of the public School, or University, in which Zuingli then held the office of professor of Theology, were all required to attend; and full liberty was given to the citizens, who generally filled the Choir of the Greatminster church to overflowing. A similar exercise was held in the Fraumünster, which was conducted by Myconius, a professor of the Languages. After a solemn prayer the portion selected for the day was read in the original language, and carefully explained;

after which one of the preachers entered the pulpit and founded upon it an exhortation for the edification of all. This morning service was continued while Zuingli lived with the most beneficial results both in the improvement of the Students, and the edification of the citizens. Males and females, workmen, mechanics, and even day laborers thus acquired a taste for Scripture reading, which induced them to obtain copies of the sacred volume, as soon as they were attainable, to study them at their leisure, and even to commit large portions to memory.

This newly awakened relish for the Word of God, imposed on the Reformers another task, to which they now devoted themselves with untiring diligence. This was a new translation of the Scriptures for the edification of the common people, who understood no language but their mother German. Zuingli and Leo Juda labored jointly in this work, and first prepared the New Testament, which was published at Zurich in August, 1524. Luther had been pursuing the same course, and had already published, not only the New Testament, but several of the historical books of the Old. Both translations were repeatedly published. In the spring of the following year the five Books of Moses, the Historical, and the Doctrinal, or didactic Books of the Old Testament issued from the Zurich press, "faithfully translated according to the original Hebrew verity." In 1529 the entire Bible was thrown into circulation, and eagerly sought and read by the multitudes who were hungering for the bread of life. The principal part of this work is ascribed to Leo Juda; and his son seems disposed to give him the credit of the whole, for he says, "My Father translated the whole Bible into good German with great pains and labor." This Translation has been frequently represented as a mere revision of Luther's work, (so far at least as it had been previously published,) accommodated to the Swiss dialect and style, but the Swiss writers maintain, that it was "throughout, not a copy of Luther's revision, but an original work." The poetical and prophetic books were not published by Luther till two or three years

afterwards; in the other parts they no doubt consulted and compared Luther's translation, as well as all others which they could obtain. Of this version Gesenius* gives the following account; "Before the completion of Luther's Old Testament, which was introduced into many Reformed churches in Germany, the Swiss churches received, principally by Leo Juda's labors, the Bible in their upper country dialect, which, in the New Testament, and the historical books of the Old, may be considered a careful revision, and translation into the Swiss dialect of the Lutheran Bible, but in the poetical, prophetic, and Apocryphal books a new work made with considerable success from the originals." Of the difficulties of this work—especially in that age, when few of the philological auxiliaries, which now assist the investigations of the Biblical Student were known—some estimate may be formed from an extract or two from Luther's letters. "We are now laboring at the prophets, to Germanize them. My God! what a great and vexatious work it is to compel the Hebrew writers to speak German—how they struggle against it, and utterly refuse to relinquish their Hebrew manner, and adopt the coarse German; as if you would force the nightingale to surrender its sweet melody and imitate the harsh resounding notes of the cuckoo. It sometimes happens that we have sought and investigated the meaning of a single word for two, three, or four weeks, and have then not found it. In Job, Philip (Melancthon,) Aurogallus, and myself were sometimes scarcely able to produce four lines in three days." The sacred books, as might have been expected from the high estimation in which they were held by all who favored the new order of things, were extensively circulated and read. The papal adage, the "Bible is only a Book for the learned," soon lost its time-hallowed influence. Edition after edition hurried each other from the press, and yet it was scarcely possible to meet

*Article "Translations of the Bible" in the *Allgemeine Encyclopaedie der Wissenschaften und Kuenste* von J. S. Ersch und J. G. Gruber; reprinted in *Die Bibel* &c. von Ersch und Gruber.

the wants of all. Those who were able purchased for themselves, and the wealthy distributed among the poor. All read the Books—some probably from the mere restlessness of novelty, but multitudes from genuine thirst for the waters of life; and wherever they were read, they exerted a powerful influence in favor of the Reformation. A magistrate of Appenzell went to his pastor, who was a bitter enemy of Zuingli and the Reformation, and asked him to recommend to him some book, which would enable him to confute the heretical sentiments of the Reformers. The pastor named the New Testament. He read it, and being wholly enlisted in favor of the Gospel, he enquired again, "Is this really the right book—the record of infallible and eternal truth?" "This truly, and no other," replied the pastor. "May God preserve you then, and convert you," returned the magistrate. "You are wrong, and the other priests are right, especially the priest of Zurich. He says indeed, and teaches, and preaches nothing else, but the doctrines of the New Testament. Refute him, if you can; or take heed to yourself."

The circulation of the Scriptures always presupposes the ability to read them, and tends directly to increase and extend that ability. Those who have learned to prize the Bible for the sake of its precious communications of heavenly mercy, will spare no pains, when they find the invaluable treasure placed within their reach, to acquire the capacity of using it for their edification and comfort. Instances are not rare of adults, and even persons far advanced in life, when aroused by the new impulse of piety, making strenuous and successful efforts to learn to read the word of God; and not only themselves, but their children and all around them as far as possible, will be carefully furnished with the means of instruction. Such exertions must have been so general in Switzerland during the days and within the sphere of the Reformation as almost to convert every family into a private School, or into the supporter of a public Seminary. Previous to this period Switzerland, like all other papal countries, was a land of darkness. Ignorance was

the pervading element of human Society. Schools there were, it is true, but they were only open for youth intended for the clerical office; and even these taught little more than the arts of reading by rote, and singing. The testimonials of Ordination ran thus; "We have found N. N. a good reader; he pronounces well; can recite the sentences full and distinct; and understands choral music. Of accounts (arithmetic) he knows nothing. With regard to the church service he can answer as much as is necessary. We admit him to the holy office." No wonder it became a matter of interest to the clergy, yea to the whole establishment, when compounded of such materials, to keep the laity, the common people, in profound ignorance. The intelligence and knowledge diffused by the Reformation burst upon this scene of darkness like the rising of the moon at midnight over the dark summits of the Alps. It was the reviving splendor of the Sun of Righteousness—it was as if the days of the primitive glory of the church were returning after centuries of apostacy, to bless the latter ages of the world with a new display of the power and grace of the Son of God. What eagerness must have been felt to enjoy the blessings and appropriate the privileges of this light? How anxious to secure for themselves the life and immortality which it unfolded—how desirous to transmit the rich inheritance to their posterity! This was only to be effected, then as now, by giving to their children the title-deed of the inheritance—the sacred volume, with the institutions of the Gospel pure and unsullied. But the sacred volume could be of little use unless they were able to read and understand it. Hence arose the desire and the effort to establish Schools and Seminaries for all class-

es of learners. To this object the Reformers devoted special attention. In this, as indeed in almost every thing else, the preachers and the Senate went hand in hand. What Zuingli and his colleagues in their exemplary wisdom and prudence thought proper to recommend the government was ever ready to execute. And their efforts did not end with the mere establishment of common and classical Schools for the elementary and more useful parts of education, but they organized a higher School, or University, which was provided with professors in the classical and oriental languages, in the sciences, literature, and Theology. They cherished the noble ambition of providing for the Zurich youth means and facilities of education as ample at home, as they could find at any of the Universities abroad, and "all arranged as far as possible to exert a religious influence on the minds of the Students." Considerable funds for the endowment of this institution were placed in the hands of the government by the opening of the monasteries and nunneries. As gospel truth and gospel views of duty gained admission into these strong holds of popery, the inmates became dissatisfied with the idle and useless situations they held, and cheerfully relinquished the ease and the emoluments of monastic life for the busy scenes of active duty in the world. As the establishments were broken up, pensions were allowed to the aged and the infirm, some devoted themselves to the work of the ministry, and others to mechanical pursuits, or other honest avocations, while their buildings were converted to school and lecture rooms, Hospitals, and other benevolent and useful purposes, and their income appropriated to the support of these new institutions.—*To be continued.*

REVIVALS OF RELIGION.

[This subject is exciting increasing interest both in this country and in Europe. The following appeal, "on the Necessity of a Revival of Religion in the

hearts of Ministers, as the first step towards a Revival in Churches—Addressed to Ministers," is copied from the London Evangelical Magazine, pub-

lished by the Dissenters of England. We deem it very appropriate to the state of things among ourselves, and therefore recommend it to the serious attention of our brethren in the ministry. It is written by the Rev. Mr. James, long known in this country, as the author of "The Sunday School Guide," and other useful works.]

MY DEAR BROTHER—I have had my attention much drawn of late, by the remarks of my brethren, to the subject of a revival of religion in our churches in this country; and although I do not think we have any ground to expect the blessing, quite to the same extent in which it is enjoyed on the other side of the Atlantic, yet I entirely agree with those who have already written on this topic, that there is no reason why we might not have, and why we *ought* not to have, more of it than we at present possess.—I say *ought* not to have; for it is a radical error to suppose, that a revival of religion is merely a privilege. It is obviously the duty of sinners to believe the Gospel, and of believers to have more faith and holiness than they already possess. A revival, therefore—which means an increase in the number and piety of the righteous—is our duty; and it is our sin if we have it not. True it is that the work can be produced only by the influence of the Holy Spirit; but this is no excuse for the unbelief of some, and the dullness of others. God has promised His Spirit to them that ask it; and if we have it not, it is because we either do not ask it, or ask amiss.

I quite agree with most that has been said, on the steps to be taken to obtain the necessary effusion of the Holy Ghost; but there is one thing which has not obtained that prominence in the order of means which I think should be given to it—I mean, THE REVIVAL OF RELIGION IN THE HEARTS OF MINISTERS. Permit me, then, my dear brethren, to address these few remarks to your candid and most serious attention. I am not going to accuse you as a witness, nor to condemn you as a judge; but to expostulate with you,—and that in the tenderest affection,—as a brother. In thus attempting to remove the mote from your eye,

I do not forget that there is one in my own, which I shall be truly thankful to the humblest of your number to extract. Receive, then, in love, what is offered in meekness.

If there be a revival in religion in this country, where must it be expected to begin? Who may be supposed to be first partakers of it? The ministers of religion themselves. As the sun beams strike first upon the mountains, and as the clouds pour forth their treasures first upon the hills, which often form a kind of natural reservoir for the valleys; so may it be looked for, that the spiritual rain will descend first into the pulpit, before it reaches the pew. The influence of ministers upon their flocks is very great, both for good or evil. "Like priest, like people," is a proverb, which, as in the case of most other proverbs, is founded upon truth. *We* are in the midst of our people, like central fires producing a glowing atmosphere around us, or like icebergs, which chill every thing in their vicinity. If *we* are eminently spiritual and devotional, the influence of this will be felt by our people, both from our public exercises and our private intercourse. Our prayers and sermons in the house of God, and our conversations in the parlour, will all tend to keep up the power of godliness in the hearts of our flocks. But if *we* are secular, lukewarm, and trifling, the same spirit may be looked for in them. Should a revival take place among them, and not extend to us, we shall not only stop its progress, but shall undo what has been done; but if our piety be increased, the influence of it will, in all probability, be spread through the church.

A question, however, will here very naturally present itself; Does *our* religion need to be revived? I am decidedly of opinion that it does. Whatever may be the cause of it, I am myself fully and painfully convinced that the great bulk of the present race of Ministers, are by no means distinguished for the more spiritual and elevated exercises of religion. I think we fall very short in what may be called devotional habits—in spirituality of mind, in communion with God, in self-converse and examination. It is true, we are active in what com-

cerns the diffusion of religion, and much time and labor is spent in public matters—a circumstance which, probably, in the estimation of some, will furnish at once a cause and an excuse for a deficiency in other matters; but as to our stature in respect to personal religion, strictly and properly so called, we are pigmies, compared with the men of other times, or with some men of our own times. Let us only read the Memoirs of Philip and Matthew Henry, of Halyburton, of Doddridge, of Pearce, of Brainerd, of Henry Martyn, of Fletcher; and compare ourselves with them, to see how dwarfish is our piety.—But, with great deference, I would suggest a few particulars of inquiry.

1. What is the state of closet devotion among us? Do we spend much time in reading the Scriptures, not as critics, but as Christians, anxiously desirous of drinking into the very spirit of the word of God? Do we spend hours, or even an hour, every day, in that breathing, panting, wrestling after God, which characterized, if we may judge from their diaries, the ministers of a by-gone age? Have we *our* seasons of extraordinary devotion; our days of *fasting*, humiliation, and prayer, as they had? Or do we not content ourselves too much with a bustling out of door religion,—the religion of committee rooms, and of public meetings, and of fraternal associations? Perhaps we satisfy ourselves, and quiet our consciences, with the excuse, that there is so much *now* to draw a man away from his closet, that it is neither expected nor required of him, that he should be so much in it, as were the men of a more quiet age. This, however, can be no *valid* excuse, unless we are prepared to say, that already does the sun often rise, & the evening star go down upon our devotions. Indeed, my dear brethren, the fire of devotion does not burn with that intensity upon the altar of our hearts, which is necessary to form a central flame, from which a whole church should be ever receiving a renewed warmth and glow of holy feeling. We abridge our devotions to enlarge our opportunities for more public services. We diminish that one exercise, which, of all those that em-

ploy our time, calls for increase. Let us only look around, and see how many engagements we can better spare than a moment of our prayers. We had better give up our periodical literature, the daily journal, yea, almost any thing, than take a portion from those seasons which are devoted to draw down from heaven, by fervent supplication, the supplies we need both for ourselves and our churches.

2. In our families, are we up to the full extent of the terms, the men of God, the ministers of Christ, the prophets of the Lord, whose business it is always, and everywhere, to teach both by our words and actions? We *should* be domestic ministers, teachers, and expounders of the word of God; the pastors of the church in our own houses, looking well after the souls of wives, children and servants; breathing the spirit of devotion through our habitations; and not the mere *ex officio* chaplains of the family—maintaining the forms of domestic devotion, but without their power. A minister's house should be the element of piety, the vestibule of heaven.

3. How do we act and appear in the houses of our friends? Are we the mere clerical guest at the well spread table, the cheerful companion, the enlivener of the circle, the source of hilarity, the retailer of anecdotes and news? or do we preach from house to house, not ceasing to diffuse the savour of the knowledge of Christ in every place? Often and often has my own conscience smote me, on returning from a *Christian* party, to recollect how little I have done to edify and instruct my friends, by giving a profitable turn to the conversation, by expounding the Scriptures, or by engaging the circle in acts of earnest prayer. In this department of our work I am confident we are lamentably deficient.—We are too much mere men of the parlour; and patronize by our example, the waste of time, in that mere idle, empty, unprofitable gossip, which is the current intercourse of most parties. We seem to act as if our work were to be done exclusively in the pulpit. If religion be revived in the church, it must be revived in the house; and if it spread with greater vigour round the

greater circle of the vestry, it must be nourished with greater care in the smaller circle in the drawing room; and, if this be done at all, it must be done, so far as instrumentality is concerned, by us.

And then, in addition to the anxiety which we feel to introduce the subject of personal godliness to those circles, which are gathered by the invitations and courtesies of friendly intercourse, we should also appoint special meetings of select classes of our members, to examine into the state of their souls, and to promote their spiritual welfare by every means which a holy ingenuity can devise.

4. Are we spiritual and devotional in our public services? Are our sermons the fruits of our experience, as well as of our studies? We should lay before our flocks that which we ourselves have tasted and handled of the word of God, and never preach to others that which we have not first preached to ourselves. Perhaps the sermons of the present day exhibit, in different men, the opposite extremes of carelessness and elaboration. Discourses full of thought yet at the same time characterized by fervour, simplicity and spirituality, which, though the effect of deep study, are no less the product of intense piety, are too rare: if we take pains, it is too often merely to shine. Our motives are often corrupt: we preach ourselves, or preach Christ from selfish considerations; and this is too obvious to be concealed from many of our more spiritual and penetrating hearers. We look for tokens of approbation, expressions of admiration, and are, perhaps, seen to be disappointed and sad, if we do not receive them; and seem to feel as if we had preached in vain, if we do not hear the language of applause. I do not say that this is the case with all, or with any of us always; but it is too much the case with many of us, and must exceedingly grieve the Spirit of God. Religion must be in a very low state in our souls, where there is much of this self-seeking.

And, probably, we are deficient in the devotional parts of our public services. Our prayers are not characterised by that solemnity, spirituality, and earnestness, which are essential to the cul-

tivation of devotional feelings in the people. A minister's prayers do more, perhaps, to keep up the spirituality of his people, than his sermons; that is, when they are of an intense and elevated character. I have known ministers so endowed with the gift & the grace of prayer, that their public supplications and intercessions seemed, as with a sweet and holy violence, to bear their congregations away with them to the throne of God. But this is not often the case. Dull formality, wearisome sameness, careless indifference, too often, and too generally, characterise our public devotions. We act as if the prayer were nothing, and the sermon every thing; and come down too nearly to the level of the slovenly, irreverend, and inefficient manner in which the Liturgy of the Church of England is read by a large proportion of her clergy. I ask no other proof that *we*, as ministers, need a revival of our own personal religion, than the character of our public prayers.

5. Perhaps this is evident, also, from our intercourse with each other at the times of our public services, or in our more retired and select social circles. Is there not far too much of light and frivolous conversation, of trifling jests, of ludicrous anecdote, of noisy hilarity? I am not an enemy to cheerfulness, nor an advocate for gloom and grimace. I am myself too prone to mirth. But, then, we bear a high and sacred character; our vocation is religion, our great business is salvation, our labour for immortality; we are, if the term may be applied to the ordinary ministers of the Gospel, the ambassadors of Christ, and we should be consistent, and maintain that dignity and seriousness which become our office. Happily for the reputation of the Dissenting ministry, our intercourse is ever distinguished by the strictest regard to sobriety, and temperance, and purity of speech. Negative propriety of the highest order is ever observed by us. Our deficiency lies in what I have so frequently spoken of, under the name of *spirituality*. There is not enough of mutual edification, of mutual excitement to deeds of piety and zeal, of earnest prayer, of conversation upon the difficulties and encourage-

ments of our office. We entertain each other as men and brethren; but do we improve each other as Christians and as ministers? How often do we leave each other's society, after having spent hours together, without being conscious of having given or received a single hint that was calculated to produce one devout feeling.

Now, my dear brethren, are these things so, or are they even *partially* so? Do let us examine ourselves. The writer includes himself in all that he has written; and he can truly say, that he is far more conscious of his own defects, than he is of those of his brethren; and is sorrowfully convinced that no one more needs to be called upon to seek a revival of religion than himself. I want to see in us all, a return of the pious spirit of the Puritans and the Nonconformists; but, alas! such is human nature, there is no obtaining their elevated devotion, perhaps, but by being plunged into their sufferings. But how far behind it was the piety of Doddridge, and Fletcher, and Brainerd, and Pearce, and Martyn? And yet they lived not in the days of persecution. Let us peruse again and again their Memoirs, till we have caught their spirit. Let us not only read their works, and follow them through their public careers of labor and success; but let us steal into our closets, and behold their wrestlings with God, their self communings, their intercourse with heaven, their tears of contrition, their acts of humiliation, their seasons of fasting and prayer. O, to be like them! for, I am afraid that many of us are *not* like them. Our piety is feeble and uninfluential; it has little of the profound humiliation, little of the height of exalted devotion, little of the strength of self-denial. Let us, then, seek to have it invigorated and improved. We have called, or may yet call, the attention of our flocks to the subject of a revival; we have preached, or may preach, on the necessity of more religion among us; we hold prayer meetings, and spend days of humiliation; we call to united supplication for the outpouring of the spirit;—all this is well: but we must go farther; for if this be all we do, the stir which has been awaken-

ed will soon cease, and all things will relapse into their former state. *We must begin with our own souls*; we must seek, first, the revival of our own religion; we must exhibit to our people the example of a state of piety renewed and invigorated. Of a revival of religion in our churches, it may be said, "This kind goeth not forth, but by fasting and prayer on *our* part." The impulse must be given by us, and not by our words only, but by our example.

Is it, then, desirable that the piety of the present age should be improved? Can you doubt it? I know very well that there is much of *profession* in this day; I believe that a *certain kind* of religion is upon the increase; and I am aware that the public spirit of the present day is a proof that there must be much true piety in existence, and in operation. But is the prevailing religion of a strong, and healthful, and vigorous kind? Is it characterised by depth and fervour; by humility and love; by the mortification of our corrupt affections; by devotional habits; by self improvement? No. It is the hasty growth of seed upon stony ground. It is of infinite consequence, that while religion is really spreading, it should be of a good kind, strong, and vigorous, and fruitful. We are sending our piety abroad, and we should be careful to send that which is of the best kind, in the hearts of our Missionaries, who of course will be, in general, of the average standard of that which exists amongst us. All our operations at home, as well as all our exertions for diffusing religion abroad, are also influenced by the *kind* of religion which prevails; our village preachers, our tract distributors, our Sunday school teachers, our masters and mistresses of boarding schools, our parents, our heads of commercial and manufacturing establishments, all would feel and show the influence of a revived state of religion; for they cannot be expected to be active, while their own souls are lukewarm; or if they do any thing in the way of circulating religion, they will circulate only a poor, feeble, and heartless kind of piety.

Suffer me, then, my dear brethren, to exhort you, as you feel the impor-

tance of having the spiritual state of your churches, and the cause of Evangelical piety generally, revived, that you would inquire whether this glorious and much to be desired work must not begin with us, who are ministers of the word; and, if so, whether we should not immediately and most earnestly apply ourselves to the business?

On us it depends, under God, whether the present happy stir and inquiry, shall go on to a decided increase of true religion, or whether it shall die away and expire after a little transient excitement. We are come to a crisis in the religious history of our churches, and it is for us to say how it shall determine. Our responsibility, always tremendous, is now most awful.—Every thing is calculated to alarm us, if we do not awake from our sleep, and throw off our sloth. Let us begin afresh to live *for* God, and to commune *with* him. A fire is kindled, and let us each bring a coal from the altar on which it burns to our own hearts, and carry back fresh fuel to the

central flame. O, what preachers shall we be, if we preach from the full, rich experience of a renewed and revived piety. An earnestness and freshness will be imparted to our public services; and this, by the grace of the Holy Spirit, will clothe them with new power, and invest them with new attraction. Peculiar seasons for prayer have been so often recommended, that I may venture, without a censurable egotism, to say, that a portion of every Saturday morning has long been appropriated by me to implore the influence of the Spirit upon the ministers of all denominations.

If, dear brethren, I have said any thing to offend, forgive me; for it is far from my intention to injure the feelings of those whom I so much love, as I do my fellow-labourers in the vineyard of Christ.

Commending you to God, and to the mind and spirit of his grace,

I remain your affectionate Brother,

J. A. J.

Birmingham.

BIOGRAPHICAL SKETCHES.

NO. 2.

THE LAST DAYS OF GELLERT.

Christian F. Gellert was a popular writer and Professor Extraordinary of the University of Leipsic about the middle of the last century. He entered the ministry at an early age, but weak lungs and feeble health prevented him from devoting himself to the duties of this profession. In his literary career he confined himself principally to the Belles Lettres, Moral Philosophy, and Poetry. He is the author of many excellent hymns and sacred songs. He secured in an unusual degree the confidence of the community. "Fathers asked him for directions in regard to the education of their sons; mothers wished to receive his instructions, as to the mode of forming the hearts and under-

standings of their daughters, and frequently consulted him concerning the offers of marriage which were made for them; young men requested him to advise them on their studies; to him many persons who had doubts concerning religion, addressed themselves to have them cleared up; and frequently people of the world asked his advice, how to resist the temptations to which they were exposed."

"Towards the close of Gellert's life an unhappy spirit of discord arose in the university: he alone, by exhortations and expostulations, succeeded in quelling it. Notwithstanding his mental depression, he enjoyed, by the force of religion, much inward tranquillity

during the last five years of his life; and, as he perceived the slow approach of death, his diligence in benefitting others, and his zeal for their spiritual welfare, seem to have increased. "The lessons," to use the elegant language of his biographer, "which came from his lips had the charm of a fine summer's evening, at the moment when the sun sheds his last beams, and its absence deprives nature of its lustre, without taking from its beauty." He prepared his moral lessons for the press, but did not live to superintend their publication. Still his malady gained ground. He twice again, by the advice of his physicians, visited Carlsbadt. Every means, which friendship and medical skill could suggest was tried in vain. The Elector presented him with the gentlest and most safe of his horses; testifying an anxiety for his recovery worthy of the imitation of those, whose situation in life enables them to encourage talents and piety. But Gellert was not long able to use it; a painful constipation was added to his other disorders, and he expired in 1769 with the triumphant composure of a Christian.*

"During his last illness, a firm, but ever humble confidence in the mercy of God, through Jesus Christ, appeared to elevate him above himself; and melancholy, the constant companion of his life, did not dare follow him to the confines of eternity. He was delivered from his apprehensions, and, nevertheless, preserved a constant sense of his imperfections, and of his unworthiness in the sight of the Supreme Being. He fixed his thoughts on the beatitude to which he was approaching; and to console his friends, distracted by the conviction that medical art tried in vain to prolong his days, he conversed with them on the glorious prospect before him.

"When Gellert had completed his temporal arrangements, mastering his weakness and his pains, he sat up, and uncovering his head, the hairs of which already began to whiten, he pronounced aloud such fervent prayers, animated with so deep a sentiment of humility, of gratitude, of love for his God; his looks raised to heaven expressed such a pro-

found peace, so celestial a joy, that it seemed to his friends as if they saw the image of a holy patriarch, a Jacob on his death-bed blessing his children. He endeavored to recall to his remembrance all the particular blessings he had received from Divine Goodness; he specifically named all those of his friends who were still alive, many of his absent disciples, and recommended them in his prayers to the Divine favor and protection. But he did not wholly confine himself to the blessings he had received; he recalled to his mind his faults, his weaknesses; and that with such a degree of humility, as produced an indelible impression on the minds of those present. This prayer was pronounced with a weak, but very intelligible voice; and the fire of devotion with which it was animated, filled their eyes with tears, and their hearts with a respect for his piety, beyond what they ever felt before.

"After having conversed and prayed for some time, he fell back on his bed, continued his meditations in silence, and thus prepared himself for the conversation of a worthy ecclesiastic in whom he had much confidence, and from whose hands he wished to receive the holy sacrament for the last time. On the entrance of this friend, the manner in which Gellert spoke to him of his death, shewed that nothing disturbed the inward calm of his mind. He was very attentive to all the words uttered by the pious minister; but nothing affected him more, nor excited in his heart a more lively sentiment of joy, than the consideration of the infinite love of the Redeemer towards mankind; and this sentiment was accompanied with the most profound respect, and the sincerest humility. When amongst the passages of Scripture suited to his situation, these words taken from the history of Lazarus were pronounced, '*Lord, behold he whom thou lovest is sick;*' penetrated with the sense of this passage, 'Ah!' exclaimed he, 'might I be happy enough to be allowed to apply these words to myself!' His pastor and his friend making him sensible that the Christian, who seeks salvation only in the merits of his Saviour, may be certain he is the peculiar object of his love, he immediately applied this consoling promise to him-

* *Christian Observer.*

self: Yes, I hope it, O my Saviour, I hope that thou lovest me as one of thine own.

"The power of these sentiments so far exceeded that of his sufferings, that, in the midst of the most violent pains, no complaint fell from his lips, only he requested his friends to pray for him. One of these having asked him whether he suffered much, 'Most assuredly,' replied the pious sufferer, 'but these pains are supportable.' 'You have already endured many evils with firmness and resignation,' added his friend, 'you will still continue to suffer with Christian fortitude; that religion which has strengthened you during your life, will support you in the hour of death.' 'Alas, my dear friend,' replied Gellert, 'I am a weak man, a poor sinner; pray for me that I may not yield to temptation.' Sincere as was this confession, as sincerely did he think himself certain of obtaining pardon, through the merits of the Redeemer.

"On hearing of his danger, Mr. Heyer came to Leipsick to see him; the moment Gellert perceived him he said, '*This is a truth, and worthy to be received of all men*, that Jesus Christ came into the world to save sinners; this, my dear friend, this is my confession of faith on my death bed. But,' continued he, with visible joy, 'mercy has been extended to me; this is what I, moreover, acknowledge: it is in this hope that I live, and am going to die.' He then set himself to exalting aloud, and in the most affecting manner, the infinite mercy of God.

"These pious dispositions manifested themselves particularly in his last communion; and though his illness had already reduced him to a deplorable state, he collected all his remaining strength, in order to acknowledge his faults, and make his confession of faith; and the ardent zeal with which he was animated must have absorbed, at that moment all his sense of suffering. He applied to himself all the promises of grace, which the deeply affected minister placed before him from the Gospel, with the utmost ardour, and with a tone of voice which announced the celestial joy with which his heart overflowed; he called on those who witnessed this act

of religion to edify themselves, with him, and to celebrate the glory of the Divine mercy. He at the same time assured the minister, that he never felt so entirely the comfort and efficacy of the evangelical promises; and that at this, more than at any other time, he felt how much those are to be pitied who refuse to seek their consolation in the Saviour's merits.

"Notwithstanding the violence of his disorder, nothing could disturb the courage and serenity of his soul; and he discovered none of those marks of weakness, which are too often seen in similar circumstances, even in true Christians.

"The physicians, in the mean time, tried every thing their art could suggest, to save his life. The news of his desperate state reached the Elector: much affected by the situation of this most useful citizen, he ordered the able Demiani to go to Leipsick, and to join his endeavours with those of the university physicians, to save a life he so much valued, and desired to have an exact account of the success of their united efforts. Gellert submitted to all their experiments with admirable patience and courage; no complaint escaped him, though out of four-and-twenty hours, he was constantly obliged to pass sixteen under the surgeons' hands. All, however, was in vain: neither the skill and assiduity of his physicians, the zeal and friendship by which they were animated, nor the kind attention of his sovereign, could arrest the departure of that life which every one so ardently wished should be prolonged. In the midst of the violent pains attendant on an inflammation of the bowels, the pious sufferer was occupied with the passion of his Saviour, who, he said, had suffered infinitely more to obtain for him the pardon of his sins; and his soul was so entirely absorbed in the contemplation of this salutary death, that he appeared little alive to the sense of his own sufferings. So much strength and courage does religion communicate to the dying Christian!

"The fresh proof he received of the interest taken in him by the Elector, on

the arrival of the physician belonging to the court, excited his gratitude, and he loudly praised God for this consolation. 'But,' added he, as if fearful of yielding too much to the pleasure it gave him; 'let us not place our trust in princes, they cannot help us, however good they may be, and whatever desire they may have to be useful to us: my help comes from God!' When M. Demiani expressed to him the esteem and affection the prince had for him, and the alarm his illness occasioned at court, Gellert shed tears of gratitude. He fervently prayed for the prosperity of so good a sovereign, and for that of all his family. 'The sufferings of our Saviour being constantly in his thoughts, he compared afresh his state with that of Jesus on the cross; observing that mere subject as he was, he died honored with the compassion of his prince, whilst the Redeemer of mankind had not even obtained justice from men. At a moment when the disorder seemed to have attained its height, he exclaimed with a sigh, 'O what sufferings!' 'But,' resumed he immediately, 'what are these sufferings in comparison of those of my Saviour! He was reviled by those about him; and I, unworthy creature, experience the good will of my prince!' Thus he intermixed acts of thanks for temporal benefits, with testimonies of gratitude for the great blessing of redemption; and thus in prayers continually renewed he implored without ceasing his pardon, and the completion of his salvation. His intimate friends resident at Dresden, and, in particular, his beloved Wagner, had hastened to see him; he consoled them with the most affecting tenderness, and required from them no other office than that they

would pray for him; and help him to elevate his mind to God, when the violence of his disorder should make it impossible for him to pray himself with uninterrupted fervour. 'I find it difficult,' said he, 'to follow what is addressed to me, only repeat to me the name of Jesus; whenever I pronounce it, or hear it pronounced by others. I feel myself animated with new strength, and fresh joy.' Full of these sentiments, his deliverance drew nigh. His extenuated body decayed gradually; his soul maintained itself in that happy tranquillity arising from hope. The day preceding his death, some hours rest gave him power to renew his prayers for his sovereign, his relations, his friends, and the disciples who had been entrusted to his care; he named them all, and blessed them. His wishes in their behalf were his only return to the world he was leaving. At length he thought he felt the final approaches of death, and wished to know of his friends how much longer he might have to struggle with it. On being answered, perhaps an hour; 'God be praised,' said he, with looks of joy, and raising his hands, 'only one more hour!' Then with a still more serene countenance, he turned on his side, prayed to God in silence, and in the midst of this prayer, and those of all present who surrounded his bed, he slept the sleep of death, on the 13th of December, 1769, at midnight.*

* *The Life of Professor Gellert; with a Course of Moral Lessons, delivered by him in the University of Leipsick; taken from a French translation of the original German. In 3 vols.—By Mrs. Douglass, of Ednamhouse.*

SOCIAL PRAYER & RELIGIOUS CONFERENCE

In this article I associate prayer and conference, because they are ordinarily connected, and ought always to be united in neighborhood meetings for religious improvement. In many places

such meetings are frequent, and I consider them among the most efficient means of promoting the interests of vital godliness. But they are by no means as general as their importance demands.

In many parts of the church they are wholly omitted, and in many others feebly and irregularly attended. One fact, however, is worthy of notice, where there is a revival of religion, the conference room is frequently filled and many resort to the praying circle. It is commonly the fact, that those interesting excitements, called revivals, are preceded by such meetings, with increased numbers and solemnity attending them. With many persons, these facts are sufficient to recommend them—but not so with all, who profess the religion of Christ. My present object is to *describe* the meetings intended—glance at their *history*—and illustrate their *importance*.

Their Description. These associations are sometimes called prayer-meetings, and sometimes religious conferences. There may be a difference in the mode of conducting them; so that in some instances they shall be strictly prayer-meetings, because no exercises of conversation, or exhortation are intermixed. Sometimes religious conversation may be the principal object, and sometimes exhortation may occupy most of the time. But if I mistake not, prayer is always part of the exercises and seldom constitutes the whole—and sure I am that christians ought always to pray when they meet for religious exercises. In these social religious meetings something more than prayer should ordinarily be attended to for christian improvement. They are small neighborhood associations for improvement in christian knowledge and piety. Prayer, singing, conversation on some religious subjects, and exhortation are the usual and appropriate exercises—these are varied, according to circumstances, as to the number, proportion, and order in which they are conducted.* In short they are held during from one to two hours, at

*It is also very common in some neighborhoods to read a sermon, or tract in such meetings, and when properly selected may prove an important addition to the services—especially where there is not a sufficient number of intelligent, and heavenly-minded men to lead the conversation and render it profitable. In such cases we would recommend the use of some such volumes, as

convenient places and intervals in the week. They ought to be conducted by some competent persons as to their order and instruction: these may be the Pastor—officers of the church,—or such other capable men in the neighborhood as can attend. I speak now of the order and direction of the meeting, for all religious praying males should lend their assistance in some form, either of prayer, or conversation, or both. As to these parts of the exercises they can be easily regulated by judicious persons according to the circumstances of the case.

Their History. If I mistake not their history may be traced in New-Testament times. There seem to have been frequent meetings of this kind, held by the twelve disciples with their Lord and Master. But after the death and resurrection of Christ, the history particularly mentions assemblies of this character. The first meeting of the disciples after the resurrection was probably of this description; from which Thomas was absent to his great discomfort. It was at a similar association for prayer on the morning of Pentecost that the Holy Ghost came upon the disciples before they went out to preach the wonderful works of God, in all the various dialects spoken by the assembled multitudes, who had come up to celebrate the Jewish festival. Such meetings were held from house to house in Jerusalem by the Apostles and primitive saints. After Peter and John were released from prison they went to their own company, who united with

Burder's Village Sermons, Cooper's, Davies', or any others, which may be found sufficiently brief, spiritual, and practical. We would recommend also an article occasionally from this Magazine—such as the "Excuses for not partaking of the Lord's Supper" in the number for February—the Essay on Humility in the March number—the Essays on "Sabbath Schools," "Evil Speaking," "Salvation," and "Christ is All" in the last—and the "Last days of Gellert" in the present number, and we hope from time to time to furnish many others adapted to the use of edifying, that may minister grace unto the hearers.

Ed.

them in conference and prayer. In the house of Cornelius, when Peter visited him and his company, there seems to have been a conference on the wonderful things of Christ. When Peter was imprisoned by Herod many were gathered at the house of Mary, praying for God's blessing on him and on the church. There is reason to believe that "the place where prayer was wont to be made," near Philippi was a place of resort, not only on the Sabbath, but on other days for this hallowed purpose. The exhortation to the Hebrews seems to recognize, and certainly in its spirit sanctions such assemblies—"Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Thus it seems evident that the primitive saints did associate for prayer and religious improvement both on the Lord's day and on other days in the week. In the first three centuries such meetings were frequent and useful. The necessity of being brief compels me to omit quotations from the Fathers in proof of this assertion. Subsequently there was a long period of ignorance and superstition, during which we find few traces of piety, or the appropriate means of promoting its influence. Under the influence of a Romish hierarchy, every thing in the business of religion was conducted and governed by crafty priests. The more ignorance and superstition, the less enquiry and vital godliness among the common people, the better for the idleness and licentiousness of a corrupted priesthood. But as soon as the spell of bigotted superstition was broken—the reformation of the sixteenth century began to illumine the moral hemisphere—the revival of learning stimulated the human intellect—and free enquiry was permitted—then christians associated in small companies for prayer and religious improvement. In all subsequent history of the Protestant church, this practice has been usually found where the spirit of gospel piety has flourished.

Their Importance. Prayer and religious intercourse are generally admit-

ted to be important, and few in this age call the sentiment in question. But it is questioned by many whether any *regular meetings* for those purposes are right, or profitable. They have been stigmatized by the names of conventicles, private irregular meetings, and enthusiastic assemblies. But this is not at all surprising. Men, who love not the religion of Jesus Christ, will find fault with the most efficient means to promote the living exercise of Godliness.

There are some godly men, who doubt the importance of such means for religious improvement. Others admit their importance and yet excuse themselves from attending, or promoting them. It is only with the two latter classes that I can expect to have any influence by what is contained in this article.

If I mistake not the description and history given prove such assemblies to be in accordance with the practice and directions of the Apostles, and in perfect keeping with the spirit of religion. On this accordance is founded an argument for their importance. If the letter of the New Testament authorizes them, and the spirit of christianity sanctions and encourages them, they must be important. The argument associates such meetings with the blessing of God, and with the unspeakable interests of immortal minds. Whatever is thus properly and justly associated must be vastly important.

The next argument is their *utility*. It is doubtless necessary for the Christian, in the privacy of retirement and in the hallowed loneliness of the closet, to cultivate a deep & intelligent piety; to wean his affections from the world; to humble himself before God by a solemn contemplation of the infinite majesty, into whose presence he attempts to come alone in his littleness—and to fix in his mind the principles of religion. But men are social beings, and christianity is intended to promote and sanctify their social intercourse. It is proverbial, that the aspect of religion, cultivated exclusively in cloistered retirement, is morose and bigoted—and nothing can be more inconsistent with the spirit and proper influence of Christian piety. In order to cultivate the proper spirit and

christian feeling, and to bring all the sociabilities of life under their influence, the public worship of God, the preaching of the Gospel, social prayer and religious conference are necessary. In this view of the general character and influence of piety, it must be evident, that social religious meetings, frequently attended, are important in giving consistency to christian temper and conduct. Such consistency and religious sociability are necessary to recommend the Gospel of Christ, and induce attention to its vast concerns.

The public preaching of the Gospel, if in its primitive spirit and simplicity, is undoubtedly calculated to accomplish more in promoting an humble, enlightened and consistent piety than any other mean appointed for the purpose. But to say nothing of the lamentable deficiency in the spirit and simplicity belonging to the pulpit exercises of the present day, it is safe to say, that this leading mean of grace is rendered tenfold more efficient when the other appropriate means are judiciously associated. Reading the holy scriptures—the ordinances of the church—the duty of private and social prayer—and religious conversation are needful auxiliaries to the preaching of the Gospel. Hence Timothy was charged not only to “preach the word,” but to “be instant in season, and out of season; to reprove, rebuke, exhort with all long-suffering and doctrine.” But the principle is well settled that all appropriate means should be employed for promoting the knowledge, faith, penitence, zeal, brotherly love, and salvation of men. The appropriateness of social religious meetings is obvious. Under the blessing of God they prove efficient in giving success to the ministry of the Word. The conference meeting awakens the spirit of enquiry, stimulates the intellect in acquiring knowledge, and renders knowledge practical as it is acquired. It confirms the faith of the believer in the great truths of the Gospel, begets a love of humble investigation and leads the Christian to make God’s word the man of his counsel in all matters of faith and practice. It quickens into life the feelings of devotion, animates the zeal for the prosperity of Christ’s kingdom,

vol. 2—5. 19.

and keeps alive a spirit of prayer for the salvation of sinners. It is a happy mean of cherishing a sense of dependence on the Holy Spirit’s influence in all religious duties. It promotes brotherly kindness and the charity which edifieth—puts an end to many heart-burnings among neighbors—silences much useless tattle—and binds together in sweetest harmony, by frequently mingling hearts and lips in prayer before God, and sentiments in the hallowed circle. O, how much do Christians lose by neglecting this mean of religious improvement and growth in grace!

Family religion, catechetical instruction, and familiar religious intercourse are vastly important to the interests of Christ’s kingdom, and should by no means be neglected. But these are all promoted by the social prayer meeting, and are seldom faithfully, or profitably observed where those social meetings do not exist. We have seldom, or never known a lively, healthy tone of piety, regular conscientious observance of the Sabbath, and other Christian duties where these meetings were not attended. This is true of families, neighborhoods and congregations. Professors of religion, who cannot find time or inclination to meet for social prayer during the week, seldom find time to pray at home, seldom instruct their families in things pertaining to God, or very conscientiously observe the Lord’s Day. A candid and extensive comparison, of the feelings, intelligence, brotherly affection, consistency, and christian enterprise among those, who do, and those, who do not thus associate for prayer and religious improvement, will illustrate, by facts, the decided importance of these meetings.

But there is a view of this subject, with an allusion to which I close this brief article. It connects it with the spirit, exigency, and prospects of the times. The prevalent spirit of our age is enterprising, social, active and independent. The prospects which open before us, are a mighty march of intellect, a wide discrimination between the good and the bad, and a fearful struggle between the friends and the enemies of Christ and his religion. The

restlessness of the spirit, which actuates all classes, the wide spread corruption of morals, and the determined obstinacy of wickedness can portend no less. In this state of things the church of God must stand forth in a holier zeal, a deeper and more consistent piety, higher intelligence and a more brotherly union. The friends of religion have need to put on the whole armor of God; to use all the means which Christ has furnished, by his word and providence, for their improvement—& most assiduously to cultivate the graces of the Spirit, that they may fulfil their part in this stirring age. Their feelings should be hallowed with a fervent Christian zeal, and the fear of God be associated with every thing which they do. Now it cannot be denied that Christians are liable to have their affections too strongly attached to the business, enterprises, or pleasures of the week. To prevent this and assist the heart in returning with pleasure to the service of God in the domestic circle, let Christians meet together, at least once in the week, for prayer and conference. There they may enjoy the benefits of each others' gifts, stimulate each other to acquire the knowledge and practice of religion, and unite themselves in bonds of brotherly affection. The piety of the church, in the present age, is much too low for the exigency of the times. Generations to come must be extensively affected by the spirit of the present age. The institutions of the

day are spreading their influence and taking hold of the habits and interests of society in a manner altogether unprecedented. This fact should make every Christian feel. If those institutions are not sanctified with more pious zeal for God, some of them will be strangled in their beginning, and others wrested from the hands of religious men. There must be more active zeal—more burning love to Christ—more devotion to his cause—more humble Christian feeling—& more dependence on the Spirit of God than now exist, or the church must fall into the hands of infidelity. All our hopes of an approaching millennial age cannot dispel the cloud, which intervenes, nor may they lull into listless inaction the church of God. But where shall the Christian go to kindle his zeal—to imbue his heart with love to Christ and his cause—to stimulate into action all his powers? He must go to the Lord's Sanctuary—to his Bible and his closet—to his domestic altar—and punctually to the prayer and conference meeting, with a determination in the strength of the Lord, to be found always at his post. Let it never be said of him, as it is recorded of one disciple of Christ, in the history of the first conference meeting after the Saviour's resurrection—"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." B. O.

REVIEW.

JOURNAL OF A RESIDENCE AT THE SANDWICH ISLANDS, during the years 1823, 1824, & 1825: including descriptions of the natural Scenery, and remarks on the manners and customs of the inhabitants; an account of Lord Byron's visit in the British Frigate Blonde, and of an excursion to the great volcano of Kirauea in Hawaii. By C. S. STEWART, Late Missionary at the Sandwich Islands. Second Edition, corrected and

enlarged; with an Introduction and Notes, by Rev. William Ellis. From the first London Edition. New York 1828. 320pp. 12mo.

The Sandwich Islands are becoming an object of deep and increasing interest to the religious community. The residence of a large number of missionaries, having friends and acquaintances scattered through every part of the coun-

try, the interesting character of the religious intelligence received from them, their growing importance as a place of rendezvous and refreshment for ships trading in the Pacific, and the recent arrangement of our government in sending thither a public vessel with presents and messages of kindness to the principal chiefs, all conspire to direct public attention to these Islands. The work before us is well adapted to increase this attention, and at the same time to satisfy the enquiries which would naturally grow out of that interest. To all therefore who desire farther information respecting these Islands—to all who feel an interest in the cause of missions—and to all who desire the improvement of the human family, and the diffusion of knowledge and the blessings of civilized life, we can cheerfully recommend the attentive perusal of this little volume; and we feel entire confidence that none can read it without high gratification and improvement; and we are acquainted with no better work to put into the hands of those who have been accustomed to cherish prejudices against the work of Missions, seeing in them nothing but the artifices of priestcraft, or the enterprizes of enthusiasm, or the wilder reveries of romantic imaginations. They will here find that common sense, and taste, and science, and talents are actually enlisted in the noble enterprize of conveying to heathen lands the light and privileges, which heretofore have only shed their blessed influence within the narrow limits of christendom, leaving all beyond a barren waste, wild, desolate, and unblest. Mr. Stewart is connected with some of the most respectable families in New Jersey and New York,* he

*He is a relative of Commodore Stewart, and a personal and intimate friend

was born and grew up in affluence and refinement; and on entering the field of active life had every prospect spread before him, which wealth, influential friends, a superior education, handsome talents and address, and an unblemished reputation could command. Yet he chose to sacrifice, or devote all to the promotion of the cause of the Redeemer in heathen lands, and that too in the face of obstacles and opposition, which nothing but the sober conviction of truth, the persevering adherence to duty, and the interposing arrangements of a favoring providence could have surmounted or removed. We well remember the animation which beamed on his countenance, during a walk in the city of New York in the Spring of 1822, as he remarked, "I have this morning received a letter of approbation from the last friend who opposed my engagement. When I first mentioned it, every friend I have opposed it, but now they have all changed their opinions, and all cordially approve."

The work is introduced with a brief historical sketch of the Islands, illustrating their situation, discovery, character of the natives, and the most important events in their history. The Islands are ten in number, situated in the Pacific Ocean between 18 & 23 degrees north latitude, and "about 2800 miles distant from the coast of Mexico on the East—about 5000 from the shores of China on the West—and 2700 from the Society Islands on the South." They were discovered in 1778 by Capt. Cook, who lost his life in a tumult among the natives of Hawaii, through misunderstanding as is supposed, and thus by his death

of the Hon. S. L. Southard, late Secretary of the Navy, to whom this volume is dedicated.

gave a melancholy celebrity to the Islands. They were then governed by four separate and independent kings, but in 1794 they were all conquered and united into one kingdom by the ambition and prowess of Tamehameha. After this the visits of American and European ships, especially those engaged in the whale fishery, became frequent, and the natives began to enlist on board of them as sailors. In this way several were brought to this country, some of whom were taken up and educated by benevolent individuals. Two of these excited unusual interest when their characters and situations became known.—Henry Obookiah, who afterwards became pious, and died while preparing to carry to his native land the message of the Gospel; and George Tamoree, son of the tributary King of one of the Islands, who had been sent by his father to obtain an education, but in the failure and death of the captain, in whose care he was entrusted, he lost his funds and his guardian, wandered from his school, and enlisted in the navy of the United States during the late war, but was afterwards discharged and educated at the School established at Cornwall, Conn. by the American Board of Commissioners for Foreign Missions for the express purpose of educating such heathen youth as might be found in our country under similar circumstances. In this way the attention of the public and of the Missionary Board was directed to the Islands, and in the autumn of 1819 a missionary family, consisting of two ministers, Messrs. Bingham and Thurston, two catechists and teachers, a physician, a printer, and an agriculturalist were sent thither, accompanied by several of the best instructed of the natives.

"It was with just reason, therefore," says Mr. S. "that the Soc. under whose auspices this enterprise had been projected, waited with deep solicitude for the period when they might hear of the arrival of this devoted company at their destination, and of the character of their reception by the people. Seventeen months elapsed before this anxiously desired moment came. But, though the suspense had been long, it was broken by sounds of gladness, which yet vibrate joyfully on the ears of many, who look for the coming of the kingdom of God.

"The Missionaries had not only made the islands in safety, but the first word of intelligence that reached their vessel was in the astonishing, and, to them, overwhelming exclamation, "THE GODS OF HAWAII ARE NO MORE!—TAMEHAMEHA IS DEAD—RIHORIHO IS KING—THE TABU IS ABOLISHED—AND THE TEMPLES AND IDOLS ARE DESTROYED!"

"The eldest son of the Conqueror of Hawaii had ascended the throne, and the very opening of his reign had been marked by a measure which is without a parallel in the history of the world. A pagan king, unbidden and uninstructed, had in a day cast off all the gods of his people; and, by a single stroke of boldness, overthrown a superstition, which, for ages, had held a degraded race in the bondage of fear."—pp. 24. 25.

The *Tabu* is the general name of the system of idolatry cherished by the inhabitants of these and most other islands of the Pacific. The name signifies a consecration, and consequently prohibition. "Thus the priests, the king, the chiefs, who claimed descent from the gods, and the temples were *tabu*—So also an animal, or cluster of fruit, or other article set apart for sacrifice—and a day, week, or month appropriated to the worship of the Gods." The priest, and King might impose a *tabu* on any thing they chose, and death was the penalty of violation.

"But though thus various in its features, and changeable in its forms, there

were points, in the tabu, which were general and unalterable. One of these was the tabu of all the best kinds of food for sacrifice to the gods, and for the use of the men: the women were thus excluded from the use of hogs, fowls, cocoa-nut, bananas, several kinds of fish, &c. &c. Another was a tabu excluding the females from the houses of the men. A woman was not permitted to enter the habitation even of her father or husband, nor to eat in company with any man. These were the points, a breach of which, RihoRiho determined to make the signal for the abolition of the whole, and for the downfall of idolatry."—p. 26.

"The causes which led RihoRiho to a determination so bold and so important, are not fully known; but probably were, a conviction of the falsity of idolatry, derived from an intercourse with foreigners and from the indifference, if not contempt, they may have manifested for the gods and sacrifices of his nation; a knowledge of the destruction of the idols at the Society Islands, a people known to him to be altogether like his own; and strong attachment for his queens, who were restricted in their privileges and enjoyments by the tabu. Whatever may have been the immediate cause or causes of this singular event, the pious heart will recognize in it the hand of Him, who doeth all things according to his good pleasure, and who, only can "*in the wilderness, prepare the way of the Lord, and make straight, in the desert, a highway for our God!*"—p. 27.

The destruction of the idols and the temples in which they were worshipped, the abolition of the whole oppressive and bloody system of superstition, prepared the way for the introduction of christianity, and the missionaries were accordingly welcomed, and immediately established with the most flattering prospects of success. Hence their first as well as subsequent communications brought earnest solicitations for more missionaries to occupy the various promising stations on the different Islands.

Accordingly on the 19th of November 1822, the author of this Journal embarked, accompanied by the Rev. Mr. Richards, Rev. Mr. Bishop, two licensed preachers, a physician, an agent for secular affairs, & "a colored female, a domestic and assistant missionary" in the family of Mr. Stewart, with three natives from the Foreign Mission School at Cornwall.

The Journal commences with the voyage and is continued during the author's residence till his final departure from the Islands in the autumn of 1825. The fortitude and faith of the missionaries was soon exercised by storms and sea-sickness, from which Mr. S. alone escaped. Mrs. Stewart however suffered so severely, as to awaken serious apprehensions for her safety. His reflections on this occasion are interesting and important, as exhibiting the spirit and the principles of Missionary enterprise, and the mode of reasoning by which he satisfied himself that he was following in the path of duty the indications of providence.

"*Saturday, 30.* Another severe gale of wind compelled us to lay-to the whole of Thursday night, and part of yesterday. Confinement to the cabin, and the tossing of the ship, has greatly increased H's sickness. She has indeed been very, very ill; so much so, as even to excite, at times, serious apprehensions of the result. She has scarce opened her eyes, or spoken a word, since we gained the open sea; and has suffered more in that period, than in all her life before.

This circumstance has given me an opportunity of judging what my thoughts and feelings will be, when I see her enduring all the privations of the Missionary life—should she be spared to meet them. When I look back a fortnight, and view her as she then was, healthful and animated, with happiness beaming on every feature, and see her

now pale, emaciated, and spiritless, from a sickness which might have been avoided, I am ready to ask myself, "Could it have been my duty thus to expose one so delicate, and so unused to fatigue and hardship?" Something within me would answer, "No it could not." But it is not the spirit of the Christian, nor of the Minister, nor of the Missionary: all these, more promptly and more decisively exclaim, "It could, and it is." Yes, whatever I myself, whatever H—— may suffer, I am fully persuaded, that I have done right, and that she has done right, in forming the determination, and in pursuing the measures we have. We are not on a warfare at our own charge; nor do we undertake to build not having the counted the cost. We have engaged in this enterprise, not from a sudden impulse of unenlightened enthusiasm, but from a long process of reasoning, which we trust, will bear the scrutiny, equally, of philosophy and of religion.

"Did self-enjoyment constitute the highest object and blessing of our present existence, in the 'elegant sufficiency' of an American home, we could have been so well satisfied as scarce to have wished for a change, even to that 'better country' whose fulness, only, can meet the desires of an immortal spirit. But while such is not the case, and, next to the salvation of our own souls, the glory of God and the good of man ought to be our chief concern, we most willingly bid farewell to all the charms of civilized life, and welcome the simplicity and rudeness of a Missionary hut, if thereby we can most fully achieve these great ends of existence.

"If the Bible be true—and where my soul can confidently repose, every minor good may be securely trusted—I fear no evil in this measure, except that which may arise from the deceitfulness of the human heart. To me the duty involved in Christian Missions to the heathen, is clear as the sun at noon-day; and to deny it is, in my opinion, at once to oppose the whole spirit and genius of our faith—as well as expressly to reject the authority of the Scriptures. Unto the Gentiles the gospel of Jesus must be preached. On whom, then

does the obligation of this necessity fall? I answer, on those ministers of the cross, at least, who can devote themselves to the work, without neglecting or forsaking a prior and superior duty incompatible with the undertaking: and who are not disqualified by physical or other causes, from entering upon it. Of this number, after a careful, and, I may add, at the time unwelcome examination, I proved myself, to my own conscience, to be one. And what reason could I plead, why an exemption should be granted to me? Could I say—"My attachment to my family and friends, to my home and country, are strong—I cannot tear myself from them?" The same argument might be equally urged by all others; and he who trusted in it, might justly apprehend the righteous judgment of Heaven on the heart, that loved the objects of its earthly affection more than it feared its Maker. Could I plead the too great sacrifice of the indulgences and elegancies of life? In so doing, by what data could I discriminate between a supreme attachment to these, and that "friendship of the world which is enmity with God;" and how well might I dread the sentence—"Thou fool!—this night thy soul shall be required of thee." No plea could stand the test,—and it was only left for me to say—"Lord here am I, send me."

This surrender was not made, I admit, without a struggle—not the struggle of a day—nor of an hour—but of months: and a struggle of agony too; but, thanks be to God—it was that also of triumph, and from the moment of victory, all within my own bosom, on this point, has been peace.

"Both myself and H—— have acted in this matter only in conformity to the precepts of the Gospel—to the dictates of reason and conscience—and to the leadings of the Providence of God. We may find that the hand that guides bears the rod to afflict; still we will fear no evil; blessings rich and satisfying will arise in the path of duty—if not in one form—in others, perhaps less expected, but not less full.

"With these views of the subject, and they are those of our inmost hearts,

we cheerfully turn for ever from the comfort, the social happiness, and refined enjoyments we might so fully have secured in our native land, and welcome with contentment, the self denial and privation—the toil and care, we have in prospect. Whatever else we lose, we gain

“A peaceful Conscience, and approving Heaven”—

a treasure, too rich to be exchanged or forfeited for all the fleeting and unsubstantial pleasures of the world. When, then, we recount our sufferings,—when we give a candid statement of our situation, however afflictive it may be—do not think that we consider it strange that such things have befallen us, but that deeming the service we perform as done unto the Lord, we even “count for joy” the trials that may await us in its accomplishment.”—pp. 31—34.

The voyage furnished many interesting and important incidents, but we must confine ourselves to a very few extracts. The following phenomena were observed in the neighborhood of the Equator.

“In a Waterspout, we have also had one of the phenomena characteristic of the region in which we now are. It was at too great a distance to be seen very minutely. The end nearest the ocean was scarce perceptible, though the agitation of the water under it was very evident; the upper extremity terminated by a tubular expansion—similar in form to the large end of a trumpet—in a black cloud. The part clearly visible was about 300 feet in length, and the cloud not less than 1500 feet in height. There was a shower of rain almost immediately afterwards, of the largest drops I ever saw. It is perfectly calm, and the ocean glassy as a mirror, which made the appearance of the rain, as it struck the surface of the water, singularly beautiful—as far as the eye could reach, the whole sea seemed a plain of glass, studded with diamonds of the first magnitude.

“Ten o'clock at night. The exhibitions of the day, have been followed to-night

by a *phosphoretic scene* of unrivalled splendour and sublimity. We had often before observed luminous points, like sparks of fire, floating here and there in the furrow of our vessel; but now the whole ocean was literally bespangled with them. Notwithstanding the smoothness of the surface, there is a considerable swell of the sea; and sparkling as it did on every part as with fire, the mighty heavings of its bosom were indescribably magnificent. It seemed as if the sky had fallen to a level with the ship, and all its stars, in tenfold numbers and brilliancy, were rolling about with the undulation of the billows.

“The horizon, in every direction, presented a line of uninterrupted light, while the wide space intervening was one extent of apparent fire. The sides of our vessel appeared kindling to a blaze, and, as her bows occasionally dashed against a wave, the flash of the concussion gleamed half way up the rigging, and illumined every object along the whole length of the ship. By throwing any article overboard, a display of light and colours took place, surpassing in brilliancy and beauty, the finest exhibition of fireworks. A charming effect was produced, by a line, coiled to some length, and then cast in the water at a distance; and also, by a bucket of water dashed from the side of the vessel. The rudder too, by its motions, created splendid corruscations at the stern, and a flood of light, by which our track was marked far behind us. The smaller fish were distinctly traceable, by running lines shewing their rapid course; while now and then broad gleamings, extending many yards in every direction, made known the movement of some monster of the deep. But minuteness will only weary, without conveying any adequate impression of the scene;—it would have been wise, perhaps, only to have said, that it was among the most sublime Nature herself ever presents.

“The cause of this phenomenon was long a subject of speculation among men of science, but is now satisfactorily ascertained to be sea-animalcula of the luminous tribe, particularly the species *Medusa*. The *Medusa pellucens* of

Sir Joseph Banks, and the *Medusa scintillans* of Mr. Macartney, emit the most splendid light. The degree and brilliancy of the exhibition are supposed to depend on the state of the atmosphere and sea. A more grand display than that which we have witnessed, probably seldom, if ever takes place."—pp. 40-44.

The passage round Cape Horn was, as usual, stormy and dangerous.

"After a tempestuous passage of twenty-one days, by the aid of a few hours of fair wind, we find ourselves completely round Cape Horn. The whole ship's company, passengers and crew, appear like captives on the eve of liberation from a gloomy and uncomfortable prison. You will not be surprised at this, when informed that we have scarce seen the sun for three weeks, and the moon but once, though she is now some days past her full. Not one of the officers or crew have had dry clothes during the whole of the time; the deck has been constantly deluged; and the cabin dark and cold: for we have had no fire, though the mercury has stood as low as 34 deg. and 36 deg. Our nights have been restless, from the violent motion of the vessel, and the groaning of her timbers; and our days spent in stupidity and idleness, if an involuntary loss of time may be called by that name. We could do nothing, but wrap ourselves in our cloaks, hold on to any thing within reach, and, whether sitting up or lying down, roll and pitch with our laboring bark."—p. 54.

They reached the islands in safety after a voyage of about five months, during which they had been cheered by much religious enquiry and the hopeful conversion of several individuals on board, both officers and crew. The first sight of the people among whom they had resolved to cast their lot and spend their days is thus described:

"At nine o'clock, the breeze being light, a boat was sent off from the Thames for refreshments. Not long afterwards the deck of our ship echoed with the cry, '*A canoe!—a canoe!*'—and one of the rude barks of the natives was

seen rapidly approaching us. Every eye was instantly fixed on it with intense observation. A first sight of these wretched creatures was almost overwhelming. Their naked figures and wild expression of countenance, their black hair streaming in the wind as they hurried the canoe over the water with all the eager action and muscular power of savages, their rapid and unintelligible exclamations, and whole exhibition of uncivilized character, gave to them the appearance of being half-man and half-beast, and irresistibly pressed on the thoughts the query—"*Can they be men—can they be women?—do they not form a link in creation, connecting man with the brute?*" This indeed seemed to be the general impression; and the officer heading the boat sent to the shore, on his return, exclaimed as he ascended the deck, "Well, if I never before saw brutes in the shape of men, I have seen them this morning;" and, addressing himself to some of our company, added, "You can never live among *such a people as this*, we shall be obliged to take you back with us!"

"Other canoes soon arrived, and many gathered round us to gratify their curiosity, and dispose of fish, water melons, bananas, sugar-cane, and sweet potatoes. They remained an hour or two, and, notwithstanding our first impressions, greatly commended themselves to us by their artlessness and simplicity, and an apparent sprightliness and intelligence of mind. They seemed rejoiced to know that more Missionaries had arrived, and on hearing it, addressed one another with great animation, exclaiming, "*Mihanere—maitai, maitai—nui, nui maitai.*" "*Missionary—good, good—very, very good.*" They informed us, that the Missionaries at the islands were all well; and were with the king and chiefs at Oahu."—pp. 64. 65.

They proceeded to the Island of Oahu, landed at the harbor of Honoruru on Sunday April 29, and were cordially received and welcomed by the missionaries and chiefs, who were assembled to celebrate the anniversary of the coronation of the King, Riho Riho.

(To be continued.)

HYMN.

When Christ in human nature came,
And dwelt on earth a child of wo,
He bade the pure, the holy flame
Of heav'nly love around him glow:
Where'er he mov'd, the poor, the

maim'd,
The halt, the blind, compos'd his train;
And none the Saviour's kindness claim'd,
Or sought his aid in vain.

He spoke, and lo! the palsied limb,
A new, a youthful vigor feels;
The darken'd eye no more is dim.

His touch the deaf man's ear unseals:
Incarnate fiends his pow'r confess'd;
Like harts the lame were taught to

leap.
Hope cheer'd again the mourner's breast,
And grief forgot to weep.

Exalted now at God's right hand,
In heaven the gentle Saviour reigns;
But, by his gracious Spirit fann'd,
That holy flame on earth remains:
And they, who feel its genial pow'r,
In Jesus' steps delight to tread;
And love to wipe, in sorrow's bow'r;
The tears their brethren shed.

But chief, when o'er the mourner's soul
The shades of doubt and anguish

meet,
That love exerts its sweet control,
And guides him to the Saviour's feet:
It bids him lift the tearful eye
To Christ—the Word, the Light, the

Way—
And tells how God's own Son could die,
That we might live for aye.

O Lord! in this cold heart of mine
Awake that bright, that sacred fire;
Let heavenly peace and grace divine,
My ev'ry word and act inspire!
For thus my rising soul shall long
To join the blissful choirs above;
Where ev'ry heart, and ev'ry song,
And ev'ry thought, is love! H. E.
Evan. Mag.

STANZA.

"Sages! leave your contemplation,
Brighter visions beam afar;
Seek the great desire of nations,
Ye have seen his natal star;
Come and worship,
Worship Christ, the new-born King."

vol. 2—5. 20.

THE PRESENCE OF CHRIST.

*Where two or three are gathered together
in my name, there am I in the midst of
them. Mat. 18. 20.*

How sweet the hour, how blest the place,
Where Jesus manifests his face;
And lets his waiting children prove
The riches of his dying love.

How calm and solemn every thought
And every worldly care forgot;
While sacred awe, or holy love,
In every conscious bosom move.

The silent prayer, the falling tear,
The swelling joy, the starting fear,
The sweetly melting flow of soul,
Glow in each face, and sway the whole.

Bless'd Saviour, while we worship thee,
O, let us oft thy glory see!
And may the vision of thy face
Invigorate each languid grace.

So shall our new obedience prove
The fervour of our holy love;
And faith, and hope, and ardent zeal
Impart new strength to do thy will.

D. Y.

AN EVENING THOUGHT.

Shining with effulgent beauty,
Sparkling ever, lovely star;
Is not joyous praise my duty,
While I view thee from afar?

He who form'd this lucid splendour,
Pendant from bright worlds above,
Bids me all my heart surrender,
Seeks my poor imperfect love.

His the heart that never wanders
From the object of its cares;
Mine the heart that seldom ponders
On the love the Saviour bears.

Oh for some celestial kindling
In my cold and icy breast;
Then, with heaven I should be ming-
ling,

While yon star illumines the west.
Cong. Mag. A. M.

STANZAS.

"While thy ministers proclaim
Peace and pardon in thy name,
Through their voice, by faith, may I
Hear thee speaking through the sky.

From thine house when I return,
May my heart within me burn;
And at evening let me say,
'I have walk'd with God to-day.'"

Foreign.

GREECE.

Interesting Notices.—In the London Missionary Register's annual survey of missionary stations, a variety of interesting extracts and statements relating to the state of religion and education in Greece, are brought together. They are derived from the reports of Societies, and the letters of agents and missionaries.—*N. York Observer.*

In compliance with an application from their agents, 1,009 copies of the New Testament in Ancient and Modern Greek, and 1,000 of the same and 2,000 of the Book of Psalms in Modern Greek, have lately been forwarded to Malta by the British and Foreign Bible Society. The version of the Bible by Archbishop Hilarion, is under revision. Hilarion has been deposed, and is now pursuing his labors in exile at Demotica. A translation of the New Testament in Albanian has been published under the superintendence of Mr. Lowndes.

From Syra, in May, Dr. Korck gives the following instance of the influence of Mr. Hartley's labors :

"I must mention a fact which will encourage the missionary friends of Greece. A petition for the works of Voltaire was brought to a man who seems, with his whole family, through the reading of the New Testament, and through conversations with Mr. Hartley, to be really converted to God; and I rejoice to think, that this now very poor man, who knows not from whence he shall to-morrow get bread for his family, (though once the richest of Hivali,) declined to write the petition, and thus lost two dollars; being, moreover, ridiculed by his friends: but he suffered all this willingly, because that even to write the petition would make him an accomplice to the spiritual ruin of his nation."

Of the school at Syra, Dr. Korck, under date of the 27th of August, gives the following :

"Since the month of April I have been steadily employed here in Syra, at a school of mutual instruction, which Mr.

Brewer had begun. After much delay, we have at last been able to enter the new building, and already the number of children is nearly 250: these children, of whom about 80 are girls, are daily instructed out of the Gospel, or out of school books prepared by our brethren in Malta. Twice a week I explain to them—still, indeed, with a stammering tongue, but understood by my children—such parts of the word of God as are suited to them; and this I do in the way of conversation. Twice a week they learn a portion of Scripture by heart; and in this, they show so much application, that I am obliged to restrain some of the girls, for fear their health might be injured: they will learn 20, 80, 120, and even 180 lines more than I prescribe to them; and in order to do so, they will rise again, when their parents think them asleep, kindle a light, and study.

"It must be still more gratifying to the Christian friends of Greece, when they learn what I have witnessed with an uplifted heart; namely, that many of these dear children become the teachers of their parents and friends, by receiving Tracts as rewards, or by engaging them to read with them their lessons.

"Another circumstance renders my labors here more interesting. I have children from all parts of Greece in my school; from Constantinople, Smyrna, Ipsara, Crete, and the Ionian islands. To these parts many of them will return, and thus carry with them the light which they have received: for Syra is only a temporary abode of the 35,000 Greeks, whom political and mercantile circumstances have driven here together. The island itself has for its stated inhabitants only 5,000 Latin Greeks, by whose children our school is also frequented.

"The small school books and the translation of the system of mutual instruction of Mr. Temple, which he has entrusted to me for distribution, give me an influence even in remote parts, by enabling me to present books to good schools, and to enter into friendly connexion with them. I have sent 400 copies, together with a set of Greek

Scripture lessons to the government for its Orphan institution of 600 boys, now erected in Egina; and have received a letter of thanks from the President, Count Capo d'Istria, in which he states that he has distributed already a part of those books in the government school at Napoli di Romania, and retained the other part for their original destination. The President writes to me also, that he intends to come to Syra, and to render me every assistance in his power in behalf of my school."

A Greek merchant of Syra says: "Dr. Korek truly takes great trouble to establish and put the school in order; and if the Greeks shall be so happy as to have three or four such ministers of the Gospel, I can assure you that Greece will make great progress in civilization, and its children will often repeat the names of those who have instructed them upon such moral principles."

Mr. Barker remarks on this extract: "In the present school at Syra, it is astonishing to see boys, accustomed to spend their Sundays in idleness, crowd to the school, to hear the sacred Scriptures expounded, and repeat what was assigned them to learn; and it is equally pleasing, to witness grown persons attending as spectators, instead of following their former pastimes of frequenting the taverns or wine-shops, and idly spending the Sabbath in amusements detrimental to their spiritual welfare."

Dr. Korek thus endeavors to awaken zeal in behalf of these objects, by the example of our American brethren:

"It would be of the highest importance to establish, as soon as circumstances will allow, in Athens or some other part of Greece, an institution similar to this at Syra. Here in Syra, though mine has been the labor, the work has the name of American, because our brethren bore the first expenses. Let us not come behind our American friends, for whom you will feel new love, when you hear that they have sent Mr. King and two other gentlemen to Greece, with a large cargo of benevolent gifts for their distressed brethren here; accompanied with letters from several hundred ladies to the

Greek ladies, of the most affectionate kind, which drew tears from the eyes of every one here."

In the middle of October Mr. Hartley writes; "The President has received Mr. King with much kindness, and has written to Dr. Korek to thank him for his exertions in the school at Syra. Mr. King's arrival in connexion with one of the provision ships, so generously sent by the Americans to the relief of the suffering Greeks, will, I doubt not, prove a most favorable occurrence. He presents himself to the nation as a benefactor, the very first time he steps upon their shores; and, while they thus receive from him the bread that perisheth, they will the more readily receive also that bread which endureth to everlasting life. Our dear Korek is going on delightfully with his school. I never saw children love play, more than his scholars love their studies. The institution draws the attention, not only of the whole island, but of many other islands; I might almost say of all Greece."

The following extract from a letter of Professor Bambas to Mrs. Kennedy, exhibits the views of that enlightened Greek on the most promising method of improving his countrymen.

"I will now write down a few observations which you may communicate to the wise and generous promoters of the education of the Greeks: and which, I think, may serve as a foundation by which they may judge the most likely means of effecting their benevolent views.

"1. A love of learning is common to all the Greeks. Their minds and hearts, notwithstanding their long suffering under the iron rod of slavery, have not lost their lively feeling, and desire for civilization.

"2. The means of intellectual light have been hitherto small; and the school system without order, if we except the finish schools of Scio, Smyrna, and Hainvali, which were in some order, and were yearly advancing to perfection.

"From this it may be concluded, that in order to promote the knowledge of education, and at the same time the rapid

and gentle improvement of morals, there must be a regular system, and the means of communicating knowledge must be increased. The philanthropic Europeans, therefore, if they desire (which I am sure they do) to be of essential and permanent service to Greece, must unite their private and scattered donations into one regular and public fund. A Greek school for instance, has been established at Athens or Egina; if they would encourage that, assist it by books and other means, it might be soon brought to perfection; and give a regular and genuine course of instruction.— There is also a College established here in Corfu, which is intended for the instruction of the Seven Islands and the whole of Greece, and ought to be encouraged and assisted. It appears to me, that there should be, for the present, two central points for education; one in the Seven Islands, and the other in the centre of Greece."

ENGLAND.

Extract of a letter from the Rev. Mr. Blackburn, dated January 14, 1829.

"It will gratify you to know that the subject of the revival of religion which the glad tidings from your country have brought before the public mind, has become the topic of general inquiry in many parts of this kingdom. Days of humiliation, fasting and prayer have been kept, very solemn conferences of ministers have been held, and various sermons, addresses and pamphlets have been delivered and published. The Congregational Board of London have held sittings three days on these and kindred subjects. Letters are to be addressed by them to the Congregational and Presbyterian bodies of your land, and a solemn appeal to the ministers and people of our own churches is preparing for the press. The solicitude on this subject has been deepened by the fact that a very blessed revival is now going on in the Principality of Wales. In one County only, three thousand persons have been added to our Independent Churches during the past year, besides a very powerful excitement among the Baptist and Episcopalian congregations. Indeed I hope that a revival has actually begun among ourselves.

Last week our brother Stratton (of Paddington) received twenty-nine persons into church fellowship at an ordinary monthly church meeting, and in other churches of London there are pleasing tokens for good to come.

The Christian Instruction Society, of which you know I am a Secretary, goes on remarkably well. We have now a thousand gratuitous agents who visit the abodes of more than 22,000 families in the metropolis and its environs twice every week, lend them religious Tracts and books, and seek to induce them to attend public worship. The plan of our Society is now adopted in many of our large towns, where probably an equal amount of good is doing. All this is the Lord's doing, and is marvellous in my eyes!

"You have probably heard of the loss which our Society has sustained in the death of the Rev. D. Tyerman at Madagascar. The Magazines will furnish the particulars, but I assure you it is felt as a most afflictive and mysterious dispensation. * * * The University of London has commenced its operations, and its success exceeds the most sanguine expectations of its friends, and has done much to neutralize the hostility of some of its enemies. It is one of several important means now in progress which appear destined by providence to effect an important revolution in the public mind of this country."

The following is from another gentleman of London, of the same date:

"Before laying down my pen I will mention what I know you will hear with interest, that we have been this evening at Craven Chapel, which I dare say you remember, hearing Mr. Rowland Hill preach an excellent sermon to a very large congregation. He is a most venerable man, his mental faculties in his eighty-fifth year unimpaired, his voice still clear and strong, his zeal unabated, his physical energy far greater than could be supposed, and his piety only mellowed and matured by age.

"Nor must I forget to tell you how much we have been delighted with the life of your countryman Rev. Pliny Fisk, which has been reprinted at Edinburgh.

I have purchased several copies of it, and given to my friends. His letters and descriptions of scenes and places are highly interesting, and the book seems admirably adapted for general usefulness, and particularly to excite the attention, awaken the sympathy, and stimulate the zeal of Christians in behalf of the Jewish people."

GOOD NEWS FROM WALES.

Under this head we find in the London Evangelical Magazine for February, two letters from gentlemen in Wales, giving a brief account of the recent remarkable revivals of religion in that country. One of the gentlemen thus writes: *N. Y. Observer.*

About the commencement of the year 1828, a remarkable revival of religion manifested itself at a place called Caio, in the upper part of the County of Carmarthen, which soon spread itself to the adjoining congregations of Kilewyn, Pannau, Llsadwrn, Llsawsel, Landover, &c. In the course of the year, the addition of members to these and other congregations or churches in the same County, including a few on the borders of Breconshire, have been—to the Calvinistic Methodists, upwards of 1,800; to the Independents, 1,450; and to the Baptists, 445. The increased number of additions to the Independent churches is confined in this statement, to the County of Carmarthen; but it adds, that their churches in the County of Brecon have also been highly favored by an increase of members; how many, has not been ascertained. This revival continues even to this day, to break out in other places in the above mentioned Counties; and within the last two or three months, Glamorganshire, too, has partaken of the glorious outpouring; for in this short period, at a place called Morriston, in the neighborhood of Swansea, 250 have joined the Calvinistic Methodists, and about an equal number have been united to the Independents. It is still extending powerfully, and has lately visited Swansea, Neath, Lansamlet, and other places in that County. Nothing is known as very particular or extraordinary preceding this wonderful visitation. Prayer meetings were regu-

larly held in most of the favoured churches, generally early on the Sabbath Morning, and one night in the week besides, where many an earnest supplication was made to a throne of grace for the outpouring of the Holy Spirit. In these places great attention has also been paid to the Sunday schools, where not only children have been taught to read, but young people, also, have been instructed in the doctrines of the Gospel.

Mr. Davis, the minister of Salem Chapel, Landover, writes as follows:

At a monthly meeting of the Independent or Congregational ministers, lately held in this neighbourhood, the subject of the late wonderful revivals of religion in our churches, and which, I am happy to say, is still in a great measure enjoyed amongst us, was brought under discussion. We have great reason to thank God for those refreshing showers; and we still hope for a more abundant harvest. Upwards of thirty-five churches of the Independent denomination, in the Eastern part of Carmarthen, and the adjoining parts of Glamorgan and Breconshire, have, during this year, been graciously visited, beyond common, by the divine influences and very copious effusions of the Holy Spirit. A moderate calculation has been made of the number of new members added to the above churches since February last, which amounts to upwards of three thousand hopeful converts; and seldom have we a society without reason for rejoicing at the happiness of new converts, and have as yet little or no occasion to lament the unhappiness of their walking unworthy of their profession. Several places of worship are now become too small by far to accommodate our increasing congregations. For several months previous, our Sunday schools, and public and private meetings, were numerous and very well attended; the style of preaching was generally pointed; our elders aimed at unanimity, and church discipline was not neglected. Many, in different stages and periods of life, particularly the rising generation, are brought to the knowledge of the truth, and are promising to become use-

ful in the Redeemer's kingdom, in their day and generation.

IRELAND.

Opposition to Protestants. The tolerant spirit of the age, makes little or no progress in the papal Church. A striking feature in its character, from time immemorial, is its deadly hostility to all who renounce the creed and superstitions of popery. This spirit is now witnessed in Ireland. One who is laboring to disseminate protestant principles in that country, under date of November 30, 1828, writes as follows:

"The state of things here is truly alarming. Many protestants consider themselves unsafe in their own houses, much less out of them; and the danger of travelling in many parts is confessedly great. In some small country towns, villages, and especially lonely houses, the terror felt and manifested is indescribable; and which I had fuller opportunity of witnessing, and by consequence feeling, than I should have done by residing in a city or large town for a long life. It is much to be feared that the worst is yet to come; but should the potsherds of the earth strive with each other, the Lord God omnipotent reigneth, and as I feel satisfied I am where he would have me to be, I can trust him for protection.

THE BAPTIST IRISH SOCIETY has about 90 Day Schools, in Ireland, containing 800 scholars, 53 readers of the Scriptures, and 6 ministers supported at an annual expense of about \$10,000.

Visitor & Telegraph.

Domestic.

REVIVALS.

Frederick, Md. Extract of a letter from the Senior pastor of the German Reformed Church to the Editor.

— Respecting the effusions of the Spirit of God among us, the only apology I have to make for not giving you an earlier communication is a fear, that in too many instances there has been a want of prudence in not making the proper distinction between mere excitement and conversion. And although persuaded, that in all ages the Church of God has been favored with special

effusions of the Holy Ghost, and that many congregations in various parts of our country have been specially blessed with such visitations, yet having myself never witnessed them, I was anxious to wait their result (at least here) in the life and conversation of those, who professed to be the subjects of God's converting grace. I have in some measure seen this, and am satisfied. Stony ground hearers will always be found.

Having presided over this congregation for seventeen years, my health from incessant labors and exposures made it necessary, that an assistant should be called. Accordingly my nephew Samuel Helfenstein was chosen; but he was compelled about six months ago (on account of ill health) to relinquish the charge for a time. On his arrival at Philadelphia he found his Brother Jacob, who had just returned from the State of New York; and, being without any special charge, he was invited by the vestry of this congregation to supply the place of his brother, until he should find himself able to resume the duties of his office. Very soon after his arrival there were promising appearances of a more than ordinary effusion of the Spirit of God among us. Having been in the midst of revivals at the North, and become acquainted with the various means adopted by the prudent in bringing the subject of religion home to the hearts and consciences of careless and secure sinners—the introduction of them appeared to be not without good effect. The principal means however were (what I trust this place was not ignorant of) plain gospel preaching; with this however we connected a prayer meeting; also a time was set apart in the week for such as were under conviction of Sin; together with several seasons of prayer and humiliation. The great Head of the church has been pleased to own these labors. Upwards of eighty profess having passed from death unto life. For seventeen years I have had regular catechetical instruction preparatory to the administration of the Lord's Supper, and never have I known these instructions so astonishingly blest as during the present course. The young are in general the subjects.

The work is principally confined to the German Reformed Congregation; yet other denominations partake of its blessings. The clergy of the place regard it as the work of God, and accordingly have set apart a few hours every Monday to meet in supplication for a still greater effusion of the Holy Spirit upon themselves and their respective congregations. I rejoice to say, that nothing of a bigotted and proselyting spirit has evinced itself, and I pray this accursed thing may never be known among us.

This place has been blessed for a great number of years with faithful preaching; and often had the servants of the Lord to lament, that hundreds were living without God and hope under the droppings of the Sanctuary, contenting themselves with a mere profession of religion; and many living in open violation of God's commandments. That many of these are and have been opposed to the work is nothing more than might have been expected. The natural man, having no conception of the things of the Spirit, and being in enmity against God, would be averse to what is calculated to humble the proud and sinful heart. Some, however, who were violently opposed, have been arrested by the power of God, and now see, that their best earthly friends are those whom before they hated and reviled.

I hope the time may not be far distant when our churches generally will be blessed with special effusions of the Holy Ghost. It is this, that is wanting among us, and whenever we are thus blessed, our members will see and believe, that they and all they have are the Lord's. We shall then not have to complain of a want of christian feeling and liberality to aid us in diffusing light and knowledge among our hundreds of destitute congregations. If they cannot go themselves, they will willingly contribute to aid our Seminary and indigent Students, support our Magazine, and increase the funds of the Missionary Society. Let the love of God once fill the soul, then love to man will and must be a necessary consequence.

Yours in our common Lord,
JONATHAN HELFENSTEIN.

We copy the following Extract from the Philadelphian:

"You requested some account of the present state of religion in this place. I believe I have already informed you of the general character of the churches here, and of the discouraging prospects at the time of my arrival, on the 22d of November.

When I cast my eyes around and beheld this valley of death, my heart was burdened with grief and trembling solicitude; I was led to exclaim, "Can these bones live?" In dependence upon the strength and promise of Jehovah, I ventured to prophesy—"O ye dry bones, hear the word of the Lord," and immediately there was "a noise" and "a shaking." During the first week of my labours, some tokens for good appeared. Numbers flocked to hear the gospel; and while some either "doubted" or "mocked," others were pricked to the heart, and cried out, "What shall we do?" Our anxious meeting was soon found expedient and necessary, and was attended, the first time, by about twenty, who all appeared more or less concerned. They were urged to *immediate repentance and faith*, and warned of the awful consequences of procrastination. The Lord gave his sanction to what was said, and some professed to obtain *immediate relief*. The work continued to grow more powerful. The people of God were roused from their slumbers; arrows of conviction were hurled to the hearts of sinners, and instances of conversion occurred at almost every meeting. About 70 are now rejoicing in hope. Among the subjects of the work, are several children, and some quite aged persons. One elder and a deacon of the church, profess to have just passed from death unto life! The Sabbath School has shared richly in the effusion of the Spirit—eight of the teachers are among the young converts, and considerable seriousness prevails among the scholars generally. Some of them meet once a week for prayer. We trust that this is only the *day of small things*, compared with what is to come. We are anticipating a much more extensive in-gathering."

Boston.—The following letter of 5th March, is copied from the Columbia Register :—

"I am happy to inform you, that the work of grace, with which this city has been favored more than two years, still continues. Park Street, Hanover, Union and Green Street Churches, are particularly favored at the present time. The number of anxious inquirers in these societies, is such, as to encourage our hopes that this good work will continue to be progressive. The new societies also, in Salem and Pine streets have pleasing prospects. The church too, in South Boston, has nearly doubled its number of members within the last two years. Old South Church has been much enlarged since the revival commenced. For all these mercies, we are bound to render unfeigned thanks.

"The general system of means in these churches, I believe is as follows : After preaching on the Sabbath, a meeting for inquiry in the evening is held, and a corresponding meeting for prayer. On Tuesday evening, lectures in the respective vestries, intended particularly for the impenitent. On Friday evening, church meetings for prayer, and spiritual improvement, intended more particularly for the churches.

"There has been very little variation in this general system of means, for nearly three years, except that in some of the churches, more particularly the new churches, there have been not unfrequently Sabbath evening lectures, instead of inquiry meetings."

MEMOIR OF DR. LIVINGSTON.

It is understood that a memoir of the late Rev. Dr. Livingston, from the pen of the Rev. Dr. Alexander Gunn, who was appointed by the General Synod of the Reformed Dutch Church to prepare such a work, is about being immediately put to press. The following opinion respecting the merits of the work, is expressed by a Committee appointed to examine it.

"The undersigned having, at the request of the author and in compliance with the object of their appointment as a committee of Synod, carefully perused

the manuscript memoir of the late Professor Livingston, prepared by the Rev. Dr. Gunn, have much pleasure in bearing their decided testimony to the able manner in which the task has been accomplished, with much well directed labor, and in a manner that will not fail to prove gratifying to the church, the author has reduced to order a large amount of interesting and important matter."

The volume, now about to be presented to the public, contains, it is believed, a faithful picture of the revered individual whose eventful life it portrays, and at the same time exhibits all the most prominent features of the history of the Reformed Dutch Church in this country, together with valuable passing notices of many of her most distinguished sons who have from time to time entered into rest.—*N. Y. Obs.*

USEFULNESS OF TRACTS.

A young man in L——, being about to remove to Alleghany county, called at the Depository in Utica, and obtained about 1,000 Tracts. These he caused to be faithfully distributed in the town where he had fixed his abode. Their distribution was soon followed by a general revival of religion. Between 50 and 60 professed converts to Jesus Christ were the fruits of this revival; and nearly 30 of them traced their first serious impressions to the Tracts which had been put into their hands.

A. Blanchard.

THEOLOGICAL SEMINARY.

We stop the press to say, that we have just received the names of the subscribers to the scheme for endowing a Professorship, but our paper is full, the last proof having been printed off before the communication arrived. It must therefore lay over to the next number. The delay has arisen, we understand, from some difficulty in assembling the Committee to receive the Report of the Agent. The subscription for the Professorship is full, besides a considerable amount of subscriptions and donations of smaller sums than a hundred dollars.

MAGAZINE

OF

THE GERMAN REFORMED CHURCH.

JUNE, 1829.

REFORMATION IN ZURICH.

We now turn to the memorable controversy respecting the Sacrament of the Lord's Supper. It commenced in Saxony between Luther and Carolstadt, and was carried on for a considerable time before the Swiss divines at all engaged in it. Luther had early published his views of the doctrine, which are commonly distinguished by the name of Consubstantiation. By a literal interpretation of the form of consecration, presented by our Saviour, "This is my body," he maintained as the only Scriptural view of the subject the doctrine of the actual presence of the body and blood of Christ in and with the bread and wine used in the Sacrament. From this literal adoption of the words nothing could move him. "I am bound," said he, "I cannot get away. The text is too strong, and will not by verbal explanation give up its sense." * His sentiments were controverted and opposed with much violence by Carolstadt, one of his friends and fellow-laborers, who however rendered himself obnoxious and destroyed his influence by irregular conduct and fanatical opinions, so obstinately persisted in as to occasion his banishment from the Electorate of Saxony. Zuingli's first publication on the subject was a letter to a Lutheran Divine who had written against him, dated October, 1525, which concludes in

* Luther's words are emphatic, and must be read in the original to be fully understood. "Ich bin gefangen, kann nicht heraus; der Text ist zu gewaltig da, und will sich mit Worten nicht lassen aus dem Sinne reissen."—*Marheinecke's History of the Reformation.*

VOL. 2—6. 21.

the following strain of assurance, indicating his entire confidence in the firmness of the ground on which he stood. "Himself and his brethren, the Swiss Divines," he said, "were not in habits of controversy; neither as yet had they mentioned by name any one person of the many, who had formed erroneous judgments on the Eucharist and other popish tenets. But if either you, or any other be determined, at all events, to have a contest with me, I certainly deprecate the thing exceedingly; yet, if it cannot be avoided, I shall, under the shield of truth and under the inspection and auspices of Christ, fight so as not like one that beateth the air. Moreover I do exhort you and all others to abstain from that very bad custom of abuse. We ought to investigate the truth by Scripture and by reason, and not by tribunitia clamor. We shall have plenty of enemies, and plenty of outcries against us, even though we conduct ourselves with the greatest possible moderation. Will the Roman See be silent? Will those princes be silent who are ashamed of the Gospel? Let us then follow after truth in its utmost purity. I do not think Antichrist can be completely subdued, unless the error of Consubstantiation be rooted up; and, as the truth has broken in upon us, we should not suffer ourselves to be led by human authority." About the same time he published his elaborate "Commentary on true and false Religion"—"a noble monument," says Milner, "of the author's piety, learning, and intellectual powers, as well as a decisive proof of the blessed recovery of christian truth in Switzerland at that time." In this work he

exhibits his sentiments distinctly on the Lord's Supper, as on most other subjects of christian truth. It was followed soon after by an appendix expressly on the subject in controversy (*Subsidium de Eucharistia*.) About the same time Oecolampadius published at Basel an able work on the same topic, coinciding in sentiment with Zuingli. Luther now took the field with all the firmness of a champion, inspired rather than intimidated by this array of talent, learning, and argument. He entered upon it with the full and conscientious persuasion that the subject was one of essential importance, involving the fundamental principles of the Gospel. "In effect, either one party or the other, he said, must be considered as the ministers of Satan. There could be no medium. What agreement between Christ and Belial? He would be glad to have peace, but not at the expense of that peace towards God, which is purchased for us by Jesus Christ."*

The controversy was carried on with much spirit and warmth, and, as is usual in such cases, the discussion tended rather to widen the breach between the parties, and to destroy the harmony and intercommunion of the two branches of the reviving church. It did not actually produce a separation; for they had never been united in any ecclesiastical bonds, or any stronger ties than those of christian regard and mutual good feeling. They had arisen without any knowledge of each other, and pursued their course of reformation independently, each in the way indicated by the providence and suggested by the Spirit of God. But it prevented a closer union, which would probably have been desirable, destroyed their mutual harmony and co-

* Milner, Vol. 5, 277. Luther complained bitterly, that the Swiss Divines had begun the controversy, and had thus driven him into it, but it ought to be remembered in estimating this statement, that he had already written and published much on the subject in his controversy with Carolstadt, which occupies nearly three hundred quarto pages in Walch's Edition of his works, and all this was extensively circulated in Switzerland.

operation, furnished occasion of triumph to their enemies, and laid the foundation for a series of controversies and contentions, for succeeding ages. Numerous and large were the publications to which this unhappy dispute gave rise. They followed each other in quick succession, until an armistice was declared by the arrangements for a public disputation, of which we will now give a brief history.*

The second Diet of Spires, in 1629, through the combined influence of the Emperor Charles V. and the Pope, resulted in a Decree exceedingly unfavorable to the cause of the Reformation generally, utterly forbidding all progress, or further change until some decision might be had by a general Council; and all who agreed with the Swiss Divines in their views of the Holy Sacrament were entirely prohibited from preaching in any part of the German empire. The Elector of Saxony, the Margrave of Brandenburg, the Dukes of Lunenburg, the Prince of Anhalt, the Landgrave of Hesse, and the Imperial Cities of Strasburg, Nuremberg, and Ulm,† entered their solemn *Protest* against this Decree, "as unjust and intolerable, and in every way calculated to produce discontent and tumult."‡ "The Wittenberg Divines alone, (viz. Luther, Melancthon, Justus Jonas, &c.) objected to this protest and the treaty, or alliance between the protesting parties, principally because they considered a treaty with persons who held erroneous views of the Lord's Supper, unchristian

* Zuingli's works expressly on the subject occupy about 550 closely printed folio pages in the Latin edition of his works; and Luther's part of the controversy fills the greater part of a thick quarto in Walch's German edition of his Works, Vol. 20. besides publications by Oecolampadius, Bucer, Brennius, Bugenhagius, &c.

† Mosheim names 13 towns, Milner, 14.

‡ "Hence arose the denomination of *Protestants*, which not only in Germany, but other nations, is given to all those sects of Christians who renounce the superstitious Romish communion."—Milner, Vol. V., 373.

and unlawful. But the Landgrave of Hesse, persuaded of the importance of the alliance, was very anxious to see Luther and Zuingli reconciled, and therefore gave them repeated and urgent invitations to hold a friendly Conference at Marburg, his residence. Zuingli and Oecolampadius were at once disposed to comply, but not the Wittenbergers; and Luther even told the Landgrave beforehand, that unless there was some assurance, that the other party would yield their opinions, a conference would be useless, for he himself could not and would not yield. The Landgrave however persevered, and gave the invitations." Zuingli was accompanied by Oecolampadius, Bucer, and Hedio—Luther by Melancthon, Brentius, Jonas, Osiander, and Agricola. After some private conferences the public disputation began, and lasted for four days, attended by the Landgrave and his Court, and other persons to the number of 50. On all points except the Eucharist, they soon came to an agreement, but on this no medium, no accommodation could be devised. Finally, as the appearance of an Epidemic hastened the close of the conference, 14 articles, embracing such topics as they agreed in, were drawn up to the satisfaction of all; to which a fifteenth was added in the following terms: "*Of the Sacrament of the Body and Blood of Christ.*" "We believe and maintain that the Holy Supper of our Lord Jesus Christ is to be received in both elements; that the Mass is not a work, in which one can obtain grace from God for another, dead or living; that the Sacrament of the true body and blood of Christ, and the spiritual participation of this body and blood are highly necessary to every Christian; inasmuch as the use of the Sacrament, as well as the Word, is given and ordained by the Almighty God to arouse weak consciences to the exercise of faith by the Holy Ghost. And although we have not at this time agreed, whether the true body and blood of Christ is bodily (*corporaliter*) present in the bread and wine, yet we agree to exercise Christian charity towards each other, so far as we can with a good conscience; and

both parties agree to pray fervently, that God would establish the true doctrine by his Holy Spirit." These articles were duly subscribed by the principal leaders of the two parties, yet Luther throughout refused to acknowledge the Swiss divines as *Brethren*,* although Zuingli besought even with tears that they might be thus recognized. Thus they separated, and each pursued their work in their own way. The good Landgrave, unwearied in his exertions to effect a union, made another effort the following year at the Diet of Augsburg, but was unable to accomplish any satisfactory adjustment. Both parties were too firmly persuaded of the exclusive correctness of their own views to enable them to recede and qualify their statements so far as to bring them within the bounds of a conscientious accommodation. In this state the matter rested when the death of Zuingli, which followed soon after, interposed, and for the time, alike ended the controversy and the hopes of a reconciliation.

But it is time to glance in passing at the progress of the new faith in the other Cantons. The earlier publications of Luther were circulated and read with avidity by the educated classes in all Switzerland; and Zuingli's doctrines were approved and received by multitudes, who dared not openly avow them. Hence wherever a preacher was disposed to exhibit Scriptural truth he was sure to obtain a favorable reception among the people, unless opposed by individuals in some way specially interested in maintaining the establishment. In Bern a singular circumstance had prepared the way for the introduction of the truth. Four monks, after some unsuccessful attempts at miracles, had excited no little attention among all orders by the introduction of the *Skull of the holy Anna*, who greeted the infant Saviour in the Temple, "and spake of him to all them that looked for redemption in Jerusalem." After the first enthusiasm of superstitious devotion had given place to sober enquiry, the vener-

* Semler, Versuch eines fruchtbaren Auszugs der Kirchengeschichte. Vol. II., 380.

ated relic was ascertained to be merely a common skull, intentionally imposed upon them. From such imposture common sense revolts, and very naturally transfers its disgust from the deception itself to the system which it is employed to maintain. The modest Haller and the zealous Meyer were the first who began to preach the gospel. When a clamor was raised against them, as being Lutherans, the Senate ordained in 1523, that, "the holy Gospel, & the doctrines of God alone should be preached openly and unequivocally."

This encouraged them to proceed more boldly, but Meyer, perhaps more zealous than prudent, was some time after compelled to leave the city. Although the truth gradually extended its influence, mastering its way through the grossness of opposing darkness, yet no important changes, and little visible progress, was made till a great disputation was held in 1528, attended by near three hundred and fifty of the most distinguished clergymen of Switzerland and the neighboring districts of Germany. The substance of the Reformed Doctrine was brought forward in ten Theses or Propositions, which were ably advocated by Zuingli, Oecolampadius and the other Reformers for 18 days in succession. The triumph of the truth was complete. The images were removed from the churches before the conference adjourned, and the Senate published an explicit Decree to establish the Reformation throughout their jurisdiction. Biel, Muensterthal, and Neufchatel followed Bern in adopting the Protestant system; and in other places, especially Soleure or Solothurn, although it was not established by the constituted authorities, many individuals received it cordially.

In Glarus the seed sown by Zuingli at the commencement of his career was zealously watered and cultivated by his successor Brunner, vegetated vigorously among the common people, but encountered in its growth much opposition from the higher classes. Several evangelical preachers were dismissed from their charges by the ecclesiastical authorities, but the congregations, which possessed a vote in the choice of suc-

cessors, refused to receive pastors, who would not preach the simple doctrines of the Bible. After much dissension and disorder liberty was given to the churches to choose their religion by majority of votes, and thus the protestant institutions were established in the greatest part of the Canton in 1529.

Basel late but not feebly followed in the train. Early indeed was Scripture truth taught there, and zealously did William Roebelin expose the abuses of popery, and illustrate the merits of Christ, as the only ground of hope and Salvation for sinners, and thousands listened with delight to his instructions. But the higher clergy, some influential members of the high School, or University, the monastic Orders, and some of the Senators, set themselves in opposition, and dismissed him and several other evangelical pastors, and professors from their offices. The truth however was too deeply rooted and too powerful to be thus suppressed. The ability and fidelity with which Oecolampadius urged its claims rendered it irresistible. His prudence and learning secured the confidence and co-operation of most of the clergy in the city,—even the Apostolic Vicar was favorable. The images disappeared from the churches, the most violent opposers left the city, and the Reformed system was organized in 1529. Ecclesiastical order and discipline were firmly established by the Senate, and the authority of the Gospel and its institutions was declared to be supreme.

Schaffhausen declared in favor of reform about the same time. A physician, by the name of Adelphi, here lifted up his voice in favor of the Bible, and was the first to proclaim its sacred truths among a people devoted to the worship of the great God which had been erected by human hands in the Minster, or Cathedral of the city. The good cause was zealously advocated by Dr. Hofmeister, previously a Barefooted monk, who returned to his native city after having preached the Gospel and suffered in its cause in Lucerne. Here as elsewhere the common people heard the Gospel gladly, but the nobility, the priesthood, and a majority of the magis-

tracy opposed. Thus two parties arose, in which numbers on the one side, and character, power, and wealth on the other, mutually balanced each other, until the general prevalence of light around them turned the scale, and gave to Schaffhausen, as to its neighbors, the simple ordinances and institutions of the Reformed Church. For the accomplishment of this result the die was finally cast at Michaelmas, 1529, by the influence of a Delegation from Zurich, Bern, Basel, St. Gall, and Muelhausen. In vain did the papal party, like the priests of Jerusalem, employ an eloquent preacher to oppose the progress of the light,—their Saul himself was subdued by the power of the truth, and afterwards advocated "the faith which he once destroyed."

In the little Canton of Appenzell a young priest by the name of Klaarer, began to preach the Gospel as early as 1523, and was soon followed by several others. They attacked the Mass most manfully, presuming that the whole edifice must fall, if this main pillar could be demolished. The ardor of the people to hear the words of Eternal Life was so strong and general, that the churches were too small to contain the eager multitudes. To accommodate them all it became necessary to hold their meetings in the open air. The Confederates of the other Cantons attempted to check this alarming progress of a cause, which their prejudice and superstition held in such deadly hostility; yet their attempts, like most of the other puny efforts of man against the cause of God, proved utterly fruitless. As early as 1524, it was decreed "to withhold support and protection from all priests, who propagated doctrines which could not be maintained by the Scriptures." The change was adopted by all the churches of the Canton except that of the town of Appenzell, in which the old system was retained by violence.

St. Gall early received the knowledge of the Gospel. The friend and fellow-student of Zuingli, Joachim Von Watt, or Vadianus, as his name was Latinized, began with an exposition of the Acts of the Apostles. In no place was greater eagerness manifested among the

people to hear the Scriptures explained. The Senate in 1524, transferred these lectures, which were first held in private houses, to the churches, and ordered the priests and confessors to propagate nothing but the evangelical doctrines. As the people became sufficiently enlightened, they silently removed the images from the churches. The salutary reform made much quiet progress, until its harmony was interrupted by the efforts & violence of a vagrant sect, calling themselves Anabaptists, who during those days excited much disorder and confusion in various parts of Switzerland, as well as Germany. Professing to be led and taught by the Spirit, some of them even went so far as publicly to tear the New Testament in pieces, since possessing the spirit they no longer needed the letter. In 1527, the Mass was every where abolished, and the Lord's Supper administered according to the Protestant, the Divine institution, except in the church of the monastery of St. Gall, in which the Abbot, who opposed the Reformation with all his power, retained the papal ordinances; and required his priests to preach severely against the change, and to take the Scriptures from the people and burn or tear them in pieces.

Perhaps the progress of the Gospel was no where more important than in the wild and romantic territories of the Grisons, as a more ignorant and neglected people could not be found among the mountains and vallies of Switzerland. Many of them still spoke the Romance, or Romanese language, and it frequently happened that their priests, not understanding this dialect, could hold no intercourse with their people. In Chur, the seat of the Bishop of this territory, the Gospel was preached as early as 1523, by Comander with much effect. The Bishop opposed him, and entered a complaint against him at the Diet of the Canton; but he defended himself by appealing to a former Decree of the Diet, ordering "that nothing should be taught, which could not be proved from the Scriptures;" and by demanding in the name of the forty or fifty clergymen present, a public Conference on the points in dispute. This was granted,

and the meeting took place in 1526, when the enemies of reform exposed their own ignorance without establishing their cause. The succeeding Diet, having heard the report of their members, who had attended the Conference, ordained general liberty of conscience to all the churches, and restricted the authority of the Bishop to the temporal concerns of the church, and the licentious habits of the priests. This led to the Reformation of a large number of the churches of the Canton—Such was the rapid progress and extensive influence of the Gospel within ten years from the time when Zuingli opened his public career at Zurich. It was evidently the cause and the work of God, and no influence of man, however high his station, however determined his opposition, could arrest its progress. How similar in its most essential features to the revivals and partial reformations of our own day! May the God of all grace increase, extend, and multiply these precious effusions of his Holy Spirit, till all the moral desolations around us shall be transformed into blooming, fruitful gardens of the Lord!

We must hasten to other scenes more immediately connected with the history of the great Reformer. Gloomy forebodings, bordering on the certainty of prophetic anticipation, oppressed the mind of Zuingli for a considerable time before the fatal day which terminated his career. The desperate spirit manifested by the Catholic Cantons—the increasing boldness of the enemies of the Gospel in Zurich—the introduction of some of these into the Senate—and the adoption of violent and unwarrantable measures in opposition to the hostile cantons, with many other circumstances, combined to persuade him, that an awful scene of confusion was at hand, and that the judgments of heaven were lowering over the city. “The chain is forged,” said he, in a sermon just before the war broke out, “which will destroy me, and many a pious Zurich. And for this I am ready, and willing, if it be the will of my God. You are preparing the rod of chastisement for yourselves.—God reigns. May he preserve the church!” To his friend Oecolam-

padius he wrote about the same time — “In vain you attempt by setting before me the melancholy fate of those who preceded me* to divert me from my course. Your predictions do not alarm me. I will never deny my Redeemer before men, lest he should afterwards deny me before his Father and the angels. He died for the truth—He, who is himself the Truth. Need I remind you of the Apostles, and of the company of martyrs among the primitive Christians? They fell by the persecutions of their enemies; yet the truth, which they taught, lived and prospered. Be my fate what it may, I am persuaded of the *triumph of the truth*, even after my bones shall long have mouldered in the dust.” —“Should we not be favored to see the happy consequences, we may consider ourselves like soldiers, who always obtain the most honorable victory, when they fall in battle. Undismayed let us stand amidst the trials and dangers by which the sacred cause of Christianity is advanced, even though our eyes may not be permitted to behold its prosperity. There is One, who sees us, and who duly estimates our struggles.—Others may reap the fruit of our labors on earth, while we are enjoying the heavenly reward.”

When the hostile declaration was received from the enraged Cantons, which had already collected and organized their armies, all was disorder and misrule in Zurich. A hasty levy of troops to meet the impending danger was made; and Zuingli was summoned by the Senate according to Swiss custom, to put on his armour, and exchange his peaceful home for the field of battle. “The hour is come,” said he to his wife, “in which we must separate.—Be it so, for so the Lord will. May he be with you, and with me, and all ours!” He embraced her. Fearful forebodings almost deprived her of the power of utterance—yet she said, “But we shall see each other again!” “If the Lord will,” said he; “his will be done,” “And what will you bring back, if you return?” “A blessing, after a dark night,”

* Probably alluding to Huss, Jerome of Prague, &c.

was his reply. He pressed his children to his bosom, and tore himself away, and hastened among the foremost under the banner of religious liberty. "Courage, my brethren," said he to his companions in arms as they approached the battle ground, already stained with the blood of their brethren, "Courage, brave men,—Fear not;—The Lord will stand by us,—He will have compassion on us and ours." After the bloody conflict began, he exclaimed, "Fight bravely, brethren,—fight on, brave heroes,—fight in the Name of God, and be not afraid! If we must suffer, our cause is good. Commend yourselves to God. He will take care of us and ours." Having fallen by the blow of a stone from a sling, he raised himself, and said,— "What does this mean? They may indeed kill the body, but not the soul!" Thus he died, as he had lived, a hero in the cause of truth and righteousness. To his affectionate wife the stroke was overwhelming—for of her domestic circle he fell not alone. With him died a

son, by a former marriage, a promising youth—a son-in-law—a brother, and a brother-in-law, besides many friends and acquaintances. To the city the loss was severe. Besides Zuingli seven of the clergymen fell, seven members of the smaller Council, and nineteen of the larger, with sixty-five of her citizens, and many pastors and distinguished men from different parts of the Canton. These misfortunes prepared the way for the re-establishment of a peace, not much more honorable to the Reformed Cantons than the war had been. In this Zurich led the way without consulting its confederate Bern, which was thus left too weak to maintain the war, or command honorable terms of peace.— They were even compelled to see their dependencies, Rapperschwyl, Bremgarten, and Mellingen forced back into the bosom of the Catholic church. After this the Reformed cause made little progress in Switzerland, except in Geneva and the Waadt, or Pays de Vaux.

[To be continued.]

ATTENTION TO PASTORS.

[Extract from an Address delivered at the Ordination of the Rev. Ebenezer Thresher, Portland, Maine.]

If you love your pastor, as you should "for his work's sake," you will of course, provide thoroughly for the comfort of himself and family. And in making this provision, you will be cautious that no individual is denied the pleasure of doing his true proportion. The piety of that man is of small estimation, who could voluntarily deprive himself of such a privilege. He must have very limited conceptions of the worth of the soul—the preciousness of the Saviour—or the terrors of eternity.

But though you may love your pastor and express your attachment by acts of special kindness, *do not flatter him*. If he pray like a seraph, never tell him of

it. If he be as pious as Baxter—as profound as Newton—or as eloquent as Whitfield—proclaim it not in his ears—let him remain so. If he is esteemed as a prodigy of intellectual strength—if he be admired for his ingenuity at interpretation—if his style should charm the fastidious ear of taste—if his voice be as melodious as the dulcimer—Satan will inform him frequently enough to prevent his being too humble. If you flatter him at first, and afterwards should neglect it, he will naturally suspect you of alienation of feeling; or dissatisfaction with his performances,—and consequently will be unhappy. If you are gratified with his services, there are a thousand methods in which you may express your satisfaction, preferable to that of fulsome adulation. Ministers' hearts are much

like yours—capable of inflation by pride and self conceit.

On the other hand, you will never be the medium of communicating information to him that will tend to perplex his mind—unless you have special reason to believe that he ought to know it. If there be petty differences among yourselves, endeavor speedily to adjust them. Unless it be positively necessary, in order to guard him against deception, do not expose to him the particular character of his hearers. If any speak against him, and you know the insinuations or charges to be false, let him be a stranger to the calumnies, and be yourselves the defenders of his reputation. By neglecting these cautions, you will subject him to much solicitude and perplexity of mind, that will in its tendency, unless counteracted by extraordinary grace, prove highly injurious. He will be discouraged—he will imperceptibly acquire towards those individuals a secret dislike, and his preaching will possibly become too personal. His mind should be kept personally free from every extraneous consideration that can disturb his equanimity, or throw his feelings out of their true polarity. If his soul must ever be agitated—let the causes of excitement be such as belong to his lofty vocation—the brevity of life—the value of the soul—the holiness of God—the listlessness of a perishing world.

It will be his duty and his pleasure to visit you at your dwellings as often as his other duties will permit. But you will on this subject exercise a consistent forbearance. Should he visit the poor, the aged, the widow and the fatherless, more frequently than others, you will not consider him as guilty of an unbecoming partiality. Receive him ever as the ambassador of Christ, come to inquire into the state of your souls, and to administer such reproof, warnings and consolations as he may perceive to be requisite. Reveal to him fully the condition of your minds, and expect him always to conclude the interview with prayer.

Invite him into no company where you would think him impertinent, should he introduce religious conversation. His

great and all-absorbing business is with the interests of your souls—and you will do immense injury to him and yourselves, to subject him, in this particular, to the slightest constraint.

Do not visit him too frequently—especially during the latter half of the week, when his mind is engrossed with the preparations for the sanctuary. It is for your interest—for the interest and honour of your cause—that his discourses should be thoroughly studied, and bedewed with the tears of the closet.

When you are in affliction—whether from the death of kindred, or from illness in your families, or from any other cause, get information to your pastor as soon as practicable. Never wait for him to learn your condition by mere rumor—but send for him as conscientiously as you do for a physician—and then you will be sure of his visits, sympathies, and prayers. Or, if you thus neglect to inform him of your trials, beware that you never accuse him of neglecting the afflicted. It is exceedingly unkind to keep him in ignorance of your sorrows, and then throw out bitter insinuations touching his want of sympathy or fidelity.

Do not require him to preach too frequently. Remember that he is young in the toilsome enterprise. He does not bring to the work among you a stock of discourses, all ready for the pulpit. He has to commence anew. Every coin which he produces is to be dug from the mine by anxious and persevering, and flesh-wearing toil. Remember that if he preaches at the rate of three discourses per week, the amount of each year will be equal to six large octavo volumes.—To these are to be added at least an equal amount of occasional sermons, addresses at funerals, and at social meetings, Bible Class instruction, and exhortations at the administration of the Christian ordinances. If, therefore, you are exorbitant in your demands upon his pulpit services, you will either break down his physical constitution, or subject him to the mortifying necessity of coming before you with crude, uninteresting discourses. In either case, you, as well as he, will suffer.

Only recollect that he is yet flesh and

blood—and that he, like you, is yet liable to fatigue and exhaustion—and, like you, must have relaxation and repose.

But whenever he does preach, be early at the house of God, and there give him your undivided attention. Give him your countenances—your ears—your eyes. If, when conversing with him on a subject which you deemed important, he should turn away his face, or stare vacantly around, or hold his head down, or indicate the least inattention, you would denounce him as insultingly uncivil. He comes to you with a message from the crucified Saviour. "*Take heed therefore how ye hear.*"

And when the services of the sanctuary are concluded, you will best demonstrate your respect for him, and the truth by retiring directly to your habitations. It is a grief to the minister's heart to witness a group of his hearers, after worship, collecting in the aisles, or in the vestibule, exchanging salutations, and conversing on topics foreign from the subject of his discourse. You may deceive yourselves into the belief that it is a mark of friendliness and brotherly love. But it is one of the most effectual devices of Satan, to "*take away the word out of your hearts, lest ye should believe and be saved.*"

Be not particular or hypercritical in regard to his preaching. If, like Peter, he warmly enforce upon the sinner the duty of repentance and faith, and, like James, require a demonstration of your religion by works of obedience, do not call him an *Arminian*. If, like Paul, he

declare, that justification is by "the righteousness of Christ," "without the deeds of the law," you will not denounce him as an *Antinomian*. Allow him to preach whatsoever he considers to be the truth; and though he may deviate "a few hair breadths" from your standard, yet it is quite possible that he may coincide with the Scriptures, and that your standard has become a little warped. "Brother Whitefield," said one of his hearers, "your sermon to-day had one *small* mistake." After a moment's pause the preacher calmly inquired—"Will it injure any man's soul?" "O no," replied his captious complainant—"I presume no one noticed it but myself." "Well then," says the man of God, "I do not care."

The duty of praying for your pastor is so obvious, that we scarcely need mention it. In your closets—in your families—in every season of private and public devotion, remember him who watches for your souls. Pray for his health—pray that he may enjoy his intellectual faculties in full vigour—that he may be liberated from the fear of men, and the love of popular applause—that he may have frequent and intimate communion with the Saviour—that his views of evangelical truth may be clear and definite—that he may have strength and courage to labor with persevering and unfainting assiduity—and that he may speedily be cheered by beholding the fruits of his toil gathering home to God.

(*Religious Herald.*)

SCHLATTER'S JOURNAL.

September, 1746. On the 19th I rode to old Goschenhoppen, 35 miles, and on the 20th preached for the Rev. Mr. G. M. Weis, according to promise; but on account of some confusion in the church, occasioned by a certain schoolmaster, who has undertaken to preach without regular license, and made a par-

VOL. 2—6.

22.

ty, I was not able to accomplish any thing profitable, or make any arrangement for the regular support of a minister. To my deep regret I was compelled to leave the church as I found it, and wait for a more favorable opportunity. Mr. Weis, who had fled from his church at Rhinebeck, near Albany, (N

Y.) on account of the war, was invited to preach in this and other adjacent churches, and is much beloved by many, yet on account of the party adhering to the irregular teacher much prudence is necessary.

— 21. At the appointed time I went with Mr. Weis to the house of I. Reif, to investigate his accounts of the money collected in Holland. I will not publish the particulars and peculiar circumstances of the case, but will lay them before the Rev. Synods, and only say here, that this disagreeable business was not disposed of till the beginning of the following year. Through the interference of four English gentlemen, who were chosen arbitrators, a settlement was finally made, and Mr. Reif, after deducting his expenses, paid over to me 135*l.* or about 900 Holland Gulden, for which I am prepared to render an account.

— 22. I went in company with Mr. Weis over the mountain to Oly, and the following day to Lancaster in Canastota,* to visit the Rev. Mr. Rieger and his church, between which some difficulties had arisen; and to preach the following Tuesday, and hold an interview with the church. In the mean time the Rev. Mr. Boehm, had gone at my request to Tolpenhaken, (Tulpehocken) to collect the two churches together, and preach a sermon preparatory to the communion. On the 24th, I travelled in company with Mr. Weis to Tolpenhaken, 25 miles, where, on the following day I preached with much divine assistance, and not without a blessing to a congregation of more than 600 persons assembled in a wooden building. The congregation listened to the publication of the word of God with much devout attention. The ardent desire for edification, and a regular organization and the hope of obtaining a stated preacher might have been read in their countenances. They could not conceal the exceeding joy and surprise they felt in seeing three preachers together—a

circumstance, which had never been witnessed there before. The old and the young shed tears of joy. I can truly say, than this was to me, and to my brethren, a day of much refreshment. I thought of the blessed Netherlands, where the company of heralds of the Gospel is numerous; while this extensive country is perishing for lack of teachers. This large church has never had a regular pastor. Mr. Boehm has administered the communion here annually twice—travelling 80 miles from Philadelphia for the purpose. After sermon I dispensed with the assistance of Mr. Boehm, the holy Communion to upwards of a hundred members. I afterwards informed them of my commission from the mother country, and made the same propositions to them, which I had made to the churches in Philadelphia and Germantown. They obligated themselves to support a preacher in the two churches, situated five miles apart, consisting of about 500 members; promising in money and produce about 50*l.*, as will appear by the Call I forwarded on the 13th Oct. to the Rev. Committees of the two Synods, and to the Classis of Amsterdam. I also chose Elders and Deacons with the approbation of the church, and ordained them; and in some measure established order in the other church.

On the 26th I returned to Lancaster, and on the following day preached, and explained the object of my mission.—They were unanimous in desiring a stated preacher. The Rev. Mr. Rieger himself judged this to be best, as he and the church could not agree, although they had no important complaints to make of each other. They promised to contribute 40*l.* in money, besides produce and other presents, for the support of a pastor, which is also noticed in the Call sent over to Holland. After ordaining officers and regularly organizing this church also, I returned to Philadelphia, 63 miles, & Mr. Weis to his station at Old Goshenhopen.

I invited in the most friendly manner the four German preachers, who were then the only regular ministers engaged in the work of the Lord in this extensive region, to assemble at Philadelphia on

* This is probably a name then given to the district, now known as Lancaster county, by the Conestoga creek. We give the names generally as written by our author.

the 12th of October. The Rev. Messrs. Boehm, Weis, and Rieger appeared at the appointed time and place, and the Rev. Mr. Dorstius informed us, in a letter, that he was unable to attend on account of some domestic engagements. This was the first occasion on which these gentlemen had all been together, notwithstanding some of them had been laboring for twenty years in this part of the vineyard of the Lord. The object of this fraternal meeting was, that, not I, but the Lord might unite their hearts in love; which they not only engaged in the most affectionate terms and with many tears, but also all subscribed certain articles of peace and unity, a copy of which I forwarded. God be praised for this agreement and unanimity among these brethren, which has afforded much satisfaction to the preachers themselves, and enabled them to engage in their work with new zeal and pleasure, and carry it forward by united efforts; and it has also furnished a happy pattern to all the churches in the country for their edification.

In regard to myself these brethren have shewn themselves very friendly. They have fully respected my Synodical Instructions, yielded to them so far as they are concerned, and have most frankly tendered their exertions to support and assist me, as far as possible, in the discharge of the duties of my commission.

On the 13th I forwarded, by Mr. Philip Ulrich of Philadelphia, a narrative of my proceedings thus far in Pennsylv-

vania, with the papers and documents connected with them, to the Rev. Synods and the Classis of Amsterdam.

The next day a Mr. J. C. Wirts, of Zurich, visited me, who endeavored to excuse himself, for having preached in some of the country churches for several years without any regular call or ordination. He declared, that he had done it, partly in compliance with the strong solicitations of the people, who would rather be instructed by an unordained teacher, than remain entirely destitute of spiritual nourishment, and partly, from a destitution of any other means of support; and he humbly intreated my counsel and assistance to enable him to obtain from the mother country a regular ecclesiastical induction to the ministry, and afterwards an installation as pastor in some church which might desire his services. I gave him to understand, that I was not yet well enough acquainted either with his abilities, or his character, nor with the disposition of the churches in which he had discharged his irregular labors, to give any opinion, but that I hoped in the ensuing spring to make an enquiry, after which I should make such communications to the respective Synods as the circumstances of the case should seem to warrant, and await their orders.

In the mean time I made arrangements for another excursion through the country, that I might give previous notice to every church of the time of my intended visit.

[To be continued.]

CONFIRMATION.

AN ADDRESS

DELIVERED TO A CLASS OF PERSONS, WHO WERE ABOUT TO BE CONFIRMED.

[Parents or] Sponsors in baptism assume a most solemn responsibility by promising that they will see that the children in whose behalf they enter into covenant with God "are taught as soon

as they are able to learn what a solemn vow, promise, and profession has been made in their name." Charity inclines me to suppose that this obligation has been remembered by those who first brought you to Christ in baptism, and that your present desire to be confirmed is the result of their pious labours and prayers. I suppose you have been in-

structed in the nature of the promise made by your [parents or] sponsors in your name when you were baptized, and that you are now ready to take that promise upon yourselves.

That you may not enter upon a christian profession without understanding the service appointed by our church for that purpose, and may know the grounds upon which as a church we differ from most of the other religious denominations, I have thought proper to employ the time this evening, in giving you such an explanation of the matter as approves itself to my own mind.

Confirmation was practised by the Apostles of our Lord Jesus Christ, and therefore has the high sanction of apostolic example. To the proof of this point, I will briefly call your attention. In the 8th chapter of the Acts of the Apostles, the sacred historian informs us that Philip, one of the seven deacons who had been recently appointed to that office, "went down to Samaria & preached unto them"—"who when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized both men and women." Here Philip's office terminated. He had been made, in the hand of God, the honoured instrument of the conversion of those Samaritans who believed. God had accompanied his word with the demonstration of his Holy Spirit, and by it they were brought into his spiritual fold; now to be placed under the care of the Chief Shepherd, and to receive of his fulness, grace for grace. In order to this solemn transaction "when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto Peter and John, who when they were come down, prayed for them that they might receive the Holy Ghost, (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus) then laid *they* their hands on them and they received the Holy Ghost."

You will observe from this scripture narrative,—

First—That two of the Apostles were sent by the other Apostles from Jerusa-

lem to Samaria, to confirm the doctrine of Philip the Deacon, and by apostolic authority to establish a christian church, the present number of converts being the first who had embraced the religion of the Lord Jesus in that place.

Second—That the gifts conferred in answer to the apostle's prayer, and at the time of the imposition of their hands, were not only the miraculous gifts and operations of the Holy Spirit, but also the sanctifying influences of that grace whereby these Samaritan believers were to be built up in the faith and hope and peace and joy of the Gospel. Miraculous gifts having ceased, the ordinary operations of grace remain to be sought and received. Not that we are to magnify this rite into a sacrament, and even above a sacrament, by supposing that the Holy Spirit is conferred by the imposition of hands, but in answer to the prayer of faith, and upon those who are prepared to receive it: the outward sign being no more than an appropriate gesture accompanying prayers for the individuals, they confessing Christ before men.

Another instance of a similar kind with the last mentioned, is related in the 19th chapter of the same book. "Paul came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost."—Then, "they were baptized in the name of the Lord Jesus:" "and when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied."

Likewise in the Epistle to the Hebrews where the Apostle Paul is enumerating the first principles of religious faith and practice, he mentions among the rest the "laying on of hands," which, as it immediately follows "baptism," has been generally supposed to refer to the rite of confirmation. His words are "therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine

of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."

It has been said that this usage of the "laying on of hands" was a personal privilege of the Apostles, and designed to cease when miraculous gifts ceased to accompany it. In answer to which it is enough to reply, that the sanctifying influences of the Holy Spirit, are as necessary now to the edification of believers, as they were in the first age of the church; that these are promised unto those who with the heart believe unto righteousness, and with the mouth make confession unto holiness; and that the same propriety remains which first induced the observance of this rite, that they who enter into covenant with God, should do it in a solemn; and public manner, transacting in a matter of such infinite importance with those ministers of the church upon whom this special service devolves. Besides, confirmation was certainly practised in the times of primitive christianity, and has been, in all ages since, down to the present day.

The Jews had a rite in use among them similar to a confirmation of which Buxtorf speaks. "They brought their children at the age of thirteen years when they had learned the law, and the Mishna (or traditions of the elders,) and their daily prayers, before the congregation in the synagogue, whereupon they were declared sons of the precept and considered as answerable for their own sins." The Lutheran churches allow and practice it, and so do also those of Bohemia. Calvin considered it a scriptural usage, and it was not condemned by any of the sober reformers. Those churches which have not adopted its use, nevertheless require a public profession, and covenanting with God, of those who are admitted into their communion, which in substance corresponds with confirmation as practised by our church.

It must not be supposed however, that confirmation is of the nature of a sacrament, or that it ought to be put upon the same footing with baptism and the Lord's Supper. The sacraments "were ordained by Christ himself," as means and pledges of his grace. Con-

fimation has the sanction of apostolic usage, and is in itself an expressive, impressive, and appropriate service, whereby persons baptized in their infancy assume the vows and covenant which had been entered into for them.

It is important, nay essential to a proper observance of confirmation, that you should understand its spiritual design, which is to afford the baptized person an opportunity in a manner consistent with the word of God, to ratify the baptismal covenant entered into by his [parents or] sponsors in his name when he was baptized. For though the obligations assumed in baptism have ever been upon the baptized since he was informed of its nature and parts, yet he has never by his own act acknowledged them, or been assured by the church of God's readiness to fulfil every thing which he has promised. By confirmation, a voluntary, personal profession of repentance and faith is made, and a connection formed with the visible church of God. His name, concerning whom the church judges that he has passed from death unto life, is by this act registered among the faithful here below, as there is reason to believe it has been recorded "in the Lamb's Book of Life."

In baptism it was [in substance] promised for you.—First: "That you should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that you should believe all the articles of the Christian faith; and thirdly that you should keep God's holy will and commandments, and walk in the same all the days of your life." When you shall appear before the Pastor to be confirmed by him, it will be asked you, [in these or similar terms,] "do you here in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism: ratifying and confirming the same in your own person, and acknowledging yourself bound to believe and to do, all those things which your sponsors then undertook for you?" To which question you will be expected to answer, as unto God, "I do."

A more solemn transaction can hard-

ly be imagined. You will from this time be expected, during the whole of your life, to walk answerably to this holy profession. The church from this hour regards you as her children, and the world will look upon you as separated from henceforth from every thing that is sinful, sensual, or earthly. It becomes you therefore, as in the presence of God, to examine your hearts and see whether you are truly penitent, and have a lively faith in God's mercy, through Jesus Christ our Lord. You should be well assured that the Holy Spirit, the Comforter, has convinced you of sin, of its guilt, as exposing to the dreadful sentence of divine wrath, and of its vile and odious nature, as infinitely hateful in the sight of a being of unspotted purity—and that under a sense of your demerit, and depravity, you have looked unto Jesus Christ both for justification and sanctification. You should ask yourselves the question, with all seriousness, whether you feel prepared to "deny yourselves and all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world." In a word, whether as a believer in the Lord Jesus Christ, you are ready to comply by his grace, with whatever he commands you, and avoid whatever he forbids.

If such be your resolution, fear not to commit yourself to the care of the Shepherd of Israel. Trust in the merit of his blood for the pardon of all your sins, and seek continually by prayer, and reading the Scriptures, and attendance upon the preached word and ordinances of God's house, and all the other means of grace, those continued daily supplies of his Holy Spirit, whereby you are to be made meet for the inheritance of the saints in light. Ask of Him, and he will give you that living water of which whosoever drinketh shall never thirst, but it shall be in him a well of water springing up unto everlasting life.

Go forward in your Christian profession, in meekness and lowliness opposing yourselves to whomsoever or whatever would hinder you from running the race which is set before you. A cloud of unseen witnesses are intently watching the course upon which you

have entered. The prayers of the faithful will accompany you, all the way, till death is swallowed up in victory; and the Redeemer himself according to his promise "will work in you both to will and to do of his good pleasure," and "purify you to himself as a peculiar people."

When you shall have assumed the covenant, the Pastor reverently placing his hands upon your head, will offer up this prayer, [or some other of the same import]:—"Defend, O Lord, this, thy servant, with thy heavenly grace, that he may continue thine forever; & daily increase in thy Holy Spirit more and more until he come into thine everlasting kingdom." If your heart is prepared earnestly to desire that grace which is invoked, God will hearken to the supplication of his servant, and to the supplications of his people, when they thus pray, and he will cause your righteousness to go forth as brightness, and your salvation as a lamp that burneth. But if on the other hand you seek to be confirmed without a proper understanding of the nature of the service, with an impenitent heart, and exercising no faith in the merits of the Saviour's death, or in the efficacy of his intercession, then expect no advantage from confirmation—it will rather increase your guilt, and aggravate your condemnation. But, beloved, I hope better things of you—and things that accompany salvation, though I thus speak. You have sought to be instructed, (& will still seek) in the nature of the ordinance to which you design to approach—You have been taught of God to know your lost estate, and the way of recovery which he has provided. When you shall have fulfilled your present purpose, and solemnly covenanted with God, I would address you as the Greek Church addresses her young members on a like occasion.—"The bonds are now sealed, Christ, who is in heaven, has received them: remember your promise, and fulfil your engagements, which will be produced openly at the day of judgment. Take heed you blush not at Christ's awful tribunal, when all the powers of heaven tremble, and all mankind must stand to be judges—when the devil will be present to accuse

you, saying, Lord, this wretch in word renounced me, but in deed he was my servant. Then angels will sigh, and holy men bewail your misery. But father and mother cannot help you,

brethren and friends will not own you, but every man will be naked and destitute. CONSIDER, therefore, and provide for your safety."*

BIOGRAPHICAL SKETCHES.

NO. 3.

COUNT VON BULOW.

The name of Count VON BULOW, is well known in the military circles of Europe. He was a polished man and a gallant soldier. He brought up the Prussian corps, which turned the tide of battle on Waterloo field. But this brave soldier is now a distinguished preacher of the Gospel of Christ Jesus.

On the 16th of February, 1827, he was ordained, in London, as a Missionary under the direction of the BRITISH CONTINENTAL SOCIETY.

When the usual questions put on such occasions, were put to him, he rose and delivered the following interesting statements.

"My religious education was very much neglected indeed, and the persons to whom it was entrusted, did not bring me up in the knowledge of the pure and unadulterated word of God, but rather sowed the seeds of infidelity in my young heart, which were cherished and watered by all around me, according to the 'spirit that worketh in the children of disobedience.' The first thing worthy the name of a serious thought, that impressed my mind, was the desire of investigating and ascertaining the immortality of the soul; but as I knew no person, to whom I could apply for direction, I began to read all the works I could get, both ancient and modern on this subject. Several years, however, passed away without any satisfaction. I had very early enlisted into the military service, and this was certainly the worst school I could have entered. In the course of the continental wars, the armies of the different nations were

deeply imbued with the spirit which had breathed in the French literature of the last century, and with which the hosts that issued from that country were inspired. I was twenty-eight years old, before I possessed a bible, or had an opportunity to read it, nor do I remember to have seen more than one, except in my father's house, which I left very early. The Count Von Secindorff, minister of state to the king of Wurtemberg, was the first person, that asked me if I had a Bible, and on my replying in the negative, he presented me with one. I read it very diligently, out of respect to him, for whom I had great personal esteem, and through my regard for old age, which I had always revered. I cannot explain my different feelings during the ensuing five years; they were constantly ebbing and flowing: I had some convictions of the sinfulness of sin, and struggles against it: I had to bear to be called a saint, because I paid some regard to public worship, and it was known that I read the Bible, a practice which was looked upon with the greatest contempt by the greater part of the officers. The remembrance of my dear departed mother's conduct on her death bed, who used to make me read to her,

* We have copied this Address from the Philadelphia Recorder. We are indebted to the politeness of the Editor for permission to make such alterations as seemed requisite to adapt it to our church. We hope it will be extensively and seriously read by Candidates for Confirmation.

Ed. Mag.

and pray with me, induced me at this time to pray to God. In the spring of 1818, I was in such a state of restlessness, for which, indeed, I could give no reason, that I determined to travel: I passed rapidly over a great part of the Continent, and by the leadings of Divine Providence, was directed to Scotland, where I arrived at the latter end of the year. Here I was introduced to that worthy minister, the Rev. Dr. Thomson, of Edinburgh, by conversing with whom it pleased the Lord to remove the blindness of my soul, and to lead me to know and to believe the Bible to be truly the inspired word and will of God revealed to man. While arguing with him on the subject of creation, as related by Moses, he asked me if I believed there was an Almighty God, and having answered in the affirmative, he said, "Well, Sir, he then can have created the earth as it is created, and neither you nor any other man can prove the contrary, or should dictate to him how he ought or ought not to have done it." I had nothing to say in reply, and the topic was dropped; but although I cannot remember my feelings very exactly at that moment, or in the course of the day, the evening found me in my chamber, and on my knees thanking God through Jesus Christ, who had shown mercy to a poor benighted sinner. I had before a great deal of knowledge of the contents of the Sacred Book; I understood the letter, but not the Spirit; now, however, I understood that salvation, which is by faith in Jesus Christ, by whom all things were made. I could now no more live to myself, or be the servant of sin, no more could I have worldly honour and glory for the objects

of my pursuit, nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince, a soldier of life and of death. I therefore left the military service, determined to devote myself to the work of the Lord.

"When the Lord gave me eyes to see his glory, I also perceived that the whole world was lying in the wicked one. I saw the dreadful gulf from which the merciful hand of God had rescued me; I saw all my relations, friends, and acquaintance hurrying with all their might to the precipice; I knew that infidelity prevailed greatly over the whole Continent. I had visited most parts of Europe; I had addressed myself to the ministers of all the nominal churches; but incredible as it may seem, I had not met above five or six, who confessed that they believed in Jesus Christ as the Son of God. And could I know this, and could I have partaken of the marvellous love of God without being filled with compassion? Could I have any other desire than to be an instrument in the hands of God, to go forth and proclaim the great things the Lord had done for me, and to call my fellowmen with a loud voice, to warn them to turn to the Lord, that their souls may be saved? These are the impressions, that were then immediately impressed on my mind, and I humbly supplicated the Lord to make use of me for this purpose. I have ever since endeavored to prosecute this object, and the Lord has indeed wonderfully assisted me in my weakness, opened doors for me, and furnished me with means, & I trust, he will bless my feeble efforts to the glory of his most holy name."—(*Mag. R. D. C.*)

REVIEW.

JOURNAL OF A RESIDENCE AT THE SANDWICH ISLANDS, &c. &c. By C. S. STEWART, *Late Missionary, &c.*

In resuming our notice of this valua-

ble work we shall do little more than furnish a series of extracts.

Harbour of Honoruru, Tuesday, April 29. The Thames was towed into the harbour this morning at sunrise, by 20

well-manned whale boats; and was brought to anchor opposite the establishment of the king, within a stone's throw of the fort. Our companions disembarked almost immediately, and took possession of native houses, prepared for them in the Missionary enclosure. It is thought most prudent for H—, to defer removing to a grass hut as long as possible, and Captain Clasby having kindly insisted on our retaining our accommodations with him, we shall remain on board the *Thames* till she is ready to proceed on her voyage to the coast of Japan.

It was signified early after our entrance into the harbour to-day, that some of our number would be expected by the king to wait upon him soon at his residence. Four or five of the gentlemen, including myself, therefore landed immediately, and were introduced to his Majesty and most of his court. Riho Riho was much indisposed, being just on the recovery from his late debauch. He was stretched on a couch of silk velvet, and naked, except a strip of chints thrown loosely round his waist. Several servants were fanning him, and one of his queens giving him a cup of tea. He looked exceedingly stupid, and so much the worse for his excess; as to be a brutish object, as he tossed his arms and legs about in all the restlessness of a fit of nausea. He was too ill to do more than signify his pleasure at our arrival; and to request the whole company to call upon him and the rest of the chiefs, on their way from the ship to the Mission House.

Accordingly, at eleven o'clock we all went on shore, for the purpose of a formal presentation to the government. The palace stands on a stone quay within a few feet of the water. It is a large and fine house for one of the kind; perhaps fifty feet long, thirty broad, eight feet high at the sides, and thirty at the peak of the roof. The exterior is entirely composed of a thatch of grass; and in its whole appearance is strikingly like the Dutch barns seen in many parts of our country. There are two large doors, one at each end; and several windows without glass, but furnished with Venetian shutters on each side of

the house. This is the only native building in which I have observed windows. The interior, making one apartment only, is neat, well finished, and elegant, for the Sandwich Islands. All the timbers, the side posts, a row of pillars supporting the ridge pole through the whole length of the house, the rafters, &c. &c. are straight and substantial, and all beautifully hewn. The cinet or braid formed from the shreds of the husk of the cocoa-nut, by which the whole are fastened together, exhibits both skill and taste in its manufacture and arrangement. The furniture is rich, consisting, besides handsome mats with which the ground is every where covered, of three or four large chandeliers of cut glass suspended between the pillars running through the centre of the building; of mahogany dining and pier tables; crimson Chinese sofas and chairs; several large pier glasses and mirrors; some tolerable engravings, principally of naval engagements and battles in Europe, likenesses of distinguished persons, &c. &c. and two full-length paintings of Riho Riho, taken by an artist attached to the Russian squadron of discovery under the command of Commodore Vaseclieff, which not long ago visited this group.—*pp. 72—74.*

Friday, May 2. We have to-day been favoured with a visit from his majesty. At one o'clock, Kehikiri, a chief of rank, and a punahele or intimate companion of the king, came on board the *Thames*, to apprise us of the intended honour. About two hours afterwards, Riho Riho, and Kinau one of his queens, a sister of Tameha-maru, and Karaimoku, with a crowd of attendants, made their appearance on the stone quay. The boats of our ship were immediately lowered; and brought them on board under flying colours and a salute. I could scarce believe the king to be the same man, who, as the intoxicated Indian, I had seen with disgust three days before. He was perfectly sober, and in fine health and spirits. There is nothing particularly striking in his countenance, but his figure is noble, perhaps more so than that of any other chief; his manners polite and easy, and his whole deportment that of a gentle-

man. Both himself and minister were dressed in full suits of handsome broad-cloth of navy blue, well fitted, and fashionably made; with round beaver hats and Wellington boots. The party remained about two hours, and, after partaking of some refreshments, left the ship under another salute. We have also had a visit from Mr. and Mrs. Ellis, Mr. and Mrs. Bingham, and Mrs. Loomis.

May 3. The king has very handsomely expressed his good will to the Mission, by refusing to take the customary harbor-fees from the commander of the Thames. Captain Clasby has received the following letter from him on the subject.

E. CAPT. CLASEY.

Aroha oe. Eia kau wahi olelo ia oe. Maitai no oe i kou haavi ana mai i ka kumu hou. Aore oe e uku i ke ava—aore akahi.

Aroha ino oe.

RIHORIHIO IOLANI.

TO CAPT. CLASEY.

Love to you. This is my communication to you. You have done well in bringing hither the new teachers. You shall pay nothing on account of the harbour—no, nothing at all.

Grateful affection to you

RIHORIHIO IOLANI.

He remitted the harbor fees in like manner on the arrival of Mr. Ellis from the Society Islands;* making a sum of \$160, which in the course of three months he has generously relinquished from a regard to the Mission. *Iolani* is a favorite name, which he often attaches to his common signature.

Monday 5. The Sabbath was distinguished by the reception of the reinforcement into the Mission Church; by the administration of the Lord's Supper; and by the baptism of our son. The hours for public worship with the natives are ten o'clock in the morning, and four o'clock in the afternoon. Mr.

* Mr. Ellis is an English Missionary, who resided some time at the Islands, and afterwards returned to England, and visited the United States.

Ellis preached in the native language in the morning to a crowded congregation, including the king and all the chiefs, from the text "How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace—that bringeth good tidings of good, that publisheth SALVATION." At eleven o'clock when the services mentioned above took place, Mr. Richards preached in English to a large congregation, from the words, "The God of Heaven, he will prosper us, therefore we his servants will arise and build." The chapel was thronged with the chiefs in rich dresses of silk velvet, damask, satin, erape &c. who seemed interested in the ceremonies, though scarce any of them understand a word of English. There were a large number of respectable looking foreigners also present—the whole audience making not less than four hundred—gathered to this humble temple, by the sound of the "church going bell," which, till within the last three years,

"These valleys and rocks never heard."

RihoRiho attended all the services of the day. He was still sober, and when so, I can readily believe what is said of him to be true—that he is one of the most interesting characters in the nation. He looked remarkably well, and spent half an hour at the Mission House before the worship in the chapel began. In a suit of dove-coloured satin, with white satin waistcoat, silk stockings and pumps, he appeared both in dress and manners the perfect gentleman. I have been led to notice the dress of the chiefs, more particularly than I should otherwise have done, from my surprise at finding such richness of material, such variety of changes in their wardrobes, and such taste in the selection and arrangement of colours; I doubt not it will be equally a surprise to our American friends.

Tameha-maru saw H— and C— * for the first time yesterday: she claimed C— as her son immediately, and would let no one take him from her arms during the time she remained.

* Mr. Stewart's infant son.

She has been to see them on board the Thames already this morning; and amused herself and us, by writing and reading both in English and the Hawaiian tongue. She does not understand English; but has learned to pronounce and read it with tolerable accuracy. She is fond of study; puts her knowledge of writing to daily use, in sending notes and letters to the different Missionaries, and such of the chiefs as have learned to write; and is very assiduous in her efforts to make greater attainments than she has yet secured. pp. 80—82.

The author gives a full description of the habits and characters, the privileges and insignia of the chiefs of various ranks, and adds in concluding.

This portion of the inhabitants spend their lives principally in eating and drinking, lounging and sleeping; in the sports of the turf, and the various games of the country; *at cards*, which have long been introduced; in hearing the songs of the musicians, a kind of recitation accompanied by much action; and in witnessing the performances of the dancers. They are not, however, wholly given to idleness and pleasure. It is customary for the male chiefs to superintend, in a degree, any work in which their own vassals, at the place where they are residing, are engaged, whether of agriculture or manufacture: and the female chiefs, also, overlook their women in their appropriate occupations, and not unfrequently assist them with their own hands.

A great change appears about to take place among the chiefs, in the general manner of employing time. The *pala-pala* and the *pule*, *letters* and *religion*, as presented by the Missionaries, are happily beginning deeply to interest their minds; and books and slates, I doubt not, will, as is the fact already, in individual cases, soon universally take the place of cards and games, and every amusement of dissipation.

These general and desultory remarks will give you, my dear M—, some idea of the external character and state of the nobler part of the nation, for whose benefit H— and myself have sacrificed the innumerable enjoyments

of home. As to their qualities of heart and mind, they in general appear to be as mild and amiable in disposition, and as sprightly and active in intellect, as the inhabitants of our own country. Ignorance, superstition, and sin, make all the difference we observe: and though that difference is at present fearful indeed, still we believe, that, with the removal of its causes, it will be entirely done away. pp. 102,—103.

The common people are extremely degraded and oppressed. From a detailed account of their condition, habits, employments, &c. we select a few particulars.

One of the strongest inducements to exertion—that of a right of property—is entirely unknown. Were not this the case, the profit which every farmer might derive from the visit of ships for refreshment, would soon cause the face of the country to assume a new aspect. But this means of emolument is a monopoly of the king and chiefs; and only proves a new source of oppression to the people, by increasing their toil, without adding to their possessions. Two thirds of the proceeds of any thing a native brings to the market, unless by stealth, must be given to his chief; and, not unfrequently, the whole is unhesitatingly taken from him. In two or three instances, when conversing on the beach with officers of ships, I have seen money just put into the hands of a native, by them, for a bunch of fruit slipped from under his kihei into their boat, taken directly, and openly, away, by some one appointed to detect any traffic of the kind; and whose proceeding was not for a moment to be questioned or resisted.

Nor is there greater inducement to industry, from motives of immediate personal enjoyment. Any increase of stock, or growth of a plantation, beyond that necessary to meet the usual taxes, is liable to be swept off at any hour; and that, perhaps, without any direct authority from king or chief, but at the caprice of some one in their service. An instance of this kind lately occurred at Oahu, which will shew the extremity, if not the extent, of these depredations.

The poverty of many of the people is such, that they seldom secure a taste of animal food, and live almost exclusively on taro and salt. A poor man of this description, by some means obtained the possession of a pig, when too small to make a meal for his family. He secreted it at a distance from his house, and fed it till it had grown to a size sufficient to afford the desired repast. It was then killed, and put into an oven, with the same precaution of secrecy; but when almost prepared for appetites, whetted by long anticipation to an exquisite keenness, a caterer of the royal household unhappily came near, and, attracted to the spot by the savoury fumes of the baking pile, deliberately took a seat till the animal was cooked, and then bore off the promised banquet without ceremony or apology!

Such is the civil condition of the mass of the nation. Their only birthright is slavery; and its highest immunities cannot secure to them a right of life, much less any inferior possession. Surely to such, the messages of salvation must prove indeed "*glad tidings of great joy.*" May they receive them with thanksgiving; and, through them, become free in the spirit of the gospel, and rich in the inheritance of eternal life!

May 22. Last night I strolled a mile through the marshes and fish-ponds, along the beach south of the Mission House. In attempting to give you a sketch of my walk, you will almost think me sporting with your credulity, by a picture of poverty and filthiness too degrading to be real. The largest hut I passed was not higher than my waist; capable only of containing a family, like pigs in a sty, on a bed of dried grass, filled with fleas and vermin. Not a bush or shrub was to be seen around; or any appearance whatever of cultivation. It was the time of their evening repast; and most of the people were seated on the ground, eating *poe* surrounded by swarms of flies, and sharing their food with dogs, pigs, and ducks, who helped themselves freely from the dishes of their masters! The *tout ensemble* was almost too disgusting to be witnessed; and while I gazed I could but exclaim—

"———Can this be man?—"

Bone of the bone, and flesh of the flesh,
of him,
Whose majesty dignifies and crowns
creation's plan,—
And without whom, 'twere wild profusion all,
And bootless waste?"

The hope of enlightening and elevating such seemed almost rashness; and I turned from them, more than ever persuaded, that nothing less than the power which first spake light from darkness, can scatter the gloom in which they are enveloped. pp. 111,—113.

A few days after the arrival of the reinforcement it was "determined in a full meeting of the mission, that before occupying any new station, an exploring expedition shall make a tour through the island of Hawaii; visiting every place of importance, and bringing a report to the Mission at Oahu." The Rev. Messrs. Ellis, Thurston, Stewart, and Bishop, and Mr. Goodrich were designated for this service; but while they were waiting for an opportunity of sailing for Hawaii, an unexpected circumstance changed the plan, at least so far as Mr. Stewart was concerned, and fixed his location and sphere of action.

Nine o'clock, P. M. This has proved a much more interesting date than I anticipated when I wrote in the morning. The Mission was informed yesterday, that the king's mother is going to Lahaina, on the island of Maui, to reside permanently there; and is extremely desirous that some of the Missionaries should accompany her. Mr. Bingham saw her last night on the subject. She said she must have a teacher, to speak the good word, and pray to God with her; that she would do every thing in her power to make those who might accompany her comfortable; and would delay her voyage, that there might be time for them to prepare to sail with her in the Cleopatra's barge.

A meeting of the Mission was, consequently, called this morning, when it

was determined, that it was expedient to occupy a station at Lahaina immediately. After agreeing that the choice of persons should be made by electing one by ballot, and allowing him to nominate his colleague, the votes were taken: I was elected, and immediately, named Mr Richards for my associate: we, consequently, are all in confusion, packing up our baggage for a permanent residence on Maui, instead of a visit to Hawaii, and a tour of the island. We are to embark on Wednesday. p. 125.

The services of the first Sabbath at their new station are thus described:—

Sabbath, June 1. Early this morning a messenger came to inform us that Keopulani, the princess, and chiefs, were waiting for us to come and worship with them. We accordingly hastened to the beach, to erect an altar to the true God, where heretofore idols only have been served. Our temple was the work of the hands of the Almighty. Its only pillars were those that support the foundations of the earth, and its canopy the broad arch of heaven. But we doubt whether a purer flame of devotion would have glowed in our bosoms, had we knelt before the Lord on pavements of marble, or addressed his throne from the midst of carving and gold. About three hundred and fifty persons had encircled the tent, pitched for the temporary accommodation of the queen, in a grove of *kou* trees, near a brick building, now used as a storehouse, but once the residence of the late king when he visited Maui. We have seldom witnessed a more orderly and attentive audience.

A portion of scripture was read from the *Tahitian* version, by *Taua*, a Tahitian Christian, assistant Missionary to Mr. Ellis, who is attached to the retinue of the queen, in the capacity of private instructor and chaplain; after which other appropriate services were performed. The chiefs desired to have the services repeated in the afternoon; and the queen requested us not only to worship God with her thus, on the Sabbath, but to attend prayers regularly, with herself and daughter, every morning at sunrise and every evening at sunset.

They immediately began the work of instruction by opening schools in the families of the chiefs, who had been from the first opposed to the instruction of the common people. They said, "If the *palapala* (letters) is good, we wish to possess it first ourselves; if it is bad, we do not intend our subjects to know the evil of it." The Missionaries, themselves yet ignorant of the language, could of course teach only the pronunciation of the words which they found in the few sheets already printed by the Missionaries, who had been longest at the Islands, and had already obtained a knowledge of the language. But to the natives the pronunciation was all that was requisite; for with the meaning of the words they were of course familiarly acquainted. Keopulani was "indefatigable in her efforts to learn to read in her own tongue," and expressed great apprehensions that she might not live till she had "*learned enough of the good word (of God,) and of the right way to go to Heaven.*" Being a chief of the highest rank, her example and influence proved powerful and extensive.

Saturday night, June 7. The first week of our residence at Lahaina is completed; & few Missionaries have ever been more highly favored in forming a station, far from every abode of civilization and piety, than we have. The Lord hath dealt kindly with us, by disposing the hearts of the queen and chiefs to the most friendly and generous attentions.

Our table has been constantly and bountifully spread by our benefactress, who, clothed with regal power, in this respect literally fulfils the promise, "*Behold, I will lift up my hand to the gentiles, and set up my standard to the people, and kings shall be thy nursing fathers, and queens thy nursing mothers.*" Preparations are already made for the speedy erection of our dwelling houses; and timber is collecting for a chapel and

school-house, all by the liberality of the same interesting personage.

And where is the civilized heart, that will refuse its warm approbation, and zealous support, to the attempts that are making, for the benefit of those who appear so anxious to receive it. Who, after once witnessing scenes which have become familiar to us, will say, "*the heathen cannot be enlightened?*" Who will assert that instruction to these is thrown away, when morning, noon, and night, they may be found in groups of from ten to thirty persons, spelling, and reading, and writing; and, whether in their houses or in the grove, whether strolling on the beach, or I might almost add, sporting in the surf, making their books and slates their inseparable companions? pp. 135.—136.

Our readers will find an interesting and satisfactory answer to these inquiries in our March number, p. 91. in a letter from Mr. Stewart's colleague, describing the state of things at this station about a year ago—that is, about five years after they settled and commenced their instructions. Could the Missionaries then have had a distinct vision of the circumstances described in the letter of Mr. Richards alluded to, they would have felt constrained with higher emphasis, to "thank God more warmly than ever, that of his good pleasure he excited within their bosoms the desire to forsake houses, and brethren, and sisters, and father, and lands, for his sake, and that of the Gospel." This would have rendered "the prospect of living and dying beneath the dark mountains of Maui," more cheering to their hopes and their desires of usefulness among the heathen.

We would gladly follow the author through the subsequent pages, which furnish sketches of not a few interesting and important events in the history of this Mission—in the history of the triumph of the Gospel over ignorance,

superstition, and barbarism; but our limits will not permit. The accounts of the deaths and funerals of their patron Queen, and of the tributary King Taunuarui, both of whom gave satisfactory evidence of having "passed from death unto life;" the embarkation of King Rihorihoro with his favorite Queen for England, where they both died; the return of their lifeless bodies, sent out by the British government in the frigate Blonde, commanded by Lord Byron, the relative and successor of the distinguished poet; the lamentations and funeral ceremonies on this occasion; the excursion of Lord Byron, accompanied by Mr. Stewart and several other gentlemen, to the great volcano of Kirauea, in the island of Hawaii; the protracted illness of Mrs. Stewart, which finally compelled them to leave the islands and return home, with many other notices and descriptions of minor importance, are well worthy of perusal, furnishing a rich mass of information, communicated in a style of elegant simplicity, which cannot fail to be interesting and profitable to readers of every class.

We conclude with an extract or two.

The blessings of a new year meet us in circumstances of more than ordinary quiet and regularity, and the order of our little cabin is more systematic than it has been since our establishment on the islands.

The sketch of a day at present will give you the regular engagements of a month; and in its peaceful progress, I can assure you, we can find no inconsiderable degree of contentment and happiness. We generally rise with the sun, and spend the first hour in religious and devotional reading; breakfast at 8 o'clock, a frugal meal, as we are entirely without butter, sugar, and coffee; and immediately after have family worship. The hours from nine to twelve, Mr. Richards and myself devote to the study

of the native language, and to the preparation of exercises for some one of the native religious meetings. At 10 o'clock in the morning, and at 5 in the afternoon, Kekauonohi, the youngest queen of Rihorihio, and one of her favorite female friends, an interesting and intelligent girl of fifteen, come with their retinue to study, under the direction of H—; while the young princess and another scholar visit Mrs. Richards for the like purpose, at the same hours.

After dinner we devote an hour to miscellaneous reading, of which the periodical publications sent from America, and our united libraries, form a tolerable collection. I then visit the schools, call on the chiefs, and afterwards walk to our garden, about a half mile from the beach, on the plantation given us by Karaimoku, on our first arrival at Lahaina. This I have succeeded in reducing to a regular form, have enclosed it by rows of bananas, planted the grape, pine-apple, orange and tamarind, besides a variety of vegetables, and some choice shrubs and flowers; and in its cultivation and improvement have great amusement, and much promised future delight. In these walks I am often accompanied by H— and C—, while B— is engaged in a fine school kept by her every afternoon, in the chapel adjoining our yard.

As to our evenings, though it is now our winter, they are ushered in with little of that *luxury of comfort*, which the Christian poet must often have felt, before he could so sweetly have sung,

Now stir the fire, and close the shutters
fast,
Let fall the curtains, wheel the sofa
round,
And, while the bubbling and loud hissing
urn
Throws up a steamy column, and the
cups
That cheer but not inebriate, wait on
each,
So let us welcome peaceful evening in :

Still evening is the pleasantest portion of the day. Our yard is no longer crowded by noisy natives, whose chiefs are lounging about our writing desks

and work tables. C— forgets his mischief and his play, in the sweetness of infantile sleep; all out of doors is silent, except the restless surf; and we are left without interruption, renewedly to apply ourselves to this unformed language, that we may be qualified for more extensive usefulness in the stations we occupy. At nine o'clock we turn to the Bible, which we are studying with Scott and Henry's Commentaries, and, after an hour spent in reading, and in passing an examination on the portion which occupied our attention on the preceding night, we again have family worship, and retire to rest usually between ten and eleven o'clock.

Our regular public duties with the natives are, two sermons on the Sabbath; a weekly lecture every Wednesday; a meeting for conversation and prayer every Friday afternoon; and the monthly concert on the first Monday of every month. We have worship in English every Sabbath, but only read a Sermon, unless there are ships at the anchorage. Such is the employment of our time in this heathen land, and such the routine of duty which our little cottage in a greater or less degree daily witnesses; and had we, in addition to our present sources of happiness, only a ready, were it but an occasional, access to the society of those friends, around whom, far as they are from us, our warm affections are daily hovering, I could most sincerely exclaim,

"O blest seclusion from a jarring world,
Which we, thus occupied, enjoy!—
Had we the choice of sublunary good,
What could we wish that we possess not
here!" pp. 244.—246.

The ruins of a temple where human sacrifices had been offered, suggested the following "joyful, inexpressibly animating association"—

"The altar and idol in dust over-
thrown,—
The incense forbade, that was hallow'd
in blood;
The priest of Melchizedec here shall
atone,
And the shrines of Lahaina be sacred
to God." p. 135.

*For the Voice.**Composed for the Magazine by S. A. Cooper.*

Jesus, I my cross have taken, All to leave and follow
Perish ev'ry fond ambition, All I've sought, or hoped, or

For the Organ.

thee; Naked, poor, despised, forsaken, Thou from hence my all shalt be:
known; Yet how rich is my condition, God and heaven are still my own!

Let the world despise and leave me;
They have left my Saviour too;
Human hearts and looks deceive me,
Thou art not like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might, (me—
Foes may hate, and friends may scorn
Show thy face, and all is bright.

Go, then, earthly fame and treasure;
Come disaster, scorn, and pain;
In thy service pain is pleasure,
With thy favour loss is gain.
I have called thee Abba, Father,
I have set my heart on thee;
Storms may howl, and tempests gather,
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life, with trials hard may press me,
Heaven will bring me sweeter rest,

Oh! 'tis not in grief to harm me,
While thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmix'd with thee.

Soul, then know thy full salvation,
Rise o'er sin, and fear, and care—
Joy to find in every station
Something still to do or bear.
Think what spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to save thee;
Child of heaven! canst thou repine?—

Haste thee on from grace to glory, [er
Armed by faith, and winged by pray-
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thine earthly mission—
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition—
Faith to sight, and prayer to praise.
Religious Farmer.

THEOLOGICAL SEMINARY.

We have the pleasure this month to present to our readers the completed scheme for the endowment of a Professorship in the Seminary of the German Reformed Church. The List contains 101 names of hundred dollar subscribers, with more than Seven Hundred Dollars in smaller subscriptions and donations. For the complete success of this noble effort the friends of the Seminary will not fail to thank God and take courage. The establishment of this Professorship will be a new era in the history of the Institution, and cannot fail to give a new impulse to all its operations. Firmness, energy, and union on the part of its supporters, cannot fail soon to place it on the high ground of prosperity, which the character and wants of our church demand at the present time. We are informed that a considerable number of students are making arrangements & preparation to avail themselves of its advantages.

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VOL. 2—6. 24.

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 Rev. Henry Kroh, Lebanon,
 Joseph Hjester, Reading,
 Rev. Samuel Helfenstein, Philadelphia,
 Michael Freytag,
 Rev. John H. Smaltz, Germantown,
 Rev. Daniel Weiser, Selins Grove,
 Rev. Lewis Mayer, Carlisle,
 Rev. John Rudy, Germantown, N. Y.
 John L. Mayer, Carlisle.

The Rev. Dr. William Hendel will receive the foregoing Subscriptions subject to the order of the Committee.

ABRAHAM SHRIVER,
 JOHN BALTZELL,
 GEORGE BAER,
 JONATHAN HELFENSTEIN,
 JACOB BEECHER,
 MARTIN BRUNER,

Committee appointed by the German Reformed Synod to raise \$10,000 by One Hundred Dollar Subscriptions for the Theological Seminary.

The following Subscriptions of sums less than \$100, were also accepted by the Rev. Jacob Beecher, whom the Committee had appointed their Agent—They are to be applied to the same object.

Henry Nyman, Boonsborough,	\$25 00
Michael Hoff, do.	25 00
Daniel Christian, do.	12 50
Daniel Christian, Sr. do.	10 00
Geo. Lefever, Washington co. Md.	50 00
Jacob Huyett, Cavetown,	20 00
William Wise, Hagerstown,	20 00
Henry Schleigh, do.	25 00

The above Subscribers will pay at the Hagerstown Bank to the Credit of the Committee of the German Reformed Synod.

Catharine Mauern, Greencastle,
 (with Interest,) \$40 00

George Stump, Chambersburg,	25 00
Jacob Wilt, do.	25 00
Peter Hermani, do.	66 67
Daniel Spangler, do.	20 00
Marks Bringle, do.	50 00

The above Subscriptions to be paid at the Chambersburg Bank subject to the Order of the aforesaid Committee.

John Baer, Hanover, \$25 00

To be paid at the York Bank to the Credit of the abovementioned Committee.

Samuel Miller, Shepherdstown, 25 00

To be paid to the Rev. Jacob Beecher, acting for the Committee.

George Gebhart, Frederick, Md.	\$5 00
John Bruner, do.	10 00
Christian Steiner, do.	5 00
George Shultz, do.	2 00

These last named Subscribers will pay at the Frederick county Bank.

The following Donations in money were also received by the Agent as Contributions for the Theological Seminary, amounting to \$233,00

John Bruner, Frederick, Md.	\$10 00
Henry Koontz, do.	10 00
Ezra Doll, do.	3 00
C. Steiner, do.	1 00
Mrs. Bucky, do.	3 00
L. W. P. Balch, do.	25 00
Henry Gety, Boonsborough	1 00
George French, do.	5 00
George Cauliflower, do.	10 00
Michael Hammond, Hagerstown,	25 00
Henry Roush, Greencastle,	20 00
Matthias Walter, do.	5 00
Daniel Stahl, do.	10 00
Sam'l. Frederick, Chambersburg,	25 00
Melchoir Bringle, do.	10 00
William Eckert, Reading,	5 00
Elizabeth Unrod, Germantown	5 00
Henry Wirt, Hanover,	25 00
John Findlay, Jr. Chambersburg,	5 00
George N. Eckert, Womelsdorf,	10 00
Charles Bockius, Germantown,	5 00
George Troutman, Philadelphia,	5 00
Charles Wirt, Hanover,	10 00

For all which the Agent has accounted to the Committee, appointed by the German Reformed Synod.

Foreign Summary.

The age we live in is characterised by the most extensive and efficient system of means employed by the christian world to overthrow the kingdom of darkness. From Britain and Holland, and the Reformed districts of France, and from the U. States, living streams are rolling forth for the healing of the nations. We perceive the lamp of truth, and the joys of salvation, carried forward into the darkest, and most superstitious papal lands. The light is penetrating the dark lands of France and Germany. And to Italy it is sending a partial beam.

"In Germany great changes are in progress. Among the heads and professors of colleges, numbers of the most learned and talented, have abandoned the Socinian and other speculative schools, and are preaching with great zeal as well from the pulpit as the chair, the "unsearchable riches of Christ." The agents of the Bible Societies state, that the common people are as eager to obtain the Scriptures, as though it was a newly discovered revelation; and that when supplies arrived they were obliged to distribute them privately to the most needy, as they fell so far short of the demand."

In Bavaria the most pleasing prospects present themselves in relation to evangelical religion. The King has declared himself decidedly opposed to the new errors known by the name of *Indifferentism, and Rationalism*. And as an evidence of his desire to promote the Reformed Religion, he has placed the venerable ROTH as President of the Evangelical Consistory, and member of the council of State.

In Erlangen, a christian spirit is manifesting itself among the students. And professor Kraft labours with increasing good effect.

The venerable pastor Brandt publishes at Nuremburgh a paper called *Homiletisch liturgisches correspondenz blatt*, in which he advocates with zeal the cause of evangelical religion. It has a constant increasing circulation. To the influence of this excellent paper, they ascribe the awakened attention to

religion in Bavaria, & in North Germany.

In Ingolstadt, where *Eck* the great opponent of Luther lived, an Evangelical congregation was formed three years ago. They have a pious minister.

The university of *Munich*, one of the most important and attractive in Germany, presents a great variety of character. There *Shelling*, the founder of Natural philosophy, now a firm believer in divine revelation, labours in the cause of truth and against what he once built up. With him *Schubert* labours to infuse a spirit of religion into the investigations of nature. On the other hand stands the Catholic *Gorres* who some fourteen years ago published the '*Mercury of the Rhine*,' and was a *Pantheist* (who believes that all things we see &c. are God.) He now advocates scholasticism and popish hierarchy.—*Evang. Kirch Zeitung*.

In Prussia the King is favorable to Evangelical truth; and the heir apparent even more so.

In Russia the Bible cause is slowly gaining ground. But almost every thing, at present is swallowed up in the tumults of war.

In Poland, Socinianism had spread itself extensively. And it is scarcely possible to conceive a lower state of religion than what is painfully witnessed there. In Warsaw an asylum is opened to Christian and inquiring Jews. They are brought together and are employed in the book-binding business. They are carefully instructed in the doctrines of the Gospel.

In Britain the greatest diligence and zeal continue to manifest themselves on behalf of all the Benevolent Institutions of the day.—*Mag. R. D. Church*.

AMERICAN BIBLE SOCIETY.

THIRTEENTH ANNUAL REPORT.

[Abridged for the New York Observer]

During the year now closed, there has been an increase in the number of Life Members, of Life Directors, of Auxiliary and Branch Societies; and also in the revenue, and the demand for Bibles and Testaments.

The number of Auxiliaries formerly reported, was 598: the present number is 645.

The receipts of the year from all sources amount to \$148,184 33; of which there was received in payment for books \$73,688 88; towards paying the debt on the Society's House, \$2,349 38; donations, \$20,334 82; bank stock sold, \$9,733 75; temporary loans, \$35,500. The expenditures have amounted to \$147,081 68.

The extension of the Society's operations during the past year, has produced a sudden and greatly augmented expenditure, such as the Auxiliaries, continuing still to order books on credit, seem not to have been conscious of, and have by no means met. Notwithstanding the assistance obtained by the sale of bank stock, the Managers, during some of the last months, have been under the necessity of borrowing additional means for the prosecution of their work. No less than \$12,100 are now due from the Society for debts thus contracted; and \$24,038 06 more, for paper purchased on credit. To contract debts in either of these ways, the Managers consider unwise, and by no means to be adopted except in the most pressing circumstances.

Books Printed.

The number of Books printed or otherwise procured by the Society during the year, amounts to \$362,492
Of which were, English Bibles 170,750
English Testaments 173,750
Gospel of Luke in Mohawk 500
Gospel of Matthew in Hawaian 15,000

Books Issued.

Bibles in English	89,652
Testaments in English	107,463
Bibles in Spanish	23
Testaments in Spanish	876
Bibles in French	538
Testaments in French	240
Bibles in German	1,012
Testaments in German	260
Dutch Bibles	23
Dutch Testament	1
Welch Bibles	6
Irish Testaments	2
Gaelic Bibles	17
Gaelic Testaments	4
Hawaian Gospel	500
Mohawk Gospel	417

Total 200,122

This is an increase over the issues of the last year, of 65,515; and makes the aggregate of issues since the formation of the Society, 846,397.

Of the issues of the last year, 191,974 were by sale; and 8,148 by gratuitous distribution. The gratuitous distributions have been chiefly to the Mohawk Indians, to the Sandwich Islanders, and to those new and more destitute parts of our own country in which exertions have been made to put the word of God into every family.

New Building.

The new building, mentioned in the last report, has been finished. Its dimensions are thirty-seven and a half by forty feet on the ground, four stories high, with a basement for a steam engine. In this building, with the aid of eight of Treadwell's patent presses moved by steam power, and twenty common presses, the whole printing of the Society is now done. Copies can now be prepared at the rate of 300,000 a year, and for several months past the work has been going on nearly in this ratio.

Progress of the Bible Cause.

In Maine, the Society has employed an Agent, who has succeeded in forming several efficient Auxiliaries; and in many parts of the State, the work of supplying every family with the Bible, has either been accomplished, or is now going on. Books have been forwarded the past year to the Auxiliaries in Maine, to the number of 20,596, of which 8,106 were entire Bibles.

The New Hampshire Bible Society has connected with it 121 associations, and employs 119 local Agents. The Directors are confident that before another anniversary, every destitute family in the State, will be supplied with the word of God.

The friends of the Bible in Vermont are engaged in the work of supplying all the destitute with Bibles, a great part of which is already accomplished. In Rutland County alone 1,400 Bibles and 400 Testaments were distributed.

In Rhode Island it is believed every family will be supplied with the Bible in the course of the ensuing year.

Foreign Distributions.

For the Aborigines of this country, donations have been made to a considerable extent. To the Mohawks in Canada; to the Senecas in the Western parts of this State; to the Cherokees in Georgia, Tennessee, and Arkansas; and to the Choctaws, books have been distributed through the agency of missions and schools.

To the colony at Liberia, a donation of one hundred and fifty Bibles and three hundred Testaments has been made.

The distribution of the Bible in South America has been hindered by two causes—political disturbances, and the exclusion of the Apocryphal books from the Society's Spanish Bible.

In one Diocese of Mexico an ecclesiastical decree has been issued against the sale or distribution of any Bible unless accompanied with Roman Catholic notes. In the preamble to this decree, the great Protestant principle, the right of private judgment, on which the American Bible Society acts, is denounced as "directly opposed to that laid down by the Holy Council of Trent, by which it was determined that the living voice of the Church shall settle the meaning of the Scriptures." Hopes are entertained, however, that the decree will soon be revoked.

Letters have lately been received from one of the Mexican States, (Chihuahua, bordering on our own country,) soliciting with much earnestness a quantity of Bibles. The writer is a citizen of the U. States, now occupying a public station in Chihuahua, the duties of which have led him into every part of the State; and his opinion is, that among its 121,000 inhabitants, not more than six or eight copies of the Spanish Bible can be found. He hears frequent inquiries for it; and on his explaining the nature of the American Bible Society, several persons of distinction manifested a desire that an Auxiliary might be formed in that State, and some of them signified also a willingness to become members of the American Society, should there be no impropriety in such a measure. Three hundred Spanish Testaments have been forwarded to that

place, and a quantity of Bibles will be sent by the first opportunity.

In Buenos Ayres, and in other parts of South America, the omission of the Apocrypha has been found a very serious obstacle in the way of the circulation of the Bible, yet not so great as to prevent it entirely, or to discourage efforts to bring about more correct views by the distribution of the New Testament, &c.

In addition to the 500 dollars mentioned last year as having been expended for the purchase of Testaments for circulation in Greece, additional appropriations of one thousand dollars, to aid Mr. King in the circulation of the Bible in that interesting country; and of five hundred dollars, to be expended by Mr. Robertson, Agent of the Protestant Episcopal Missionary Society, for the same purpose, have been made. The reports of Mr. King, as our readers know, are of the most gratifying character; yet the circulation of the Bible in that suffering land is likely to be somewhat delayed by the want of a translation such as the Society can be confident has all the excellencies that ought to be found in one for general and permanent use.

The faithful application to the object contemplated, of the Society's former donation of five hundred dollars, to assist the American Missionaries in Ceylon in printing the Bible in the Tamul language, is reported; and in consideration of the urgent wants of those for whom the translation is intended, and the facilities and encouragements to benevolent exertion that exist there, an additional sum of five hundred dollars has been appropriated to the same object.

The sum of twelve hundred dollars has been appropriated to assist in printing the Bible in the Burman language—the language of a population of Seventeen millions—a translation having been made by Dr. Judson of the American Baptist Mission.

On motion of the Rev. Dr. Milnor, of this city, seconded by the Rev. Dr. Beecher, of Boston,

Resolved, That this Society feel deeply thankful to Almighty God, that he has excited in the hearts of so many of the conductors of its Auxiliaries, the

generous determination to explore the wants of the destitute within their several regions of operation, and to supply them.

Resolved, That this Society, with an humble reliance on Divine aid, will endeavor to supply all the destitute families of the United States, with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its Auxiliaries and benevolent individuals in season to enable the Board of Managers to carry this resolution into effect.

Resolved, That with the full purpose of accomplishing, by the blessing of God, this most necessary and important work, it be earnestly recommended to Ministers of the Gospel, and Laymen of every Denomination, in places where no Auxiliary Society has yet been formed, or where they have relaxed their efforts, to take immediate measures for carrying into effect the general distribution of the Scriptures in their respective neighborhoods.

Addresses were made by the Rev. Messrs Muhlenburgh, Stanford, Temple, Cushman, Patton, Milnor and Beecher.

AMERICAN TRACT SOCIETY.

FOURTH ANNUAL REPORT.

[Abridged for the *N. York Observer*.]

The simple story of the growth and progress of this institution is, that its receipts, the first year, were \$10,000; the second year, 30,000; the third year, 45,000; the fourth year \$60,000; and its issues were, the first year, 1,000,000 of Tracts; the second year, 3,000,000; the third year, 5,000,000; and the fourth year, 6,000,000. What God designs for the Society in future is known only to him; but surely, "HITHERTO HATH THE LORD HELPED US."

Labors of the Publishing Committee.

The following additions have been made to the Society's Series of 12mo Tracts in English:

No.	Title.	Pages.
177	Institution and Observance of the Sabbath,	16

192 The Bible of Divine Origin,	32	34 Jesus the Friend of Sinners,	20
213 The Incurable Sinner fore- warned of his Doom,	8	35 Subjects for Consideration,	10
214 More than one hundred Scrip- tural and Incontrovertible Arguments for the Divinity of Christ,	28	36 The Chimney Sweeper,	10
215 Importance of Salvation,	8	37 Jonathan Brown,	12
216 A word for the Bible,	4		
217 History of Amelia Gale,	8		
218 Life of the Rev. J. Bunyan, author of the Pilgrim's Pro- gress,	12		
219 John Robins, the Sailor,	8		
220 The Bible the best of Books,	4		
221 Address on the Effects of Ar- dent Spirits, by J. Kittridge, Esq.	20		
222 A Sermon for the Whole World,	8		
223 The Sanctuary,	12		
224 Reasons for not embracing the Doctrine of Universal Sal- vation,	60		
225 Do you want a Friend?	4		
226 Female Influence and Obliga- tion,	12		

VOLUME VIII.

227 On the Objections commonly urged against the Bible	40
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Occasional Tracts.

1 Ship Stores,	36
4 To a Guardian,	8
To the Series in <i>French</i> , the following have been added:	
11 Journey in a Stage Coach,	8
16 The Two Ways,	4
17 Great Effects from Little Cau- ses	

The following have been added
to the Series in *German*:

25 Choice Drop of Honey from the Rock Christ,	28
26 Josephine Fressinet,	16
27 Village Prayers	18
28 Life of Philip P—,	12
29 Last Hours of Hon. Francis Newport,	10
30 True Believer Bountiful,	16

VOLUME II.

31 Ye shall not surely die,	12
32 To all who would be saved,	32
33 Last Hours of Rev. John Cowper,	12

The Tracts in this Series have been prepared and stereotyped under the supervision of clergymen connected with the Pennsylvania Branch of the Society.

Arrangements have been made for preparing a few Tracts in *Welsh*. The children's Tracts have been revised; and a series of 20 Tracts prepared for young children. Four broad-sheet and thirty hand-bill Tracts have been published. *Baxter's Saint's Rest* has been stereotyped, and will be immediately published, \$800 having been given by several friends of the Society for the purpose of perpetuating it. The Committee have also prepared and published a volume embracing 32 of the Society's Tracts and a brief selection of Hymns, the whole suitably divided into chapters, lessons, and paragraphs, under the title of "The Christian Reader, intended for the use of Sunday Schools in the United States."

Amount of Publications Printed.

During the year ending May 1, 1829, there were printed,

In the English language, sep- arate Tracts,	5,008,000
In French,	20,000
In Spanish,	56,000
In German,	84,000
Children's Tracts,	810,000
Bound volumes of Tracts; of vols. i, iii, iv, v, vi, 2,000 copies each; of vol. ii, 4,000, —making in all 14,000 vols. comprising Tracts,	454,000
Broad-Sheet Tracts,	48,000
Hand-Bill Tracts,	288,000
Whole No. Tracts printed during the year,	6,268,000
Whole No. printed since the formation of the Society,	15,102,000
Whole No. pages 12mo. Tracts printed during the year,	61,052,000
Whole No. pages since the formation of the Society,	114,719,000

Amount of Publications circulated.

Whole No. of pages of 12mo and Chil-

dren's Tracts, Rise and Progress, Broad Sheets and Hand-bills, circulated during the year 48,895,262
Total circulated since the formation of the Society, 123,596,778
The gratuitous distribution of the Society has been as follows: Pages.
Granted to Foreign countries, 259,920
West of the Alleghany, 817,114

Besides parcels sent to various places to awaken an interest in the Tract cause, &c.

The Committee have also appropriated money to the amount of \$650 to Foreign objects—\$150 for the agency in Greece of the Protestant Episcopal Missionary Society; \$300 for the Baptist Barmen Mission; and 200 dolls. for the Mission of the American Board in Ceylon.

State of the Funds.

Received, for Tracts sold nearly at cost,	dolls. 34,980 80
Donations from Branches and Auxiliaries,	5,884 30
Do. from 101 life directors,	6,436 60
Do. from 483 life members,	8,454 26
Annual Subscriptions, &c.	4,398 02—25,173 18
Total Receipts	dolls. 60,153 98
Paid, for paper,	26,181 74
For printing, stereotyping, &c. &c.	25,904 56
For services of Corresponding Secretary & General Agent, Depository & four Assistants,	2,665 39
Services & expenses of travelling Agents,	2,818 25
Grants in money to Foreign Stations,	650 00
Expenses of Gen. Depository, postage, taxes, &c.	1,934 04
Total payments,	dolls. 60,153 98

The receipts and payments of the society were thus balanced at the end of the year, but bills were due to the amount of 1,212 dollars & 53 cts.; and the committee were under obligations

for paper to the amount of 12,589 dollars and 73 cents, to be paid within six months. During the year, the treasury was frequently empty, and at no time did it contain funds enough to meet the current expenses of the Society for ten days. That the concerns of the Society are managed with the strictest economy, those who are able to estimate the various expenses necessarily incurred, will need no more decisive evidence than the fact that *eleven and a half pages have been printed for every cent received.*

ICELAND.—Extract of a letter from Iceland, dated Borg, Sept 7th, 1828.

"You will probably be surprised to learn that in these frozen regions, a *biblin felag* (a Bible society) exists, which is conducted with an apostolic zeal, not surpassed in any part of the world. It was founded about twelve years ago by the excellent Bishop Gier Viddin. His successor the venerable Bishop Steingrim Johnsohn is the present President. A third edition of the Icelandic version of the scriptures has lately passed through the press. This *Evangeliska Smarita f. lag* (Evangelical Samaritan society) is also actively engaged in distributing Tracts in the northern part of the island."

ITEMS.

The Emperor of Russia has confirmed the establishment of a Protestant Bible Society, for supplying the Protestants in Russia with the scriptures. There are 20,000 copies ready for distribution.

The Corporation of London have voted 100 guineas in support of the funds of an Episcopal floating Chapel on the Thames.

We learn, says the Philadelphian, that the congregation of the First Presbyterian Church in this city, (Dr. Wilson's) at a meeting on Monday morning last, resolved with great unanimity, to invite the Rev. Professor McClelland, of Dickinson College, Carlisle, to the co-pastoral charge of said church.

It is said that in the English Episcopal Church there are more than thirty faithful Ministers, who were formerly officers in the navy.

MAGAZINE

OF

THE GERMAN REFORMED CHURCH.

JULY, 1829.

THE CHORUS OF ANGELS.

[A Sermon preached before the German Reformed Synod during its Sessions at York in 1827, by one of the Delegates from the General Assembly of the Presbyterian Church.]

LUKE II. 13, 14. *And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the Highest, and on earth peace, good will towards men.*

Great events are usually preceded by a train of preparatory circumstances, and followed by a succession of consequences more or less important. Among the great events recorded on the pages of history, the birth of the Messiah the Son of God stands pre-eminent in interest and importance; for its influence extends in a greater or less degree to heaven, and to hell, and to all the nations of the earth, and perhaps to other worlds. It constituted the burden of the message of almost every prophet from Moses to Malachi, and the foundation of the faith of every spiritual child of Abraham. The Jewish nation was separated from the rest of mankind, and the Jewish church was organized, and all its forms arranged with a distinct preparatory reference to this event. As the appointed and predicted time approached the conflicts and revolutions which had long agitated the existing nations were hushed into repose, the temple of Janus at Rome was closed as the signal of universal peace, the Roman empire, embracing almost the whole civilized world, was elevated to its highest splendour, the Jewish nation under Herod the Great was peaceably settled as a tributary province, and the

remnants of the distinguished family of David were sunk into obscurity. The time and the place had been so distinctly marked by unquestioned prophecy, as to direct the eyes of all to Judea and to Bethlehem, as the birth-place of "the Desire of all nations." Even the Roman Historians of that time, Tacitus and Suetonius, mention an expectation generally prevalent, that a conqueror should arise in Judea, who should possess the empire of the world.* The glowing and figurative language of the prophet, misinterpreted by pride and ambition, had led the Jews also to expect a temporal prince, who should deliver them from the Roman yoke, and make them masters of the world. But the intention of the prophecies was widely different from this, and widely different their fulfilment. They promised a King and a Kingdom, but not an earthly prince, nor a temporal kingdom.

The appointed time arrived, and all things were prepared. Mary, the affianced companion of Joseph, both of the family and lineage of David, was chosen as the honored mother to introduce the long expected stranger. An order of government had providentially sent them to Bethlehem, where they seem to have been strangers, and unable to obtain even the ordinary comforts and accommodations of hospitality. "And so it was, that, while they were there, the days were accomplished that she should be delivered; and she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no

* Taciti, Hist. Lib. 5.

room for them in the inn," and "they called his name Jesus." Instead of the pomp and circumstances of royalty, all was poverty and obscurity. No messenger was sent to communicate the tidings to the nobles and dignitaries of church, or state—no splendid festivals or sumptuous entertainments distinguished the event. Yet God in his providence had made other arrangements to distinguish it, and had prepared other dignitaries to celebrate it. A supernatural star appeared in the heavens, and led wise men from the east to Jerusalem, and then to Bethlehem, to worship the new born King of the Jews. They communicated the first intelligence to Herod, and his court, and the leading men in the church, and thus unconsciously awakened suspicion, jealousy, and impious vengeance against the innocent children of Bethlehem. In the mean time other messengers were provided to convey the news to other characters, moving in the humbler walks of life, but exalted far higher in the scale of moral excellence, and dignity. The Evangelist's description of the circumstances is simple, yet vividly picturesque. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid: and the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day, in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace; good will toward men."

The Angels are God's Ministers in the dispensation both of judgments and of mercies. They are always employed on embassies of the utmost importance. But the annals of the world furnish no other instance in which they appear engaged with such intense interest. Not

satisfied with simply announcing amidst the visible display of Divine Glory the astonishing intelligence to the astonished shepherds, they assemble in full chorus around the favored guardians of the fold, and make the stillness of the illuminated night resound with their strains of celestial exultation. Oh! who would not feel disposed to covet the privilege enjoyed by those shepherds of listening to the minstrelsy of the skies—and who will not rejoice and thank God, that their song of praise has been communicated by the sacred writer and transmitted to us! Let us then with gratitude and humility direct our attention to its examination, and if possible learn the lesson that it is designed to teach, and give full indulgence to the animating emotions it is adapted to produce. But who without the spirit of inspiration, or some portion of the same knowledge and devotion which animated the angelic choir, dare flatter himself that he fully understands and can unfold the import of their lofty strains? The glowing fervor of the exclamation, the sententious brevity of the language, the evident richness of meaning in every word of the sentence render it peculiarly difficult of interpretation; and we can only hope to catch at some of the more prominent ideas, and illustrate these according to our meagre apprehension, and imperfect conception of heavenly communications.

Glory to God in the highest, and on the earth peace; good will towards men.

The angels enter fully into the principles of the government of that God, "who worketh all things according to the good pleasure of his own will, to the praise of the glory of his grace." Knowing that the manifestation of his glory was the ultimate object of their own creation, and of the creation of the world with its innumerable millions, and of all the arrangements of his providence, they had learned to look for the indications of that glory in every new event, that transpired in his Kingdom. How then could they fail of seeing it, and, seeing it, how could they fail of celebrating it in such an event as the incarnation of his Only begotten Son.

Hence the first strain of their melody, which fell upon the shepherds' ears, Glory to God in the highest! implying that this was one of the grandest exhibitions of the Divine Glory ever made. Happily the brief, but expressive clauses, which follow, furnish a distinct intimation of the facts, or results contemplated, upon which they ground their ascriptions of Glory to the Most High God, and from which they expected such a revenue of honor to redound, to his name. We may consider these contemplated results in the order in which the angels mentioned them.

The First is PEACE ON EARTH.

The world has seldom, if ever, been more generally agitated by wars and political convulsions, than it was during three or four centuries immediately preceding the incarnation of the Son of God. The conquests of Alexander, and the dissensions of his successors, the universal progress of the Roman arms, and the civil wars, which shook the empire to its very base, had converted the fairest portions of Europe and Asia, yea, almost the whole civilized world, into one immense battle ground, and field of carnage. But all these jarring elements were harmonized into universal repose before the advent of the Prince of Peace. This, however, was merely an adventitious circumstance, arranged in the providence of God to prepare the way for his more favorable introduction into the world, that thus the world might be at leisure to receive and welcome its Almighty Sovereign.

The production of peace between contending nations is comparatively a trifling event: the Prince of Peace had a higher and a nobler object, when he entered this world of discord, it was a province of his fathers, of his own dominions, but it was in arms against its legitimate sovereign. Scarcely had it received from his plastic hand the form of a world, before it raised the standard of rebellion; and it had already persisted in this unnatural rebellion for the period of four thousand years. In anticipation of the mode of reconciliation now adopted, overtures had been made from time to time by prophets, specially appointed as ministers plenipotentiary

for this very purpose, to beseech men to be reconciled to God. But, except by a few individuals of an otherwise obscure nation, these proposals were rejected with contempt, and the ambassadors, who made them, cruelly persecuted, sometimes even unto death.

The Gentiles, comprising nearly the whole world, civilized and barbarous, had universally discarded almost every vestige of the knowledge of the true God, and were giving to Idols of various kinds, the honor and glory due to his Name alone: "For when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened; and hence they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things; and worshipped and served the creature more than the Creator, who is blessed forever."

The Jews still retained the knowledge and revelations of God, and a form of godliness; but their form had degenerated into empty parade, and was employed in too many instances as a mere mark to cover determined opposition to his authority; and their revelations of Divine Knowledge were almost laid aside to make room for a long series of unauthorized traditions, while vice and immorality, of almost every name abounded. Accordingly Jeremiah declares, "This is a nation, that obeyeth not the voice of the Lord their God, nor receiveth conviction;" that "hath forsaken the Lord, and walketh after other Gods, and served them, and worshipped them;" and Isaiah tells them, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." During every period of the Jewish history, some individual exceptions to these sweeping declarations might be found, but they were commonly too few and too obscure to make any abatement in the general estimate. Thus enmity to God, general, obstinate, and persevering, pervaded the whole revolted race of Jews and Gentiles, spread its baneful influence through all the ranks, and institu-

tions of society, and regulated the whole current of human affairs, and influenced all the details of life, and all the feelings and affections of men. Against all and every sin God's law denounced unmitigated wrath, and his veracity and justice pledged the execution of that law. Divine forbearance had been exhausted, and the time had come, when, the decisive blow must be struck, the decisive battle fought, the decisive victory obtained. Reconciling expedients had been tried in vain; expostulations and negotiations had utterly failed, and must be abandoned until a new dispensation should be introduced to prepare the way for their renewal with better prospects of success. At this crisis the Son of God interposed as the friend of sinners, and by an amazing act of condescension *became incarnate, and assumed human nature*, that thus in our nature he might be wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace might be upon him, and that with his stripes we might be healed—in a word, that by taking the sinner's place, and making himself an offering for sin, and undergoing the punishment due to our sins, he might redeem us from death, reconcile us to God, and re-establish peace between Heaven and earth. Thus, in the expressive language of an Apostle, "while we were yet sinners Christ died for us," and "when we were enemies we were reconciled to God through the death of His Son, for God spared not his own Son, but delivered him up for us all: yea, he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" and "Christ also hath loved us, and given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Unmoved by aught but mercy without a bound, and love amazing and unknown, the unparalleled plan of reconciliation was adopted, in which mercy and truth are met together, righteousness and peace have kissed each other—in which God is eternally glorified, and ruined man redeemed. Contemplating

such a result in all its boundless extent and interest, no wonder the Angels sung, Glory to God in the highest, and on earth peace.

But another grand result, inseparably connected with this, and naturally flowing from it, is mentioned by the Angels in their praises as a ground of their ascription of Glory to God in the Highest:

GOOD WILL TOWARDS MEN.

The law of God is immutable, its sanctions irreversible, and its penalties inevitable. Death in all its tremendous array of consequences temporal, spiritual and eternal, was the penalty threatened in case of violation, and incurred by the first transgression, and entailed on all the corrupted race, who inherited the nature, imitated the example, and shared the fate of their progenitor. The truth and justice of God were pledged for the execution of his law, and consequently for the infliction of its penalty on every guilty child of Adam. Hence there was no room or possibility left for the exercise of *Good will towards men*, consistently with the justice and holiness of God, until Jesus came and offered the accepted sacrifice of atonement,—until he justified the demands, and suffered the penalty of the law in the place and for the benefit of sinners. This interposition broke down the separating wall, removed the barrier, which had before limited the dispensation of mercy, and prepared the way and furnished the means for a glorious display of good will towards men.

It was by virtue of this sacrifice of atonement, and in full anticipation of its certain accomplishment, that Abel and Enoch, Abraham, and David, and the long catalogue of the pious under the Patriarchal and Mosaic dispensations were redeemed from death, and enabled to glorify God in the midst of perverse generations. These, however, were but the first droppings of a cloud, which was afterwards to burst upon the world in a glorious shower of blessings. It was not till the Incarnate Redeemer had arisen from the dead, ascended to heaven, and resumed his seat at the right hand of the Majesty on high, that God's good will towards man was displayed in the most interesting and affecting

manner. The establishment of a permanent and universal church, the appointment of a successive ministry, the abundant effusions of the Holy Spirit, the arrangements of his providence for the progressive extension of the Gospel, the promise and prospect of its universal prevalence, and the happy influence it diffuses through all the interests of society, form but a meagre outline of the good will of God towards men as manifested in this world. And when we connect with this vast display of mercy and good will all the glories of the upper world, to which the multitude of the redeemed are admitted, we may perhaps form some faint estimate of what the Angels meant, when they celebrated God's *Good will towards men*—faint, it is true, but sufficient to warrant us in adopting the same strains of immortal praise, and saying, Glory to God in the highest, and on earth peace; good will towards men!

We are now prepared to meet the question, *How is God glorified in all these things?* While we contemplate the goodness and mercy of God manifested toward us, and dwell with interest on the inestimable benefits we derive from this dispensation of peace and good will, we ought not to overlook what seemed to be considered by the Angels as the grand ultimate object of the whole—the manifestations of God's own glory.

GLORY TO GOD IN THE HIGHEST.

1. We may see an exhibition of his glory in the *honor conferred on his law by the Incarnation and sufferings of his own Son*. The law of God in its essential principles was engraven on the heart of man at his first creation, and afterwards revealed in its fundamental outlines amidst the visible splendors of his Majesty on Mount Sinai. It was a substantial transcript of his own perfections, perfect, holy, just, and good, requiring of all its subjects perfect and sinless obedience. As not an individual of the natural posterity of fallen Adam was able to render such obedience, the natural course of the law would have condemned all to everlasting destruction: "for it is written" by the hand of inspiration, "Cursed is every one, that continueth not in all things, which are written in the

book of the law to do them." In this infliction of the curse, God's justice would have been manifested, and his holiness, his abhorrence of sin, would have shone conspicuous; and his character would probably have assumed an aspect of more distinguished glory in the eyes of an adoring universe, than if man had never been created, or had never transgressed. But by the interposition of the Lord Jesus Christ, the justice and authority of God, and the honor of his law, were as fully, and gloriously maintained as they could have been by the punishment of the whole rebellious race. He came not to destroy the law, but to fulfil its just demands, and endure its penalty in the place of all whom he designed to redeem; and thus opportunity was presented for the exercise of the mercy, the goodness, and the benevolence of God, which could not, we conceive, have been so gloriously displayed, had none of the fallen race been saved. Therefore, in proportion as he "magnified the law and made it honorable," he displayed the glory and perfection of the lawgiver, and furnished new occasion for the praises of Angels, and holy beings throughout the universe.

2. The glory of God was displayed in the *Victory obtained by the blessed Redeemer during his Incarnation over his enemies*. Transgression had placed man in an attitude of rebellion against God, and opposition to his authority. Jesus came into the world to meet that rebellion, and destroy that opposition on the very spot in which it had intrenched itself. No sooner had he entered the rebellious territory, than the arch-fiend of darkness, the primary agent and moving cause of all rebellion, set himself in array to maintain his unholy empire, and frustrate the benevolent purpose of the Prince of Peace. But what power can stand before the Son of God when he clothes himself in vengeance? Before his Almighty arm, Satan was seen to "fall like lightning from heaven"—from the elevated centre of his own dominions, where he has long reigned as the prince of the power of the air, the Spirit that worketh in the children of disobedience; and with him crouched in abject dismay the whole train of principalities and powers

of darkness. And having subdued the leader, he speedily reclaimed vast numbers of his human followers from the error and madness of their rebellion, and thus destroyed the most pernicious works of the devil, and triumphed gloriously over him. Well might the Angels and all holy beings, in view of such a triumph, sing, Glory to God in the highest!

3. The Glory of the Lord is most richly displayed in the vast multitude of sinners thus redeemed from the power of darkness, and invested with immortal glory through the merits and righteousness of the Son of God. If God would have been glorified in the everlasting destruction of the whole guilty race, if he is glorified in the condemnation of those "children of wrath," who are actually lost, how much more is he glorified in those "children of light," who are redeemed from death by Jesus Christ, and through his merits restored to a richer crown, and more exalted glories, than would have been their portion had they never sinned? Of these heralds of heaven's glory he has had a succession in the world from the days of Adam down to the present time; generally "a little flock," pursuing "the noiseless tenor of their way" in the humble walks of private life, but at some periods swelling into countless multitudes, scattered through various nations, and occupying the highest places of power and authority among the kingdoms of the earth. One voice, one heart pervade the whole community, and in their various languages they proclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." In life they glorify God, by obeying his commandments, by exhibiting in their lives and characters the influence of his grace, and by making every prudent exertion in their power to diffuse around them, and throughout the world the same transforming influence. Beholding with their own eyes this heavenly glory and experiencing its salutary efficacy, they ardently desire that others also may see and feel and enjoy it.—In death they glorify him by relying on his grace, and triumphing over all the fears and all the horrors of the King of terrors.—But last

and best and longest will they glorify him, when they shall appear with renovated life in all the glories of a blessed immortality. With such views and such results bursting on their enraptured vision, can we wonder that the Angels sung, "Glory to God in the highest, and on earth peace, good will towards men!"

We cannot justly dismiss this subject without adverting for a few moments to the impressions and affections it is adapted to produce in our bosoms. As it furnishes an exhibition of the goodness of God to our fallen race, it calls for gratitude—as it presents unequivocal indications of God's ultimate purpose to glorify his own name and perfections in the redemption of sinners, it requires corresponding aims and exertions. Without yielding our hearts to those emotions, we shall not enter into the lofty spirit, which animated the angelic choir, and without devoting our lives to these holy purposes we shall fail to accomplish the best and noblest work assigned to redeemed sinners.

If a fellow mortal should bestow upon us some signal favor, or gift, we should hold ourselves bound to him by strong obligations—if along with the favor, he should manifest a disposition of peculiar kindness and affectionate regard for all our interests, our bosoms would swell with nobler sensations of grateful feeling, and if, in addition to the favors, and the kindness, he should manifest a character of unmingled purity and loveliness, our gratitude would necessarily rise and ripen into all the maturity of a permanent affection. But human favors, and human kindness, and human loveliness all dwindle into insignificance when compared with the wonders of grace and glory manifested in the amazing plan of Redemption by the Son of God. All that is rich in bounty, all that is tender in kindness, and all that is interesting in unsullied purity here combine in one impressive appeal to our feelings, which we cannot possibly resist, without closing our eyes and our hearts in unbelief, and obstinately turning away from all the grace and glory, that filled the bosoms of angels with rapture, while they celebrated the advent of the Son of God. We know not that they had any personal interest in

the event, which they regarded with so much emotion, but are not we interested and most deeply interested in it! Where then is our gratitude, and our zeal for the glory of God? Shall we be satisfied to enjoy the privileges, and let Angels alone celebrate the praises of redeeming love? Surely if the love of Christ has been shed abroad in our hearts, it must constrain us to live and act, not for ourselves, but for him who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to whom be glory and dominion forever and ever. Amen.

HYMN.*

Hark! what mean those holy voices,
Sweetly sounding through the skies?
Lo! th' angelic host rejoices;
Heavenly hallelujah's rise.

*By Cawood. Copied from the Youth's Instructor into Littell's Rel. Magazine.

Listen to the wond'rous story,
Which they chaunt in hymns of joy;
"Glory, in the highest, glory!
Glory be to God most high!

"Peace on earth, good will from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven:—
Loud our golden harps shall sound.

"Christ is born, the great Anointed;
Heaven and earth his praises sing!
O receive whom God appointed
For your Prophet, Priest and King!

"Hasten, mortals, to adore him,
Learn his name, and taste his joy;
Till in heaven ye sing before him,
Glory be to God most High!"

Let us learn the wond'rous story
Of our great Redeemer's birth;
Spread the brightness of his glory,
Till it cover all the earth.

BIOGRAPHICAL SKETCHES.

NO. 4.

GEORGE CHRISTIAN KNAPP, D. D.

There are few of the recent Theologians of Germany, more generally known in this country, or more worthy of esteem than the late Professor Knapp, of Halle. The following very brief notice of his life derived principally from Bengel's *Archiv fur die Theologie* may be acceptable to some of our readers.—He was born in the village of Glaucha, near Halle, in 1753. His father was Professor of theology in the University of Halle, where his son was educated in the Royal Pædagogium and in the school attached to the orphan-house. He followed the usual course of academical study, first at the University of Halle, and subsequently for a short period at Gottingen. He received the degree of Master of Philosophy, 1775, and commenced the duties of a teacher in Halle, in the department of classical literature, and in the course of the same year in the Exegesis of the Old and

New Testament. In 1777, he was appointed extraordinary Professor of theology, and in 1782 raised to the rank of ordinary Professor in the same department. He read a two years course of exegetical lectures, embracing all the books of the New Testament, another on theology, and a third on ecclesiastical history. On the death of Frelinghausen he was appointed co-director of the orphan-house in Halle with Dr. Schulze, and subsequently director with the late Chancellor Niemeyer. In 1816 he was made a member of the Royal consistorium for the province of Saxony, in 1817 he received the order of the Red Eagle, 3d class, and on the occasion of his Jubilee, in 1825, that of the second class, with the Oak leaf. As director of the extensive establishment connected with the orphan-house he had particular charge, of the orphan department, the latin school, the Bible institu-

tion and its missionary concerns. In regard to the last, his services were peculiarly important. From 1799 to 1825, he superintended the publication of the modern history of the evangelical institutions for the conversion of the heathen in the East Indies. His feelings not permitting him to admit of a public celebration of the 50th anniversary of his course as academical teacher, his numerous friends, the theological faculty, and the public authorities, took occasion to testify in the most unequivocal terms their high respect for his character and services. Among the works dedicated to him on this event, was one by the Chancellor Niemeyer. "*A defence of the method of Instruction in Theology, pursued in the German Universities, against severe complaints and plausible objections.*"

Knapp was one of those few Professors, who, during the long reign of Infidelity in Germany, retained their faith in the doctrines of the Gospel. He pursued a noiseless course, never engaging in controversy which was peculiarly unpleasant to his mild and timid character. He carried his reserve so far, that he seldom or never spoke on the subject of religious doctrines or experience even in his own family. He would often, however, retire from the bustle and business of an university town, to the village of Gnadau, a Moravian settlement, about 40 miles from Halle, to spend several days in pious seclusion among this faithful and devoted class of Christians. In his official instructions, however, he uniformly taught and defended the truth, and as his lectures were always numerous attended, his influence in this way was not only salutary, but important. His writings are not numerous, but they are distinguished for their learning, maturity of judgment, correctness of opinion, and elegance of manner. His *Scripta varii argumenti*, which are extensively circulated in this country, is one of his most important works. His son-in-law Professor Thilo of Halle, has published since his death, his "*Lectures on Doctrinal Theology.*"* This work, from

the fact that it is free from the philosophical character, which all recently published systems of this kind have assumed in Germany, has been rather coolly received even by the orthodox, but it is a work replete with valuable matter, particularly of an exegetical character, and is better suited to the state of things out of Germany, than almost any other work of this nature, which the prolific press of that country, has lately given birth to. It is also in contemplation to collect and publish the various articles of a biographical and theological character, which he furnished at different periods to various Periodical Journals.

It is certainly adapted to inspire a very sincere respect for this excellent man, to recall the trying circumstances under which he passed the greater part of his theological life, and the uniformity with which he adhered to the great doctrines of the Bible. He commenced his career, just as the great change in theology throughout Germany began to manifest itself, which carried forward in its course from one stage of defection to another, almost the entire body of theologians throughout the land. To remain firm in adherence to a system rejected and despised—by the learning and rank and whole spirit of the age; to stand almost alone, in his fidelity to the doctrines of the Gospel is proof enough that he was sustained by what alone could sustain him, a deep conviction of the truth of these doctrines founded on an experience of their power. It is true that in the early part of his course he was, in some measure, carried away by the example and influence of such teachers as Semler and Michaelis, but this was only for a short period, and to an inconsiderable extent. This is obvious from the fact, that his lectures on theology were written, or at least commenced as early as 1785, and that they were then in all essential particulars such as they were left at the death of their author. Dr. Scheibel says, that it was in the year 1794, that he experienced a decided change in his religious feelings,

Woods, Jun. of Andover, is announced as preparing for publication by G. & C. Carvill, New York.

*An English Translation by Leonard

but his son-in-law, Professor Thilo maintains, that this was not the case, that his intimate connexion with the Moravians, his interest in their missionary concerns and other indications of inward piety are of an earlier date, and that he was in every period of his course a believing and biblical theologian. Such a man, Professor Thilo further remarks, was not likely to be carried away, by the arbitrary method of explaining the Sacred Scriptures which prevailed at that period, nor to subject theology to the constantly changing systems of philosophy. The lengths to which he saw, the rash innovators and improvers in theology, were disposed to go, and the evils which resulted from their reckless spirit tended only to confirm him the more, in his steadfast adherence to the word of God. Such a man is worthy of all honour, faithful amidst general defection, he has the merit of having sustained the severest trial to which a man can well be exposed.

(The preceding sketch is copied from the Biblical Repertory—the following particulars we have translated from the “*Neueste Nachrichten aus dem Reiche Gottes*.”)

During the long period of his professorship, (43 years,) his Lectures were attended by near 8000 Students; among whom there were probably many, who rejected and despised his sentiments. But the venerable man (*der fromme Greis*) himself assured us, that during his latter years he had received many letters, communicating thanks for the benefit received from his instructions. The Theologians probably, who in the volatile period of college life failed to perceive or refused to acknowledge the importance of the Gospel, when afterwards placed in official situations and required to dispense richer blessings from higher sources than mere human reason could furnish, were reminded of the instructions of their faithful teacher, and learnt at last to follow his long forgotten directions to the christian revelation.

The abolition of the University of Halle in 1813 by the king of Westpha-

vol. 2—7.

26.

lia was a severe stroke to Dr. Knapp; and his joy was in proportion when its restoration was proclaimed after the Battle of Leipzig.

Through his whole life he was oppressed with feeble health. He suffered much from hypochondria, which occasioned a habit of exceeding punctiliousness in all his concerns. He was also severely afflicted by domestic trials during the early years of his life. These afflictions no doubt contributed to render his faith precious to him; for he knew no other efficient means of consolation. His infirmities increased exceedingly for some years before his death; yet he afterwards revived, and seemed to acquire new vigor & strength; until a hemorrhage of the lungs took place and closed his days on the 14th Oct. 1825.

The deceased kept his religion principally shut up in silence in his own bosom; and only made it known on special occasions and in confidential communications. This reserve was probably occasioned in a great measure by the influence of the times in which he lived, which were so diametrically opposed to his sentiments. His hypochondriac affection and sufferings also contributed to render him more reserved. His external appearance exhibited the impress of a deep contemplative mind. His calm and peaceful features indicated serenity within. He was much engaged in prayer. For his edification he frequently used the writings of the United Brethren; and for this purpose he made a collection of extracts from them. Those honorable witnesses of the Gospel, Zinzendorf, and Spangenberg were exceedingly dear to him—for his own use he prepared a Memoir of the latter.

A gratifying indication of the interest, which the venerable man took in the progress of Christ's Kingdom is found in an interesting letter, which he addressed not long before his death to the Berlin Missionary Society. He thus writes:

“It affords me heartfelt joy, after a long night of widespread cheerless unbelief—which threatened the gradual dissolution of the Missionary institution of this place, (Halle,) long the only one in Evangelical Germany—to have lived

to witness by the grace of God the desired dawning of a bright morning, which promises a joyful day of salvation to our dear native land. This is the work of the Lord, and it is marvelous in our eyes. May his rich blessing rest upon you, and upon all your efforts consecrated to his service. May he prosper the salutary work begun in his name to the promotion of his own glory. With grateful acknowledgment I tender the hand of fraternal union, with

the sincere assurance, that through divine assistance I shall always be most ready and willing, as far as my feeble powers permit, to meet your wishes and expectations."

May the good man now see and enjoy, what he believed and testified in an unbelieving age—may he shine among those, who turn many to righteousness—and may his spirit of faith and love rest upon many pupils of that institution, in which he labored so long!

THE IMPORTANCE OF MEDITATION.

The duty of meditation is now, I fear, much neglected. Seldom do we hear it enforced from the pulpit. Infrequent references are made to it in the books on practical religion, which are daily issuing from the press. Never almost is it adverted to in conversations among the excellent of the earth. Yet the importance attached to it in the Bible is great, the recorded observances of it by the godly of olden times many, the influence ascribed to it in the Scriptures powerful, and the necessity of it to constitute a character of enlightened piety, manifest. It was indulged in by Isaac; practised night and day by David; and enjoined upon Timothy—as indispensable to the approval of both his personal Christianity and his work as an Evangelist. By this it was that Enoch walked with God. It formed Elijah's employment in his solitude. Believers in the practice of it, have their conversation in heaven, set their affections on things above, and make their profiting appear to all. It is a requisite part of every good man's closet exercises. By it he attunes his heart to prayer and praise; realizes the felt influence of divine truth; converses with Jehovah; and sometimes stands on the margin of eternity, breathing the atmosphere of the heavenly world.

Meditation is to be distinguished from reading. I received this morning a letter from a beloved friend, with whom I have often held "sweet converse" on the things of God. I perused once and a

second time his epistle, understood perfectly his meaning, and felt delighted with his thoughts. This was *reading*. Afterwards I reclined on my chair, portrayed to my imagination the well-known features of his countenance—recalled the many endearing conversations we had held on the love, and grace, and grandeur of the Saviour—fancied to myself the life and warmth with which he was wont to expatiate on the glories of the Cross—imagined him, as in former days; seated by my side glowing with affection, and beaming with heavenly happiness,—and felt such excitement toward him of love and reciprocated friendship, as made me almost ready to embrace the phantom my fancy had conjured up before me. This was *meditation*. Many a Christian forgets to meditate, who conscientiously "gives himself to reading." God's word may be read, read with care, and read with an earnest wish to learn from it the will of Heaven, all the while that it is unimpressive, unproductive, a mere dead letter. The perusal of it is not preceded with prayer; it is not followed by meditation. Reading brings the spiritual provision to the palate; understanding discerns whether it be good or evil; but meditation is required to digest it, to "hide it in the heart," to incorporate it with the moral constitution, and to invest it with a nutritious, strengthening, and maturing influence. Without this, the head may be clear, but the heart is cold—the understand-

ing may be enlightened, while the affections are torpid, dull, and earthly.

Meditation is different also from studying. I can conceive two men stationed at the base of Calvary. The one, while he witnesses the tragedy performing on the summit, compares the history of the sufferer with the types, prophecies, and visions of the old economy; reasons respecting the proofs afforded by the comparison of the Saviour's Messiahship; observes with deep-toned interest the prodigies which accompany the crucifixion; and with lofty satisfaction concludes that Jesus is the Son of God, and the Redeemer of the guilty. This man is *studying*. The other forgets, for a time, the Mosaic ritual, and all the imposing scenery around him. He marks the agonies of the crucified. He is impressed, astonished, overwhelmed, at the stupendous display they give of the sufferer's love. He looks to him as the Mighty One travelling in the greatness of his strength, treading the wine-press alone, and rescuing his redeemed by his fury. He is wonder-struck, that the Great, the Holy, and the Blessed, should become like a worm and die like a felon. His heart is big with emotion, his bosom swells with feeling, and his cheeks are suffused with tears. This man is *meditating*. Study addresses the head—meditation affects the heart. By the one, truth is explored; by the other, it is felt. That discriminates things which differ—this grasps and caresses what is known. The former views theology as a science—the other regards it as a moral power. Study is the employment of the divine—meditation is the exercise of a man of piety. By that, the understanding is edified—by this, the heart is impressed and warmed.

The object of meditation is thus not to gain information, to acquire clearer views of truth, or to adjust into a system ideas which have been obtained of the doctrines of the Gospel; but simply to inflame the affections, to give play to the feelings, and to enlarge the desires of the soul. It may be occasional, stated, or involuntary; but in all cases, the design of it is the excitement of the heart with the truths of God. As a be-

reaved individual thinks of the endeared relative he has lost, so does a man of meditation reflect on the death and resurrection, the glory, love, and preciousness of his Lord. The bereaved has been passingly reminded of his departed friend. Some article which belonged to him has come in his way, or some place which he frequented has risen into view. With respect to the dear deceased, he neither argues nor inquires. He stamps upon him the attributes of life; he imagines his countenance, his gait, his tone, his sayings; he thinks of the by-gone days, when he enjoyed his companionship and love; and he ruminates, reflects, fancies, and remembers, till his soul is overflown with alternate sorrow and delight, and his heart strings thrill with the tenderest emotion. It is in a way like this that a Christian "meditates on all God's works, and tells of all his doings." Having read his word, and studied its sayings, he sits down to contemplate its glorious discoveries of the divine character, its displays of the grace of Jehovah, the glory of Immanuel, and the love and condescension of the Spirit. Ejaculation is mingled with thought. He sees the Saviour shining forth from between the Cherubim. A view of his glory is made to pass before him. He reflects on the sufferings he endured, and the exaltation to which he was raised. His heart begins to pant after God; it burns within him while he meditates; it is fixed, and he sings praises.

The advantages of meditation are great. It is a preservative from temptation. The mind of man, like nature, abhors a vacuum. Whenever Satan enters it, it is either unoccupied, or occupied with things carnal and earthly. If left in a state of vacancy, the enemy forthwith claims it for his own. But let its thoughts and its faculties expatiate on the promises, the joys, the discoveries, and the doctrines of Christianity; and it is then impregnable to Satanic assault. The armour of God is buckled on by reading, faith, and study; but it is wielded only by meditation and prayer. Had Eve in Paradise continued to meditate after the Serpent spoke, would she, could she have fallen? Had David,

when on the house-top, been meditating, would his vacant wandering eyes have fired at the enticing sight before him, or his heart have lusted for the perpetration of sin? Had Peter, in the hall of Pilate, been meditating on the divinity and saviourship of his injured Lord, could he have refrained from honouring him; could he have denied him with curses and oaths?

Meditation, too, strengthens all the graces of the Spirit. Love begets love. It is heightened by fond and frequent thoughts of him who loves us. Will not meditation, then, on the love of God increase our *Love*? Hope's wings become elastic by fluttering over the anticipated good. It brightens, soars, and sings, when its continued gaze has penetrated the cloud which hides its delightful object. Will not meditation, then, on Immanuel's land increase our *hope*? Faith emerges from even distrust and doubt, by dwelling long upon a profitable announcement. It is rendered vigorous and insubvertible by constant familiarity with a received system of truth. Will not meditation, then, on the doctrines of the Gospel, increase our *faith*? Humility, like the palmtree, grows by being pressed. The self-denial and the lowliness of it keep pace with the degree in which that which occasions it is kept in view. Will not meditation, then, on our own vanity and nothingness, increase our *humility*? Adoration of God is excited by contem-

plating his character. It rises into ardour and pathos, into heavenliness and sublimity, by steadfastly beholding the glory of the Lord. Will not meditation, then, on the majesty of the divine nature, the wonders of Jehovah's ways to man, and the amazing love and grandeur of his plan of mercy, increase *religious adoration*?

"Isaac went forth at eventide to meditate." It were well if, like him, the people of God had stated times for meditation as well as for prayer. Whenever they enter their closet, they should not only address themselves to Jehovah, but also "talk with their own hearts." Let them do this, too, when "on their beds," when they sit in the house, when they walk by the way side, and especially when they have been reading or hearing the divine word. Some portion of the inspired record should be selected every morning as a subject of meditation during any hours or employments of the day which may leave the mind unengaged. Let the scenes of creation, occurrences around, occasional thoughts, the sight of wickedness, conversation with the pious,—let all terminate in meditation. A habit of heavenly-mindedness will thus be acquired, complainings of a wandering heart will cease, the word of Christ will dwell richly in the mind in all wisdom and spiritual understanding, and the soul will be blessed with nearness to the God of love.

Evang. Mag.

J. W.

BURDER'S VILLAGE SERMONS.

ALMOST every person who feels the slightest interest in the cause of evangelical truth and holiness, has read these interesting and valuable discourses—so widely circulated, so highly estimated, so extensively and permanently useful. If it were only for the sake of the *author*, as an expression of lively and affectionate esteem in his favour, and of cordial gratitude for his diversified and long-continued services in the Church of Christ, they *ought* to be purchased, carefully perused, and entrusted to our children; as the legacy of a man who gave

all to Jesus, and who vigorously exerted and concentrated his energies, for a considerable period, that the moral condition of mankind might be meliorated, the boundaries of the mediatorial empire be widely extended, and the world be converted into a vast, magnificent, and living temple, in which every heart should be animated and warmed, and every lip should be vocal, with redeeming love. Independently however, of this consideration, though it alone is sufficiently forcible and conclusive, these sermons *ought* to be procured for their

own intrinsic and commanding excellencies. They are modestly termed "Village Sermons;" and discourses more simple, more appropriate, less ostentatious, or more beautifully adapted to the condition and capacity of those for whose instruction and benefit they were specifically intended, could not be composed. I unhesitatingly acknowledge, that I have seen no discourses at all comparable to them, as addresses adapted to villagers, except it be many of the sermons of Beddome and Kidd, which contain some of the most beautiful and admirable specimens of this kind of preaching to be found in the language. Still I cannot help thinking, after a most careful and frequent perusal, that the productions of Mr. Burder are more complete in their adaptation, than almost any sermons to which allusion can be made. I have met with individuals who have been quite enraptured with them, and who have prized them much more highly than any religious book, except it be the inspired volume. Ministers and clergymen of every gradation, as it regards attainments, character, or talent, have expressed the most unequivocal opinion respecting their commanding and peculiar excellence; and a more decisive proof of this fact cannot be furnished than the following—that no sermons have been more highly valued, or more generally read, by ministers in the Establishment, than these excellent and impressive discourses. I saw a gentleman lately, who was perfectly enthusiastic when dwelling on their obvious and characteristic properties. "Sermons, Sir!" was his language; "there are no sermons like them: they out-top all." Whether I coincided with the speaker or not, in this decisive and unqualified eulogium, is another question; but I could not refrain from being struck with this circumstance—what a strong hold they have secured on the public mind, and how exalted is the estimate which hundreds entertain respecting them. It is evident to any intelligent and intellectual reader of these sermons, that Mr. Burder's ardent and supreme solicitude, in their composition and publication, was to do good. He does not wish to exhibit talent; to show

"how far the force of mind can go;" to indulge in bold and lofty speculations; to pursue trains of vigorous and profound argumentation; to throw a resplendant light around him, by the illuminations of a pure and elevated fancy; to accomplish this was not his "intent nor aim;"

"He tower'd above considerations such as these."

He might have endeavored to render his sermons models of pure and eloquent composition, he might have filled them with consecutive and abstract reasonings; and have "put forth" as much intellectual power as possible;—but *then* they would not have done for villagers; they would not have been "interesting and sweet" to the humble and unlettered cottager, because they would have soared beyond his "mental grasp." They were originally designed to be "Village Sermons," in the strictest and most unqualified sense of the phrase; and a careful examination of the various volumes will strikingly show how appropriate and admirable is its application. These sermons are excellently adapted for villagers, because they are short. They come to the point at once, in the most natural and direct manner possible. The most interesting and prominent ideas in the subject under discussion, are embodied in them; and then, a concise and powerful improvement, of a practical nature, "winds up the whole." Now, this conciseness is very important: it is more adapted to men who seldom think—who are more the creatures of circumstances and feeling, than of intellect—who are unused to take long mental flights, and probably incapacitated for it. Besides, the sermons, in consequence of their brevity, are more deeply imprinted on the memory; a pleasing impression is produced in favour of the author, and thus the principles he advances, and the illustrations he furnishes, tell more powerfully on the mind.

These sermons are excellently adapted for villagers, because they are exquisitely plain and simple. A "sweet simplicity" is the peculiar characteristic and most powerful charm of Mr. Burder's mind; and this enchanting

grace is most strikingly displayed in his "Village Sermons."

In these discourses, every thing is so plainly told, and so simply thought, that a child can, in some degree, appreciate and admire the excellence which they possess. There is no complexity of phrase—no difficult words are employed—no recondite allusions are discernible—no remoteness or abtruseness of thought is discovered—no ambitious efforts to be profound, original, or sublime, are perceivable; he speaks as he feels, and feels as he writes: thus he writes simply, and with such charming simplicity, that the most unlettered cottager can form a clear and an accurate judgment of the Gospel, from his exhibition of Christianity.

These sermons are also admirable in their adaptation to the condition and capacities of villagers, because they furnish so broad and striking a view of the more prominent and momentous truths which constitute the great attraction and glory of the Bible. The sinner is immediately and affectionately pointed to the Lamb of God in every sermon. The way of redemption is most luminously and impressively marked out in every sermon. The obvious and distinctive features of the Christian character are most accurately delineated in every sermon. There is no indifference discovered in relation to the main points of Christianity. There is no barbarous or unmeaning trifling with the souls of men. Intellectual efforts, however vigorous and overpowering, are not substituted for "the truth as it is in Jesus;" and this is one of the most exquisite fascinations, with which the "Village Sermons" of Mr. Burder are clothed. We can perceive, at once, what are the obvious and leading views of the writer; what is the object of his profoundest and most hallowed solicitude: not, specifically or primarily to gratify the taste, feed the intellect, or delight the fancy; but to bring sinners out of the world, and to direct them affectionately and earnestly to Him, who is emphatically "the chief among ten thousand, and the altogether lovely."—There are many other obvious features which characterize these sermons; such as the affectionate and tender feeling they display—the

ardent and prevailing desire to save sinners which they every where exhibit—the uncompromising fidelity with which "sin is marked, and man is warned"—and the pungent and searching appeals in which they abound.—These sermons must have been rendered extensively beneficial. What hallowed impressions must they either have produced or deepened! What a sublime tone of feeling must they have induced or exalted! What a class of inspiring and important associations must they have awakened! When it is contemplated how widely they have been circulated; how strongly they have been recommended; with how much avidity they have been read; how frequently they have been listened to by congregations of almost every kind, as it regards numbers, character, and talent; and how admirably calculated they are to convey accurate and impressive views of the malignity of sin—of the superlative beauty of holiness—and of the transcendent glory and perfection of Jesus Christ;—it is natural to suppose, that the good effects of which they have been productive, can scarcely be fairly estimated.—When I think of the inestimable benefits they have been rendered instrumental in imparting, I am disposed to rank them with "Alleine's Alarm," "Baxter's Call to the unconverted," "Doddridge's Rise and Progress," and many other most valuable publications of a similar kind, to which allusion might be made. The contemplation is inexpressibly delightful; and on this ground, as well as on many other accounts, we love the name of "George Burder," and to our religious posterity it will uniformly be dear. His head is now silvered with age; the fire of his eye is dimmed; the nerve of his arm is slackened; the bloom of his beauty is gone; but we revere him as we should "a patriarch's hoary locks;" and when, in the wise and beneficent arrangements of Providence, he is carried to the house of his fathers, we will follow his bier, and strew flowers o'er his tomb:

"Young flowers, and an ever-green tree,
Shall spring from the spot of his rest;
But not cypress nor yew will we see,
For why should we mourn for the best?"

Evang. Mag.

RELIGION is the surrender of the heart to the ever-blessed God, to be influenced by his truth and grace, to be governed and actuated by Him according to his infinite wisdom, goodness, and mercy, in Christ Jesus. It is the giving him the glory of his own work; which glory is justly due to his name: or, according to St. Paul, it is the "worshiping of God in the spirit, rejoicing in Christ Jesus," and disclaiming all "confidence in the flesh." Surely this is rational, that is, consistent with right reason, and is the bounden duty of every rational creature who is favoured with the light of divine truth.

It is well known in this kingdom, that a certain body of religious professors assume the appellation of "Rational Christians;" as if all other denominations of Christian people, who differ from them in opinion, were irrational in their creed, and in the worship of God. How far they have an exclusive claim, or indeed any claim at all, to this title, may admit of some doubt.

It is generally allowed, that the authorized version of the Holy Scriptures, especially with the marginal readings, is a fair translation of the originals; that the evidence of their inspiration of God is abundantly clear and indubitable; and that they are the proper standard of doctrines,—the criterion of experience and practice,—the only rule, and the sufficient rule, of faith, temper, and behaviour. To these we must appeal on all occasions, as the balances of the sanctuary,

"To try both our state & our scheme." If teachers "speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

Is it, then, rational, to make the sacred writings bend to the unenlightened reason of man; to make reason the standard, instead of the word of the infinitely blessed God? His word is truth, given by divine inspiration, and "is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished to every good work." (2 Tim. iii. 16, 17.) "The law of the Lord is perfect:" no addition is to be made to it: nothing is to be taken from

it. This word can make us "wise unto salvation, through faith which is in Christ Jesus."

Is it *rational* to discard any one doctrine of the Bible? Is not the fall of man from his original state of purity and happiness, a doctrine found in the Bible? Does not St. Paul assert, that "by one man sin entered into the world; and death by sin?" And again, that "by one man's disobedience many were made sinners?" (Rom. v. 12—19.) The truth of this doctrine appears in the alienation of mankind from the supreme good; in their extreme proneness to evil, and aversion from holiness; and is daily evidenced by wicked works, and is also seen in the carnal mind, which is enmity against God, and which is found in every human heart that is not regenerated by divine grace. Is it, then, *rational* to deny facts which appear in every nation, every tribe, and every family, in the universe?

Is not the doctrine of the Saviour's Divinity and Atonement a doctrine of the Bible? Does not St. John say, "The Word was with God, and the Word was God?" (John i. 1.) And does he not also add, (verse 14,) "The Word was made flesh, and dwelt among us; and we beheld his glory, (the glory as of the only begotten of the Father,) full of grace and truth?" St. Paul saith, "he thought it not robbery to be equal with God." (Phil. ii. 6.) Christ is declared to be "the brightness" of the Father's "glory, and the express image of his person," to "uphold all things by the word of his power;" and we are assured that this glorious personage "by himself purged our sins," and was made a sacrifice for "the sins of the whole world." (Heb. i. 3; 1 John ii. 2.) St. Peter says, that Christ "suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. iii. 18.) Isaiah, long before the Saviour's incarnation, foretold that he should "bear our griefs, and carry our sorrows;" that we should be "healed by his stripes;" that He should be "wounded for our transgressions, bruised for our iniquities," and that the Lord would "lay upon him the iniquity of us all." (Isa. liii. 4, 6.) We are assured that Christ is "the way, the truth,

and the life;" that "none can come to the Father but by him;" (John xiv 6;) and that Christ hath opened a new and living way into the holiest of all, by his blood. (Heb. x. 19, 20.) We are informed that Christ is the sure foundation, which is laid in Zion; and that whoever builds on him shall not be ashamed. (Isa. xxviii. 16; Rom. x. 11.) "Other foundation can no man lay, but that which is laid, which is Jesus Christ." (1 Cor. iii. 11.) "There is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.) I ask, then, is it *rational* to take away this foundation of hope; to shut up this way of access to the throne of mercy; to make light of that blood, without which there is no remission of sins? Is it *rational* to degrade the Lord of life and glory, who is God over all, blessed for evermore?—to take from him the robe of his real majesty, and to put on him one of mock royalty?

Is not the Deity and personality of the Holy Ghost a doctrine of the Bible? Does not the language of Peter to Ananias (Acts v. 3, 4) demonstrate this? Is not his Deity yet further confirmed by the promise of Christ to his disciples, that the Spirit of truth, the Comforter, should come and "reprove the world of sin, of righteousness, and of judgment?" Did not the Saviour say, "He shall testify of me?" According to St. Paul, the Spirit "searcheth all things, yea, the deep things of God." (1 Cor. ii. 10.) If these passages prove this to be a doctrine of the Bible, is it *rational* to deny the existence of the Holy Ghost as one with the Father and the Son? How are the eyes of our understanding to be enlightened? How is our stubborn will to be subdued? By what power are men to be created in Christ Jesus unto good works? What aid can we have in prayer? How is the love of God to be shed abroad in our hearts, if there be no Holy Ghost? By whom is our nature to be renewed, and a meetness for the heavenly inheritance to be wrought in us? If our sufficiency be of God, and the supply of the Spirit is absolutely necessary to keep the flame of devotion alive, is it *rational* to discard this doctrine from our creed, or to deny its existence in the Bible?

Is the existence of fallen angels a doctrine of the Bible? According to St. Jude, verse 6th, "the angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains of darkness unto the judgment of the great day." And one infinitely greater than St. Jude assures us, that unholy persons will be sentenced to depart from Him "into everlasting fire, prepared for the DEVIL AND HIS ANGELS." The Evangelists, Luke and John, affirm that the devil put it into the heart of Judas to betray Christ; (Luke xxii. 3; John xiii. 27;) and in the Acts of the Apostles it is asked by St. Peter, "Why hath SATAN filled thine heart to lie to the Holy Ghost?" (Acts v. 3.) Our blessed Redeemer informs us, that the wicked one (that is, the devil) cometh and catcheth away the seed of truth which was sown in the heart of the way-side hearer; (Mat. xiii. 19;) and (verses 38, 39) he informs us "the tares are the children of the wicked one;" that "the enemy that sowed them is the DEVIL." Is it *rational* to expunge this doctrine from the Bible, or from the Christian system of truth? The Scriptures caution us of danger from this adversary; but *rationalists* affirm that there is no such a being as the devil; and, if so, the caution is utterly needless.

Is the doctrine of interminable punishment a doctrine of the Bible? In Matt. xxv. 46, it is stated to be of the same duration as the happiness of the people of God; and in Mark ix. 44, &c., it is affirmed, that in the punishment of the finally impenitent, "their worm dieth not," nor is the fire ever quenched. In 2 Thes. i. 7, &c., it is affirmed, that the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." I again ask, is it *rational* then to banish this important portion of divine truth from our pulpits; and to lead our hearers to think that there is no danger of future punishment; or, if there be any at all, that it will be of short duration? Is

it safe for ourselves to take away the sanctions of the divine law, and render them altogether nugatory? And shall this be done by persons who call themselves *rational* Christians? Among all the irrationalities in the world, is it possible to find a greater than this?

If the preceding view of those who call themselves rational Christians be correct, how is it possible for them to be Christians at all, except in name? If the only foundation of hope be rejected; if the only way of access to the Father, and of entering into the holiest of all, be given up; if the existence, offices, and operations of the Holy Spirit be set aside as unscriptural,—how are fallen men to be brought nigh to God, to be filled with penitential sorrow for sin, to be saved from guilt, to be born again, to be made holy in heart and life? How are they to be made spiritually minded, and to be renewed in the spirit of their

minds? How can they possess the Spirit of Christ, when they believe he has no existence? And yet the Apostle says, If any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.)

Of all the objects of Christian compassion, those professors of "rational religion" appear to stand in the first rank: yet it may be feared they will not accept of the helps which are afforded them. However, there is one help which may and ought to be tried, namely, fervent and continued prayer. This should be the care and practice of all those who love the Lord Jesus in sincerity, that He who wept over sinners in Jerusalem, may behold with commiseration those who deny that he bought them with his blood, and that he may graciously pour his Spirit upon them.

JAMES WOOD.

Wesleyan Methodist Magazine.

THEOLOGICAL SEMINARY.

FOR THE MAGAZINE.

The success of the late effort to endow a Professorship in the Theological Seminary of our church has put at rest the question about the permanency of this institution, and has calmed unto silence the anxieties and fears of its friends. We may now reasonably indulge the belief that God, who has graciously brought us thus far, amid so many discouragements and dangers, and whose interposition has saved us in our darkest hour, will not forsake us. The trials through which we have passed, have often brought our hope low: we have lain in the dust, and *have had the sentence of death in ourselves*: those which are yet to come may produce similar effects: but if we look at the manner in which the hand of God has constantly protected us, and has recently rebuked our despondings: if we consider the history of many other benevolent enterprises; such for instance as the propagation of Christianity among the heathen; and observe the distresses that marked their beginnings, and the suc-

cess by which they afterwards glorified God, and repaired the desolations of sin, and diffused the pure light and hope and joy of the Gospel over the countries which they blessed; do we not see reason to believe that these trials, even when they most afflict us, and most deeply humble us, are designed only to give a deep and lasting impression of that truth upon the heart, that it is not by our wisdom, nor by our strength, but by his own power, that the purpose of God is accomplished. *Every good gift and every perfect gift cometh down from above, from the Father of light.** Before we receive it, we are left to disasters and disappointments, until we feel our own insufficiency, and are prepared to ascribe all the praise to God. *We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.†* I argue well even from our afflictions; because I perceive that they are the common lot of the servants of God, who are employed as the

* James 1, 17. † 2 Cor. 1, 9.

instruments of his mercy in doing good; and because I am taught by his own words that *he rebukes and chastens those whom he loves*.† I trust, therefore, that our Theological Seminary will ultimately prosper, and that its friends who shall live when my eyes are closed in death, and my voice is hushed in the silence of the grave, will see in it all that the friends of God and of his people may desire; a well ordered nursery of faithful and able ministers of Jesus Christ. Much yet remains to be done before this institution can be what the exigencies of the Reformed church demand. Besides the establishment of a second Professorship in the theological school, there is an urgent necessity, for a classical department, in which students may receive their preparatory education, and be qualified either to enter a College or to commence the study of theology; and for some permanent provision to aid necessitous young men, who may be worthy of patronage, during the whole course of their studies.

The necessity of a classical school has been long and deeply felt. It is impossible that a professor, who is burthened with the care of every branch of theological study, should, at the same time, perform the duties of elementary teaching; or that young men, whose minds are untutored and unfurnished, should make any considerable progress in the more difficult studies of a theological school. These studies require considerable stores of knowledge previously gathered, and habits of attention, discrimination and reasoning previously formed. Without these the student can receive no benefit from lectures, nor can he read a theological work with intelligence and profit. The professor is constantly obliged to recur to elementary instruction, and to make it indeed the principal subject of attention. If a student, who has spent three years in this manner in a Theological Seminary, be expected to be a good divine and well qualified for all the various duties of the sacred office, such an expectation can only deceive those who cherish it, and terminate in the pain of disappointment.

† Rev. 3, 19.

The English language being used exclusively in teaching in all our academies and colleges, young men of German families, who have little or no knowledge of that language, are precluded from the benefits of those institutions, and must receive their education in the higher branches from private tutors, or in the Theological Seminary. The expensiveness of private tuition, and the difficulty of procuring a competent teacher where the inducement to spend time and labour in teaching is but small, are so great, that little can be expected from that mode of education; and the experience of the past is indeed abundantly sufficient to convince every one who is capable of forming a correct opinion on this subject, and has some acquaintance with the state of things amongst us, that, in its practical effect, this mode is worse than useless. An instance has come to my knowledge, and I fear it is not solitary, where the study of the Greek language consisted in committing to paper a sort of translation and grammatical analysis of portions of the New Testament, which the tutor dictated and the pupil wrote! A part of the grammar had been committed. The article and the dual number were neglected as useless, and the syntax as unnecessary! I need not say that such a method of teaching is both immensely laborious and immensely worthless. It is a gross and criminal imposition; and it behoves those who administer the government of our church to provide the necessary safeguards against a repetition of it.

Young men of this description must therefore generally come to the Seminary with very slender acquirements above those which are attainable in an ordinary country school, or with none at all. I may add that those, who understand the English language, and have been educated at an English institution, are usually so deficient in their knowledge of German, that their usefulness in the ministry of our church is confined by very narrow limits. An ability to officiate in German will long continue to be a necessary qualification of our preachers, in a great majority of instances: and when the use of the lan-

guage shall have ceased among the people, if it ever ceases entirely, an acquaintance with it will be still important to the student and the divine, for the purpose of opening to him the vast treasures of German literature. This noble language, I trust, will be always cultivated, as a language of learning and science, whose stores are among the richest which the world has yet seen, if they do not indeed surpass them all.

An Academy connected with our Theological School must be so organized, that young men may be fully prepared in it to commence the study of Theology; and while it is especially designed for those who have the ministry of the gospel in view, it must be general in its plan, and adapt itself also to the exigency of students whose destination is otherwise. It ought to embrace the German, Latin, Greek, and Hebrew languages, Algebra and Euclid's Elements, Geography, History, Natural and Moral Philosophy, Logic, Composition and Elocution. The students must be taught, as each may require, in German or in English. A single teacher indeed, cannot be charged with all these subjects at the same time; but when a second professor shall have been appointed in the Theological school, the theological professors may devote a portion of their time to the classical department; and in the mean while, until that is done, much may be accomplished by one able teacher. My ulterior object would be, if it were possible, to form a literary, scientific and theological institution for the benefit of the German population in the United States, in which the German language and literature, as well as the English should be extensively cultivated, and the German youth should be furnished with the same facilities which their English brethren so abundantly enjoy; and by which the reproach which has fallen upon us should be taken away. It is the dishonor of the German name in this country, and it is a dishonor that penetrates a generous heart with keen regrets, that there is not a single German institution of learning in the midst of half a million of people, and that all the bad consequences of such a state of destitution have resulted from it.—

Where is the spirit of our fathers and of their descendants in the old world; the spirit of investigation and research; the spirit of knowledge and improvement; the spirit of noble enterprise and self-devotion; that restored light and freedom to Europe in the days of Luther and Zuingli, and has since continued in its lofty path, as the day-star of an intellectual world? It is not yet risen upon us. But shall it never rise?

About the year 1789, the Legislature of this State granted a charter and a donation of ten thousand acres of land in the northern section of the state to establish a German College at Lancaster, to be called Franklin College. The grant was designed for the German population of Pennsylvania, "in consideration of the important benefit which the state received from their industry and loyalty." The charter contains provisions intended to secure the institution forever to the Germans, and requires that fifteen of the trustees shall be members of the Lutheran Church, fifteen of the Reformed, and fifteen of all other denominations. Soon afterwards a Principal and one or two Professors were appointed, and an attempt was made to put the college into operation; but the funds being insufficient to sustain it, the effort ceased, and was not afterwards revived. What interest the present Trustees take in the original object of the charter I am unable to say. About half of the land given by the Legislature, and some other property, remain in their hands. The other part has been expended, it is said, in supporting a grammar school. No doubt is entertained, that the Germans in the state would have it in their power to have that direction given to these funds, which the Legislature contemplated; but it is believed that the plan of the college which the charter requires, is at this time impracticable. Whether an arrangement could not be effected which would obviate existing difficulties, while it would accomplish the main design of the Legislature, is a question which ought to receive the serious and diligent attention of the Synods of the Reformed and the Lutheran Church. These Synods a few years ago appropriated money out of their funds to

Franklin College, in consequence of representations made by some of the Trustees, that such a measure was necessary to preserve the interest of their respective churches in the property of that institution. These appropriations were paid to the Treasurer of the Board. Others were subsequently asked for, but refused. The Synods of these churches are the only representatives of the German community in Pennsylvania, and they ought therefore to act for it, and to act with zeal and perseverance, until they shall have brought the case to its legitimate result, and shall stand approved before God and before the public.

A permanent provision for the support of indigent Students, both in the classical and the theological school, is another highly important object to which our attention must be directed. A majority of those who are either pursuing their studies in the Seminary, or preparing for it, are, more or less destitute, and need support from charitable funds. Whatever the cause may be, this is the fact; and it is ascertained that, without an education fund, we shall lose the proffered services of many valuable young men, and our Seminary itself cannot effect much good. We have already lost some who might now be usefully employed in the church, and might give very effectual aid to its institutions. Among those who are pursuing classical studies several are dependant on a pledge of support, which the professor has ventured to give in anticipation of the Synod's approbation. Of the disposition of the Synod no doubt is entertained: but that body can effect nothing without means; and its means can be procured only from voluntary contributions. The ministers of our church must endeavour in every prudent way to bring this subject before their people, and to obtain contributions from them for this object. Means are now wanted for those who are dependant on the Synod's bounty; and more will be wanted before the present session terminates.

As the Missionary Society can effect nothing without missionaries, and as we have no Education Society to bring forward and prepare young men

for this office, I suggest the expediency of converting this Society into an Education and Missionary Society with authority from the Synod to manage the whole concern of receiving and educating beneficiaries, as well as the whole business of missions. Let the Society appoint two executive committees, one of education and another of missions, and let each of these be charged exclusively with the duties implied in its title. The Executive Committee of Education may adopt a system of rules similar to those of the American Education Society, as far as they are adapted to the circumstances of our church. The Society may place a portion of its funds annually at the disposal of this Committee, and the Synod may also commit to its hands the interest of any permanent funds which may be obtained for this object. The business of beneficiary education will never be well managed in our church until such a system shall have been established. On this subject I shall probably have something more to say in a future number of the Magazine. In the mean time I earnestly entreat the candid and serious attention of our church members, and especially of our clergymen, to the subjects proposed in this communication. I have no other wish than to benefit them and all my German brethren, and to promote their temporal and eternal welfare.

Before I conclude, let me add the remark, that the experience of the past has proved the necessity of adopting some plan of uniting manual labour with study in our Seminary, for the two fold purpose of preserving the health of the Students, and giving to them an opportunity to diminish the expense of their maintenance by their own earnings. It is desirable to make an education for the Christian ministry as cheap as possible, especially to those whose means are slender; or who possess no means at all; but it is still more important to guard young men against the diseases which, in too many instances, are produced by the change from an active to a sedentary and studious life, and if they do not bring them very soon to the grave, will enfeeble them during the remainder of their days.

ADELPHOS.

AMERICAN EDUCATION SOCIETY.

*Abstract of the 13th Annual Report.
Number of new applicants during the year.*

In the year ending May, 1827, the number received was, 35. In the year ending May 1828, 91. During the last year 202. Upon examination it is found, that nearly one half of all new applications for assistance are from persons just entering upon a course of study for the ministry. Three years ago the whole number of youth in this stage of Education was less than thirty. The applications from persons of this description during the last year alone, amounted to ninety-six. This advance is however, not to be ascribed to a relaxation of the requisitions made of candidates for patronage—for these have increased rather than diminished.

Whole number assisted during the year.

The whole number to whom appropriations have been made during the year is 404. Of these, 123 have been members of eight Theological seminaries; 157 have been members of 16 colleges; and the remainder about 120, have been connected with 42 academies; making the whole number of institutions at which aid has been granted the past year 66. The young men are natives of nearly every state in the Union, and include some of five or six evangelical denominations.

Pastoral Supervision. The system of supervision explained in former reports, has been extensively carried into execution during the year. Most of the young men have been visited, either by the Secretary, or by an authorized agent, and each beneficiary visited has a copy of the Memoirs of David Brainerd, as a token of affectionate regard from his benefactors. The result of this single and comparatively small donation may yet be felt in the character, and success of the Christian ministry; and it is to be hoped, in the salvation of increasing multitudes of perishing men. The Directors have the most gratifying evidence that the youth under the patronage of the Society—are deserving of all the encouragement which they receive from the Christian public.

Death of two promising young men.

The directors have to lament the death of two young men of promise during the year. Mr. Solomon Maxwell, and Mr. Preserved F. Davison. Both were endowed with talents above the ordinary level; they were amiable in their disposition, and of unaffected piety. Their early death it is to be feared was, in some measure, owing to severe application to study.

Systematic Exercise united with Study.

The loss of nearly thirty beneficiaries of the American Education Society by death, who became victims to disease while pursuing their preparatory studies for the ministry, admonish the friends of Education Societies of the necessity of more efficient methods for maintaining the health of those under their care. Melancholy facts prove that the change from active life, to sedentary habits, exposes the constitution to a shock, from which it is often difficult and even impossible to recover. The evil is to be counteracted only by maintaining from the first—systematic and vigorous bodily exercise. The Directors find it difficult to express their conviction of the utility and importance of instituting in connexion with every Seminary, College or Academy, the means of either agricultural or mechanical labor, or what is better, of both—where young men who have been accustomed to laborious pursuits may daily exercise, and at the same time be doing something to defray the expenses of their education, without being under the necessity of leaving their studies to keep school; a practice which, when carried to the extent it now is, often proves unfavourable to sound health and sound scholarship.

\$8728 have been reported the last year by the young men under their patronage as the fruit of their own earnings. Of this sum, \$1963 have been earned by members of Theological Seminaries; \$5476 by members of Colleges; and \$1288 by members of Academies.—Of the sums reported by members of colleges and academies, 4955 dollars were obtained by keeping school, and 1809 dollars by various kinds of labor. This interesting result is in a great measure

to be ascribed to the principle adopted by the Board of granting but small appropriations, by which motives to personal effort are strengthened and encouraged.

Funds.—The funds of the society, as appears from the treasurer's report, have not been adequate by 4204 dols. to meet the appropriations to beneficiaries and defray the current expenses. The appropriations to beneficiaries have been nearly double of those made the last year. The whole amount of receipts during the year has been 30,034,18—of which 8,316,83 have been received on account of scholarships—and 1950 dols. has been given to the general permanent fund. The debt of the society at the close of the year was 6402. For this deficiency the Directors have nowhere to look but to a generous public, and to that source they now appeal with new earnestness.

Results of past Efforts.

The influence which has already been exerted by the society, can never be fully estimated in this world. When it is remembered how much good may be effected by a single faithful minister of the gospel—it cannot but awaken the sincerest gratitude that the society has been permitted to see more than 200 ministers of Christ enter the field of evangelical labour who were once under its patronage. Nearly one-tenth of all the ordinations and installations of ministers which could be collected from the public prints the last year, and which appeared in the quarterly lists of the Register and Journal, were found to be cases of former beneficiaries of the American Education Society.

As an illustration of the good which even a single beneficiary may, in the Providence of God, be instrumental of accomplishing, it was observed by the secretary, that he held in his hand a letter from a minister who, while he was obtaining his education for the ministry, was the means of several revivals of religion—who subsequently settled among a people where the congregation was but about half as large as the church now is, and where nearly five hundred souls have been hopefully born again in about two years! This minister once

said to the secretary—Had it not been for the earnest appeals of the American Education Society, and the encouragement which they offered, I know not that I should ever have been a minister of the gospel.—The secretary was of the opinion, judging from information already obtained, that from five thousand to ten thousand souls had been converted to God under the ministry of former beneficiaries of this society, and every year increases the number with a rapidly advancing ratio.

Enquiry having been frequently made respecting the steps to be taken to procure the patronage of the American Education Society, we insert the subjoined notice on the subject.

AMERICAN EDUCATION SOCIETY.

Steps to be taken by applicants in obtaining patronage.

When a young man wishes to apply for patronage, he must pursue the following steps. *First.* He must obtain unequivocal testimonials from three or more serious and respectable persons best acquainted with him and his circumstances, (e. g.) his minister, instructor, a magistrate, or some other principal man in the vicinity, stating his age, place of residence, indigence, moral and religious character including his church connexion, talents, previous education, and serious desire to devote his life to the Gospel ministry. These testimonials should be sealed papers, that the writers of them may speak freely concerning the character of the applicants. *Secondly.* Having obtained these testimonials, the applicant must present his request for examination and recommendation to some Examining Committee in his neighborhood, or within the portion of the country to which he belongs. If no such Committee is known to have been appointed, the applicant or his friends may write, for information, to the Secretary of the Parent Society; or if he resides within the limits of a Branch Society, to the Secretary of that Branch.

P. S. The Examining Committee, for the city of New York and its vicinity, will meet on Tuesday 23d of June, at

10 o'clock A. M. at No. 34 Beckman-street.

Particular attention is requested to the above rule by all who expect to make application for patronage. Communications to be directed to

Rev. WILLIAM PATTON,
Cor. Sec. of the Pres. Branch of the
American Education Society.
No. 54 Bleecker-street.

AMERICAN BOARD FOR FOREIGN MISSIONS.

The Nineteenth Annual report of the American Board, contains a mass of information, in respect to the spread of gospel truth and the principles of civilization among heathen nations, which is highly gratifying. The operations of this Board are pouring a flood of light upon the world.—The following is a brief summary collected by the Watchman from the Nineteenth Annual Report:

There are now under the care of the Board, forty-six missionary stations, including one that is temporarily vacant. Connected with these stations there are forty-three ordained missionaries, four licensed preachers, four catechists, and one hundred and seventy-two other missionary assistants, male and female; making the whole number of missionary laborers from this country, two hundred and twenty-three. There are, also, thirty-six native assistants, who are immediately connected with the mission families, and as preachers, catechists, superintendents of schools, and distributors of tracts, are of great service in extending knowledge and Christianity. Besides these, there are about six hundred native teachers of free schools, connected principally with the missions at Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first instructed, and all of whom are superintended in their labors by the missionaries. Five hundred and twenty-three, exclusive of the mission families, are members of the churches at the several stations. There are thirty-two thousand nine hundred and nineteen pupils in the mission schools: of whom, about eight hundred and seventy are in the boarding schools, at the stations.—The

Board have seven printing presses connected with the different missions, which are kept in constant operation, and have printed or are in readiness for printing, in nine different languages. The whole number of copies of works printed at these presses, principally elementary school books, translations from the Scriptures, & religious tracts, must now exceed five hundred thousand, and the number of pages twenty millions: most of which have been put in circulation. Thus languages, which were never before written, have been reduced to system and printed, and are now made the vehicles of diffusing knowledge widely: and others in which were no books, except such as were filled with erroneous and polluting sentiments, are now made the channels of conveying useful knowledge and the Word of God to the millions who speak them. Thousands of minds, which were wasting in ignorance and inaction, are becoming enlightened, and fitted to perform the responsible duties of life.—Others, which were the abodes of base and malignant passions, are becoming full of righteousness, and peace, and joy in the Holy Ghost. The Gospel is preached to hundreds of thousands sitting in the shadow of death, the Spirit descends, as upon our own churches, and the heathen are becoming new creatures in Christ.

REFORMED DUTCH CHURCH.

Proceedings of the General Synod.

The General Synod of the Reformed Dutch Church in North America, convened in this city on Wednesday, the 3d instant, and continued in session to the 10th. The Synod was opened with prayer by the Rev. Jacob Schoonmaker, the President of the last General Synod, who preached a sermon in the evening of the first day of the session from Romans i, 16. Between sixty and seventy ministers and elders were present. The following is a brief sketch of the most important proceedings.

Missionary Society.

From the annual report of the Board of Managers of the Missionary Society, it appears that fifteen missionaries have

been employed during the past year, and that aid has been furnished to twenty feeble churches. The labors of the missionaries have been universally received with attention and gratitude, and in some instances have been visibly crowned with the divine blessing in the conversion of sinners. The receipts into the treasury during the year were \$4,470, and the expenditures, \$4,029. The managers have been much embarrassed in their operations for want of suitable missionaries.—The Rev. John F. Schermerhorn, of Utica, whose qualifications for the office are well known, has been appointed Agent, to explore the whole church, and to subserve the whole interests of the missionary cause by all appropriate means.

Theological Seminary.

From the Report of the superintendents of the Theological Seminary, it appears that the number of students in the institution, in July last, was twenty, of whom three were in the Senior, seven in the Middle, and ten in the Junior class. The general aspect and prospects of the school are encouraging, and promise to meet, under the divine blessing, the wants of the church. The library and education fund need the aid of the friends of the institution.

Rutgers College.

The Board of Superintendents of Rutgers College, reported that, that institution continues fully to realize the hopes of its friends. The present number of students is sixty-four, of whom eighteen belong to the Senior class, twenty-two to the Junior, nineteen to the Sophomore, and five to the Freshman class.

Life of the Rev. Dr. Livingston.

A communication was received from the Rev. Dr. Gunn, stating that he had prepared a Memoir of the Rev. Dr. Livingston, agreeably to the request of the last Synod. The committee to whom the matter was referred, reported that the volume, (which is soon to be presented to the public,) contains, it is believed, a faithful picture of the revered individual whose eventful life it portrays, and at the same time exhibits all the most prominent features of

the history of the Reformed Dutch Church in this country; together with valuable passing notices of her most distinguished sons. They recommend it to the patronage of the Christian community, and particularly of the members of the Reformed Dutch Church.

The Rev. W. Elting, Rev. Dr. Brownlee, and Mr. John Nitchie, were appointed a Committee to open a correspondence with the Reformed Protestant Church of France.

A communication was received from the Rev. Jacob Schoonmaker, informing that a friendly letter of correspondence with the General Synod of Holland had been prepared and forwarded agreeably to the resolution of the last General Synod, and was now probably on its way to that country.

The Rev. Dr. Brownlee and elder Andrew Howell were appointed Delegates to the next General Assembly of the Presbyterian Church, and the Rev. Peter Labagh and elder John Rozer, seconds or substitutes.

The Rev. G. R. Livingston, and Samuel Van Vechten were appointed Delegates to the Synod of the German Reformed Church, and the Rev. Robert Bronk, and Jacob C. Sears, substitutes.

PROGRESS OF CHRISTIANITY IN INDIA.

From the pen of a Missionary.

"Thirty years ago, there was scarcely a Christian, or any sign of Christianity, in Calcutta, whether among Europeans or natives. Now, besides six Episcopal Churches, there are five Dissenting Chapels. The Sabbath is also beginning to be revered among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended, Missionary efforts are in much better repute than formerly; and wickedness that would formerly stalk the streets with the utmost effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts

are so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that *so few* are converted, as that *so many* become Christians. The difficulties are immense in the way against heathen converts. My Pundit is a Christian; in consequence of which his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years.—There is another individual, who has just come to the Missionaries for protection. Some few months ago he signified to his relations that he intended to become a Christian; in consequence of this he was seized by them, and has been kept in close confinement, till a few days ago, he contrived to make his escape.

"There is now in Calcutta a great spirit for hearing the Gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our own connection, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with more attention than formerly. I have been out with Paunchoo, (who is a most excellent native preacher,) when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It gives me the greatest pleasure to state, that so far as I have been able to observe, the Missionaries of all denominations here, seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom."

[*Christian Sentinel.*]

EXTRACTS FROM P. SHOBERL'S BOOK ON MISSIONS.

*Madagascar.**—All the attempts made to convert the formidable natives of the extensive island of Madagascar, proved till lately still more unsuccessful.

So recently as the year 1815, the British settlement formed there was razed to the ground, and every European inhabitant of it massacred without mercy.

* This island is on the eastern coast of Africa. It is about 800 miles long and 200 broad.

Prospects more pleasing to the benevolent mind have since opened in this island. In 1821, a treaty was concluded between the British governor of the isle of France, and Radama, King of Madagascar, for the extinction of the slave trade among his subjects.—According to a stipulation of this treaty ten Madagascar youths were sent to the Mauritius and ten to England, to be instructed in useful arts, with a view to promote civilization in their own country. Missionaries had previously been received at Tananarivoo, the capital of King Radama, who had even placed under their care for education sixteen native children, three of whom were sons of his own sister, one of them heir apparent to the crown, and the rest of the children of different nobles. Other schools were established, and the missionaries applied themselves assiduously to the study of the language of the island. Missionary artisans were sent out, preparations were made for the erection of cotton and silk-works, and it was even in contemplation to introduce the mulberry-tree into Madagascar.

Still more recent accounts assure us that prejudice is gradually giving way among the natives, and to this end the example and decisive measures of King Radama powerfully conduce. He has abolished infanticide and some other inhuman and superstitious customs, and enacted laws tending to the encouragement of industry and civilization. By a late treaty with the chiefs of an extensive portion of the island, inhabited by people called Sacalaves, he is become the ruler of at least two thirds of Madagascar: and, considering the enlightened and liberal character of this sovereign, that event cannot but be regarded as auspicious to the extension both of Christianity and civilization.

Some of the youths educated in England under the care of the London Missionary Society have returned to their own country to communicate to others the useful knowledge which they have here acquired.

The number of native children of both sexes under instruction in the 29 schools established by the missionaries in the environs of the capital, exceeds

two thousand; and some of those educated at the central school or Royal College, at Tananarivoo, are at present usefully engaged as superintendents of schools in the country. In that institution there are now about one hundred and sixty boys. A translation of the New Testament into their language has been completed; the missionaries are proceeding with the books of the Old Testament: and a printing-press, with the requisite appendages, has been sent out to this station.—*Phil. Rec.*

South Africa.—With the reduction of Cape Town by the English, during the war of the French revolution (in 1795,) commenced a new era for the heathen of southern Africa. The London Missionary Society, the United Brethren, and the Wesleyan Methodists, entered with laudable emulation upon their labors in the sacred cause.

The nearest neighbours to Cape Town are the Hottentots, a poor slothful tribe, possessing few ideas, who dwell in scattered *kraals* or villages, rear cattle and sheep, pay scarcely any attention to agriculture, and have acquired but little taste for civilization from their proximity for two centuries past to Europeans. The people of more remote regions lead a wandering life, as they have done for thousands of years.

So early as 1736, the Moravian Brethren in their zeal for the conversion of the natives, had begun to collect a little congregation of Christian Hottentots at Gnadenthal. George Schmidt, a pious German, was their first apostle. Gnadenthal is situated in a narrow fertile valley, about 135 miles east by north from Cape Town. The Dutch East India Company, however in their mercantile policy, disapproved the undertaking, and even deemed it dangerous to the interests of the colony. They accordingly prohibited the propagation of Christianity, and prevented it till the year 1792. Not till then did they yield to the repeated solicitations of the Brethren, and grant them permission to send over missionaries again. George Schmidt had taught a few Hottentots to read, and left them a Dutch Bible; and this little had been sufficient to keep

the spark of Christianity alive among them. The congregation has since increased from year to year, and six missionaries soon found abundant employment. In 1816, there were at Gnadenthal two hundred and forty-four houses, inhabited by twelve hundred and seventy-six persons, but, owing to the removal of several families to the new settlement of Elim, their number was reduced in 1825 to twelve hundred.

The appearance of this Hottentot town, with its church, its school, and its busy artisans, induced the British governor, the Earl of Caledon, in 1808, to grant the Moravians a site for a new mission, about 40 miles northward of Cape Town, on the coast. This is Gronekloof (Greendale.) Here resided from sixty to seventy Hottentots in twelve huts. The missionaries immediately fell to work, erected a school, taught the operations of agriculture and gardening, burned down the neighboring woods which were the haunt of tigers, and the whole country soon assumed a different aspect under their hands. So early as 1813, forty-four Christian families dwelt there together in neat habitations, and in 1827 the place had five hundred and eighteen inhabitants. At another mission to which, in honor of Lord Caledon, his name was given, about one hundred and thirty miles eastward from Cape Town, six hundred Hottentots were settled in 1816. Though circumstances caused the relinquishment of this station in 1822, it was re-established in 1827, with the concurrence of the government.

The United Brethren have also settlements at Hemel in Aarde, near Caledon, at Elim, near Cape Aguilis, and at Enon, on the Witte River, near Algoa Bay.

The London Missionary Society also has establishments at Bethelsdorp, founded in 1802, about four hundred and fifty miles eastward of Cape Town, near Algoa Bay, where twelve hundred Hottentots are engaged in agriculture, rearing cattle, and various trades; at Theopolis, six miles north-east of Bethelsdorp; at Pacaltsdorp, two hundred and forty-five miles east of the Cape; at

Hankey, a new station, named after the Treasurer of the Society, near the Chamtoos River, between Bethelsdorp & Paaltsdorp; and at Paarl, Tulbagh, and Basjesveld, from thirty-five to seventy-five miles distant from Cape Town.

In Albany, a district in the eastern part of the Colony, the Wesleyan Missionary Society has its chief station at Graham's Town, with subordinate stations at Salem and several other places.

With pious ardor and self-denial the missionaries have advanced beyond the Orange River into the very heart of the Griqua country. Their missions extend to the town of Griqua itself, and into the territory of the Bootsuannas, who surpass the other tribes in knowledge, and even understand the art of working copper and iron. At Lattakoo, the capital of the latter, situated on the river of the same name, at the distance of six hundred and thirty miles from the Cape, King Mateebe, on his return from a jackall hunt, granted them permission to teach among his people.—“Send your priests,” said he, “I will be a father to them.” The town of Lattakoo, which is neatly built, contains about 1500 houses and eight thousand inhabitants. The people manifest a certain degree of civilization and considerable mechanical industry. Twenty other great tribes, still further northward in the interior of Africa, all speak the language of the Bootsuannas, and are said to be more polished than the inhabitants of Lattakoo.

The Wesleyan and the London Missionary Societies have stations in the Caffre country; the introduction of Christianity seems to be encouraged by some of the most powerful of the chiefs, and hopes are entertained that, from the prudent measures of the local government of the Cape on the one hand, and on the other the confidence with which the natives have been inspired by their intercourse with the missionaries, the wars which till recently were constantly occurring on the borders will give place to a state of settled peace.

In the Bootsuanna country the operations of the missionaries sent out by the London and Wesleyan Societies have been lately suspended, in consequence of the contentions of different tribes,

but the laborers have since returned to their posts. *Phil. Rec.*

SOUTH SEA MISSION.

The latest accounts from the Wesleyan mission to the Tonga (or Friendly) islands, dated April 3, 1828, encourage the hope that the inhabitants of these islands may follow the example of some others in the same seas.—Mr. Turner writes from Tongataboo as follows:

Five weeks ago, an expedition left Nufualofa for the island of Vavou; and of the party were some of our principal friends. They have just returned, and have brought tidings highly interesting to us, and to all here who favor our cause. Since their return, we have learnt that Tubo, our Chief, sent one man (though secretly) to confer with the principal Chief or King of Vavou, on the subject of the *Lolu*, *i. e.* Religion. From what we have gathered from them, it appears that the King of Vavou was very angry with them at the first, on account of their having turned to religion; nevertheless he gave them a patient hearing; and from the account they gave him of what they had heard and believed, his prejudices gave way; and he also determined to cast away his heathen gods, and turn to Jehovah, the great God, with all his people. They reported that he kept them in conversation on the subject for fourteen days and nights; and that he became so concerned, that his sleep departed from him. Finau, the King of Vavou, has through the medium of an Englishman residing with him, forwarded two letters by our friends, one to Tubo, our Chief, and the other to myself. In the one to our Chief, he sends his love to him; and then urges him to do what he can to send him a teacher; acknowledging that he has been a very bad man, but that he is tired of his evil spirits, and wants to turn to Jehovah with all his people. The one to myself is as follows:

“Mr. Turner,—Sir, I am so glad to hear that you are at Tongataboo, teaching my friend Tubo to know the great God. I hope, sir, you will be so kind as to send to Port Jackson for some missionaries to come to my island, to

teach me and my people. I am tired of my spirits; they tell me so many lies, that I am sick of them. Since Tubotai (the man commissioned by our chief to confer with him) has come to see me, I have had no sleep, being so uneasy for fear that missionaries will be so long before they get here. But if a ship should come to your island, be so good as to send one of your missionaries to me, so that my people may see I have turned my evil spirits away.—My island, sir, will turn to our great God, because I am the only chief on the island; I have no one to control me; when I turn they will all turn.—To be sure, I did try to take a ship, (a vessel they attempted to take some time back,) but I am sorry for it; there will be no more of that. Tubotai tells them all that their spirits are all lies.—Be so kind, sir, as to go quick about missionaries as time will allow. So no more from me, a wicked sinner. FINAU, his mark x x x.

Tobu, our Chief, and all the principal people who are favorable to our cause, view this as a very favourable and important matter; and they manifest considerable anxiety to have something done to afford this great man and his people religious instruction. We have expressed doubts with respect to the sincerity of Finau; but they have none; and, therefore, they wish me to go, that as they say, our eyes may see, and our ears hear. To this proposal, I have partially agreed. The King of Vavou is both a relation and a friend of our Chief; and it is the decided opinion of Tubo, and our leading men, that if Finau embraces Christianity, all Tonga, with other islands connected, will immediately follow.

It may be well just to observe, that the people of Tonga and Vavou are radically one in language, manners, &c. It will be pleasing to you, also, to hear that the Tui Habai, i. e. the King or Chief of the Habai Islands, has just paid us a visit in person, earnestly requesting missionaries for himself and people, and begged one of us to return with him.

GREENLAND.

Letters from the Greenland Mission of the United Brethren, of June last, say:

At Litchtenau the grace of God had been very manifest in the congregation, not only on particular days, but during the whole year in general. Twelve adult heathen had been baptized, and 80 unbaptized persons; 251 are communicants. The new establishment at Fredericksthal comprised at the close of the year 1827, 298 persons, of whom 63 were not yet baptized. On the 18th of May, 1828, that holy rite was administered to 19 adults. Fourteen persons had recently obtained leave to live at Fredericksthal. The evident grace of God, prevalent among this flock, encourages the missionaries to spare no pains to be useful. It is delightful to see how the knowledge of the word of God is increasing among this hitherto ignorant people, especially by means of their zeal in learning to read.—*Missionary Register.*

LABRADOR.

The missionaries of the United Brethren at Okkak, say:

At this station the testimony of salvation in Christ had been most powerfully operative during the past year, and the earnest desire which the Esquimaux displayed in their conduct during their Summer dispersion, to approve themselves through the grace of God not only hearers, but doers of the divine word, filled the hearts of our missionaries with grateful joy, and afforded them unspeakable encouragement. No less than 31 heathen had recently come to live at Okkak, which congregation comprised 387 persons, 110 of whom are communicants.—*Ib.*

SUCCESS OF MISSIONARY EFFORTS AT TRAVANCORE.

The Rev. Mr. Mead, a Missionary of the London Missionary Society, in a letter dated Travancore, (Hindustan,) July 1828, states that "several more villages have received the Gospel and cast away their idols, since our last accounts were sent to the Society. Subsequent to the date of these, likewise, some interesting new spheres have been entered upon, where the gospel had not been previously received; and several additional congregations and schools are forming. Among the new converts to

Christianity, are several of the richer natives, of the Schanaar caste, who had formerly been great promoters of idolatry and Satanic worship in their respective villages."

Looking back (says Mr. Mead,) to the period of my arrival in Travancore, (ten years since) I cannot but gratefully exclaim, What has God wrought!—Then, if we look at Tinnevely,* once the sphere of the Society's mission, how delightful and cheering the prospect! You will rejoice to hear, that the greatest cordiality exists amongst the different laborers in the Lord's vineyard on both sides of the mountain. We mutually assist each other, and unite in exertion where it is practicable; a divine blessing appears to rest upon our feeble exertions.

Schools in the Sandwich Islands.—A tabular view of the schools under the inspection of the several missionary stations on the islands is given in the report from which these extracts are made. From this table it appears that the whole number of scholars as ascertained at the latest examinations, was 34,395. No statement had been received respecting the schools on Tauai. More than three-quarters of all the scholars were adults. About one-half of them can read. From the result of a subsequent examination of the schools which are under the superintendence of the station at Lahaina, forwarded some weeks later, it appears that in those schools the number of scholars had increased greatly upon the estimates given in the table from which the preceding summary is taken. This increase raises the whole number of scholars to 43,152, without including those on Tauai, which at a moderate estimate would raise the number to *Forty-five Thousand*.—*Miss. Herald.*

The Bible wanted at Bombay.—The first edition of the New Testament in Mahratta was soon exhausted. A second edition, consisting of 5000 copies, is now in press. The Gospels, say the missionaries, are finished. We are now in the Acts, and shall soon commence

the Epistles. In the meantime, many copies of the parts which are finished are already in circulation, the applications for the Scriptures being frequent and urgent, and most of the former edition having been distributed soon after it was printed. Thus the heathen are furnished with the Word of Life as fast as it can be prepared for them in their own language; and so wide and encouraging is the field now open around us for distributing the Scriptures, that before we get through this edition, the greater part of it will probably be in circulation.

WHAT CHRISTIAN MISSIONS HAVE DONE.

Still it may be asked—and the inquiry is often put in the tone of sarcasm—"What have they achieved?"

The full answer cannot be given in this place. We shall merely set down a few facts belonging to the history of the times.

Idolatry has been overthrown in the islands of the Pacific; and several of the Polynesian tribes have been converted to the faith of Christ. A Bible Society has been substituted for the Inquisition in the former capital of New Granada, with an ex-inquisitor for the Secretary. The degraded Negro, the Hottentot, and the Red Indian have each been taught to exhibit the civilized and transforming influence of the Christian doctrine. The languages of the East have been mastered; and those which had never before been the medium of a ray of religious truth, have been forced to speak the words of God. Two independent versions of the Scriptures into Chinese, by Protestant missionaries, have excited the astonishment and admiration of the literati of Europe. In India, idolatry, zealously protected, patronised and endowed by the Christian government, has been undermined, and a breach has been made in the outworks. The hardest part of the struggle, that with English infidelity, is, we trust, nearly over: a revolution has been effected in public opinion, and an improvement has taken place in the state of things in India, as regards the English people there, which would in itself compensate for all that has been expended on missions to that country.

* Where missionaries of the Church Society now labor.

He must have been a very sanguine man, who would have ventured to hope, five and twenty years ago, that results such as these would be accomplished, within so short a period, by an instrumentality apparently so inadequate, so humble and foolish, and weak, in the estimation of the mere politician or philosopher, and in the teeth of so much anti-christian hostility and obloquy.

Ec. Review.

For the Magazine.

MR. EDITOR,

Please to insert the following article of intelligence with the remarks subjoined to it.

ROMANISM IN THE UNITED STATES.

The following article of intelligence, is taken from the April number of "the (Roman) Catholic Miscellany," a Monthly Periodical, published in London.

"*Foreign Catholic Mission.*—The 15th and 16th volumes of the *Annals of the Association for the Propagation of the Faith* have just been published. The fifteenth is devoted to accounts of the missions to Kentucky and Siam; wherein we find that the venerable Bishop of Bardstown, is still carrying on his labors with success. The 16th vol. of the *Annals* treats of four missions, namely, to Ohio, to Michigan, the Sandwich Islands, and Su-Tchuen. The article on the mission to Ohio is of great length, and contains several letters from the bishop and missionaries. Doctor Fenwick, the present bishop of Cincinnati, who belongs to the Order of St. Dominick, was the first missionary to Kentucky, and then to Ohio. On his arrival in Ohio, about ten years since, there was but a small chapel twenty two feet by eighteen, which had been commenced by some good, but very poor Germans, who were not able to complete it. Dr. Fenwick having been consecrated bishop, was obliged to remove to Cincinnati, where there was neither church nor house for the missionary, and leave his own chapel with its contiguous farm. The congregation consisted of three or four Irish families, and six or seven Germans. In 1822, the

first year that Dr. Fenwick was there, only five persons communicated at Easter: in 1827, there were upwards of three hundred.—Up to this period, the bishop had but one priest to assist him in visiting and comforting the Catholics who lived in this vast district; at this moment there are not less than nine missionaries, without counting those in Michigan. All these missionaries are very poor, as is also the bishop. Their only funds are derived from the contributions of charitable persons in Europe.—Dr. Fenwick did not receive as much from his chapel as would pay for the support of his horse, or the postage of his letters. In spite of all these discouraging symptoms, the bishop was determined to build a cathedral, with the assistance of the association. The bishop consecrated this church the 17th of December, 1826; it is ninety feet long, by forty-five wide: it is of brick, and is remarkable for its proportions, and the Gothic character of its windows; the interior is very simple; but the altar, the pulpit, and the bishop's throne, are elegantly ornamented. The conversions to the Catholic faith are numerous in this congregation, as well as in other parts of the diocese: they would be still greater, if there were more missionaries."

The Reformed Church has many members in the States and the territory where these missions are located; but excepting Ohio where a Synod has been formed, I do not know that she has a single preacher in them. Such is our situation that we have it not in our power to send to them even a solitary missionary. We have no money in the treasury of the Missionary Society, no education fund to aid poor and indigent young men for the ministry, and but very few students in the Theological Seminary. Applications are made at the Seminary from time to time for ministers to supply vacant places, but there are none to be sent. The Board of Missions is called upon for aid and relief by destitute places, but it has none to give. In the mean time our brethren, the members of our church, for whom our hearts ought to bleed, are going, like sheep without a shepherd, astray and scattered, and exposed to every de-

stroyer. To increase the evil, the Classis of East Pennsylvania, including the counties of Northampton, Lehigh, Bucks, Montgomery, Chester and Philadelphia, have recently published an address to their churches in which they declare that, *though they approve Theological Seminaries, Bible, Missionary and Tract Societies, &c. they take no part in supporting them!* This address is signed by all the clergymen who were present at that meeting except one, the pastor of the church in Philadelphia. Others who would have opposed it were not present. What do these brethren mean? and how will they answer it to God, when they shall be judged for this part of their conduct? What possible good can be effected by it, for which they ought to sacrifice the very institutions whose object they approve, which they know to be good, important to the prosperity of true religion, productive of the most blessed effects upon the interests of immortal souls, and necessary to the well-being of the church in which they minister, and to the relief of their brethren who are destitute? Is it possible that they can believe that it is not their duty to support what they conscientiously approve? to maintain what they know to be right? *He that knoweth to do good and doth it not, to him it is sin.* Or do they imagine that God will permit them to abandon his cause and to neglect a known duty, when it may be convenient or necessary for the sake of their present ease and comfort? Is the office of the christian ministry designed for the ministers' private convenience? Did the Apostles think so? Did the Reformers judge thus? Does any faithful servant of Jesus Christ entertain this opinion? I cannot think that the members of this Classis entertain it. On the contrary I am persuaded that they would repel with indignation an attempt to charge it upon them. Why then do they publish an address from which the inference that they do entertain it is so natural? This preposterous measure can do nothing but harm. It will injure its authors in the esteem of the discerning and pious portion of the community. It will produce the impression that christian ministers ought to go with the cur-

rent of popular prejudices, and to support or abandon a good object just as it happens to be liked or disliked by the multitude. It will lessen the dignity of the pastoral office and accustom the people to expect every sort of compliance from their preachers. It will encourage the enemies of religious institutions in their opposition to them, and to all the exertions of the faithful servants of God to spread religious knowledge, vital piety, and pure christian morality. It will embarrass the operations of our Theological Seminary and Missionary Society, and prevent them from effecting that improvement of the intellectual and moral character of our church, and extending that relief to the destitute portions of it, for which it is known that they were designed. Ought there not to be some transcendantly important good in contemplation to compensate for all this evil? But what is it, and how shall this address accomplish it? I am left here entirely in the dark; and so far as I can see by any light that appears from other sources, nobody will have reason to thank its authors for their pains, but the popish missionaries, and the enemies of all serious & active piety. In the present crisis these can truly say, "He that is not against us, is for us." Their plans are effectually promoted by the neutrality of those who ought to be actively engaged on the other side; and still more by a solemn and public avowal of such neutrality. Let Protestant christians generally go over to the ground taken by the authors of this address, and we shall see at no distant period that Popery will rise and prosper out of the ruins of their faith in many of the fairest portions of our country. Let the followers of Christ take this ground, and the contest between his kingdom and that of Satan is at an end: the enemies of the Redeemer have obtained the victory; and they will have the satisfaction to see their wishes prevail without another effort to give them effect.

The friends of improvement must not be discouraged, but redouble their exertions to do good. I cannot believe that the Classis of Northampton are prepared for the consequences to which their recent measure would lead, and indulge

the opinion that further reflection will induce an abandonment of it.

HOMO.

MUNIFICENT REQUESTS.

We learn from the Philadelphia papers that Frederick Kohne, Esq. who died in that city on the 26th ult., in the 73d year of his age, has left to religious and charitable institutions, nearly four hundred thousand dollars. The following items, embracing an amount of \$378,000, are given in the Democratic Press, as a faithful copy from the will:

To the Theological Seminary of the Protestant Episcopal Church in the United States of America, established near Greenwich, in the State of New-York, \$100,000

To the Domestic Foreign Missionary Society of the Protestant Episcopal Church in the U. States of America, 10,000

To the Society of the Protestant Episcopal Church, S. Carolina, 5,000

To the Ladies' Benevolent Society, Charleston, S. C. 5,000

To the Shirras' Dispensary in Charleston, S. C. 10,000

To the Bishop's Fund in S. Carolina, 5,000

To the Female Episcopal Benevolent Soci. of St. James' Church in the City of Philadelphia, for the use of the poor of that Church, 3,000

To the Philadelphia Dispensary, 10,000

To the Female Association of Philadelphia, 5,000

To the Orphan Society of Philadelphia, 60,000

To the Infant School established in Philadelphia, 5,000

To the Charleston Protestant Episcopal Domestic Miss. Soc., which employs as their missionary the Rev. Edward Phillips, 10,000

To the Mariner's Church in Charleston, S. C. 5,000

To the House of Refuge in Pennsylvania, 100,000

To the Society of the Protestant Episcopal Church for

the advancement of Christianity in Pennsylvania, 5,000

To the Pennsylvania Institution for the Deaf and Dumb, 20,000

To the General Episcopal Sunday School Union, 20,000

The residue of his estate is bequeathed to his Executors in trust for distribution to such charities in Pennsylvania and S. Carolina, as they may deem most beneficial to mankind, but with the express provision that part of the colored population of each of the States of Pennsylvania and S. Carolina, shall partake thereof. All this vast amount of property is in the public funds, but it is understood that these bequests are not to be available for the benefit of these charities during the life time of Mrs. Kohne.

Mr. K. was a native of Germany, but has resided many years in the United States, a part of the time in S. Carolina, and partly in Philadelphia. He was attached to the Episcopal Church, and, says the Philadelphia Recorder, "it is enough to make the hearts of churchmen burn within them, that the reproach is thus, in the Providence of God, wiped away from the rich members of our communion, who, though they have, perhaps, been last to remember in their dying hours the cause of religion, and of human suffering, when at length aroused, *have not been*, and we trust *will not be* a whit behind others in the munificence of their bequests."

AMERICAN EDUCATION SOCIETY.

At the 13th anniversary of the American Education Society held in Boston on the 25th ult. the following new members were elected by a unanimous vote.

Rev. James K. Burch, Professor in the Theological Seminary, established at Danville, Kentucky.

Rev. Joshua L. Wilson, D. D. Cincinnati, President of the Board of Education of Ohio.

Rev. Alva Woods, D. D. President of Transylvania U. Lexington, Kentucky.

Rev. Francis Herron, D. D. Pittsburg, Pennsylvania.

Rev. Lewis Mayer, professor of the Theological Seminary of the German Reformed Church, Carlisle, Pa.

MAGAZINE

OF

THE GERMAN REFORMED CHURCH.

AUGUST, 1829.

We had hoped to resume our Historical and Biographical Sketches of the Reformation in this Number, but the absence and sickness of the Editor has prevented it. We expect that a continuation of them will be given in the next number.

DISTINGUISHED GERMAN SCHOLARS.

EICHHORN,

A Professor in the University of Göttingen.

Among the professors of the Institution, there is none whose name is so well known in the United States, as Eichhorn, the father. My imagination had drawn a splendid picture of his physical as well as mental being; what then was my surprise, on being ushered into his presence, to see a small man, of only five feet six inches in height, rather corpulent, and not having any resemblance to the picture fancy had drawn. His face is fine, and, in his youth he must have been a very handsome man, and as such he was doubtless regarded by the German mademoiselles, some fifty or sixty years since. His hair, which is very long, is as white as snow, and is thrown back, falling over his shoulders. His eye, notwithstanding his close application, is very prominent, not having sunk in its orbit, as is almost always the case with such intense students as he has been. Though now seventy-three years old, he has much of the freshness of middle age in his face, but in his walk you discover the influence of time. He received me with great politeness, and in

VOL. 2--8.

29.

that open manner, which in a few minutes made me feel quite at my ease. We talked about Charles X. Mr. Villele, French politics, the progress of liberty in Europe, and the Pope, on which topics he entered with a great deal of animation.

He has now almost finished the fifty-first year of his professorship, having been chosen when he was twenty-two years of age. It is generally admitted by all who know him, that he has been one of the most illustrious examples of mental application ever known in Germany. One who has long known him, and whose knowledge of his habits is such as to leave no doubt of the truth of the statement, has informed me, that during the last fifty-five years, he has been in the habit of studying sixteen hours a day. What an exhibition of the improvement of time! I could not look at him without feeling that he was almost without a parallel, as an example of assiduity. He seemed to me like a noble doric column, upon which time had beaten almost in vain.

It is now forty six years since he published his *Introduction to the Old Testament*, a work of immense research, unequalled by any within my knowledge in the English language. No one can read it without being astonished at the extent of his attainments at the early age of twenty-seven. Before him many of the exegetes of Germany had published historical views of the individual books of the Old Testament; but he was the first writer who presented a complete & connected history of the canonical books, in relation to their collection, original form, history of the texts, critical aids, with

an analysis of each book. The historical part of his work is without a competitor, and will probably remain so for a long time to come. He feels as if very many of those writers who have followed him, had stolen from him! and judging from those works which I have read, his opinion is not without foundation.

HAUBNER,

Professor in the Theological Seminary at Wittemburg.

Professor Haubner, of the Theological Seminary, is reputed to be one of the most eloquent preachers of Germany. His ill health prevented my having an opportunity of comparing him with those of Berlin. He is considered by his acquaintance and by the students, one of the most distinguished of the orthodox clergymen. The public as yet have had no opportunity of forming an opinion of his talents and researches, except through the medium of the pulpit, as he forms in one respect an exception to almost all the German literati I have seen; viz. that, although more than forty years of age, he has never published any work larger than a pamphlet.

He has been occupied many years in preparing a work on the genuineness and authenticity of the Old Testament, from which his friends anticipate the happiest results.

Few objects, since my first arrival in Europe, have more powerfully reminded me that I have left my own country, than the private libraries of the learned men of Germany.

That of Professor Haubner, which I examined, is in theological worth superior to any public library in the United States, except that of Cambridge, and it is little if any inferior to that. It is principally composed of works more or less connected with his profession, consisting of the most valuable theological discussions in the modern languages of Europe, of a great number in Latin and Greek, as well as of many of the principal authors in oriental literature, with commentaries on their writings. I found here the works of the most distinguished English defenders of infidelity, as well as of those of Christianity. He,

like every other German I have seen, whatever his creed may be, entertains none of that dread of examining the writings of those who are opposed to him in sentiment, which is not unfrequent with us; making truth only the great object of his researches. We do the greatest possible injury to our creed by manifesting this dread of attack; we acknowledge that our fortress is too weak to be defended, and thus confess to others, that we are holding untenable ground. The English clergy are accused by their opponents of pursuing this course; and certainly, until within a few years, a very free spirit of investigation has not existed in our own country. Professor Stuart* in his department, has done much towards breaking the last fetters which held the mind in slavery; and, in the institution where he lectures, has introduced a freedom of examination, for which he deserves the thanks of every liberal man.

With such feelings, it gave me not a little pleasure to see that professor Haubner was resolved to defend truth, not merely against the attacks of native but of foreign opponents.

He has been collecting his library the last twenty years, and by pursuing the greatest economy, has increased it to more than 7000 volumes. When I remember that his salary as a preacher and professor, has not, during this period, averaged 700 dollars, I cannot but admire that love of literature, and that willingness to submit to privations, which he must have exhibited, in order to procure the means of discovering and defending the truth. Such a private theological library has never been found in our country, and I fear there will be none such for a long period to come.

SCHLEUSNER.

I called to day on Professor Schleusner, the celebrated author of the Lexicon of the New Testament. He is now sixty seven years of age, rather short,

* Professor of Biblical Literature in the Theological Seminary at Andover, Mass.

and has one of the most intelligent faces I have seen West of the Rhine. He is very ardent in his feelings, and expresses himself with all the animation of one of twenty five years of age. I found him very liberal on all subjects, exhibiting the most expanded views, and feelings not merely for his country, but for mankind. He is an admirer of American institutions, and to my surprise, expressed the belief, that in a century, we should be far more distinguished for literature than any country in Europe. He made the same remark to me, in proof of this opinion, that the astronomer did, whom I met several years since on the summit of the observatory in Palermo, that literature had always been 'marching' towards the West, and that it would, ere long, flourish in our country with more vigor than it ever had in the old world. I found Professor S. so warm a friend of the Greeks, that he declared to me, that were he only forty years of age, he would abandon his library and literary pursuits, and offer them his services to assist them in regaining their independence; which, he said, was the cause not only of Greece, but of humanity. I could not help admiring the noble ardor, and devoted sentiments, which he manifested, when conversing upon a subject so dear to every philanthropist, & was not more surprised than delighted, to see one of the German *savans*, whose life had been passed in exegetical and philological studies, thus willing to sacrifice his all, that he might assist a nation struggling for life and liberty.

GESENIUS.

Among the literati of Halle University, there is no one whose name is so extensively known in the United States, as Professor Gesenius. As he is not only admitted to be the first Hebrew scholar of Germany, but is probably regarded every where, as standing at the head of Hebrew philologists, you may expect something more than a general notice of him. This can be easily given you, as he received me in a very friendly manner, giving me much of his time during the few days I passed here. He is about five feet eight inches in height, rather plump, has a high and beautiful

forehead, and an eye beaming with intelligence. His face is much rounder than you often see in the United States, presenting a physiognomy not precisely German, but more so than belongs to those nations who have derived their language from the old Romans. He is now, as he informed me, forty years of age; but, were it not for a few scattering gray hairs, you would not suppose him to be more than thirty five. Having travelled much more than most of the German professors, he is more a man of the world, and never exhibits that embarrassment you so often observe when conversing with them. Though he has intellectually lived in a distant age and country, during not a small portion of his life, his oriental studies have not unfitted him for mingling with the country and age in which he lives. The Hebrew *savant* appears only in his study and lecture room, and in his works; but there he reminds you of one born in the golden age of Hebrew literature, whose birth-place was the metropolis of Palestine. In society or in a ramble with him, you find his conversation very amusing and sprightly. Nothing of the book worm appears; and, from his manner and remarks, you would not imagine that immense folios and quartos had been his most intimate companions. Paris, the French character, German universities, the late war, the state of education in our country, our political institutions, and the mounds and fortifications of our Western States, were the prominent topics of conversation, into which he entered with great ardor, illustrating his opinions and arguments with a fund of anecdote and humor.

He began his literary career as a lecturer at the early age of twenty, and, at twenty-eight, published his celebrated Lexicon, a work which has not only never been equalled, but has never been approached by those of other Hebrew scholars. We have had many professed Hebraists in the United States, but until within a few years, we could never boast of one that would not have been regarded as a stripling by his side.

He had received the translation of his Lexicon by Professor Gibbs, of which

he spoke in very high terms, observing that his small Lexicon had numerous errors and imperfections, which the translator had not only avoided, but had also very much improved many parts of it. He is now printing his Hebrew and Latin Lexicon, which is finished in quarto and folio, as far as the letter *gimmel*. The first half of it will appear in about eighteen months, very much enlarged, and undoubtedly much superior to the former one. Professor Gesenius visited England a few years since, and passed some months at Oxford and Cambridge, examining the manuscripts of those universities. I found that he, as well as all the theological professors of this country, whom I have seen, orthodox as well as rationalists, entertain a very low opinion of the intellectual theology of England at the present time. He informed me, that he saw but two orientalists in Great Britain, and he believed that there were but very few in that country who deserved the name. The investigations of Professor G. have been principally confined to philology and exegesis. Among his exegetical works, his commentary on Isaiah is the most celebrated, and one which in this country, and I believe with us also, is thought to leave all others far behind. The translation of this book, which he has there presented to the public, is most accurate and beautiful. His lecture-room is overflowing, and not only is every seat occupied, but some forty or fifty of the students are compelled to stand. At one of his lectures which I attended, about three hundred were present; but had the room been large enough to admit them, the number

would probably have been doubled. His subject was the peculiar characteristics of Isaiah, as a poet. These he delineated with the talent of the philologist and man of taste, and he made those nice discriminations you would anticipate from one, so intimately acquainted with the language, the age and the country of the prophet. There were no general remarks and conjectures: it was that minute analysis, which distinguishes the true scholar from the great majority of commentators.

ORTHODOX DIVINES OF GERMANY.

Some of those with whom I have conversed, appear to be eminent for their piety. I have never seen any Christians, who seemed to me to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with a more ardent gratitude for our Saviour, for the great redemption he has made for fallen man. I know of no examples of humility, greater than those exhibited by some of these gentlemen, or more elevated views of the character of God than you discover in their conversation. So far as an opinion can be formed of them from their reputation, and from their conversation, we must look in vain for brighter examples of piety than they exhibit. They certainly manifest a greater spirit of love for those who differ from them, than is found in most of our sects, and they feel very unwilling to shut the gates of heaven against all those who do not believe every article of their creed. In this charity and love, the Christians of most Protestant countries would do well to imitate them.—*Dwight's Travels in Germany.*

MEETING AT HEIDELBERG, BERKS COUNTY, PA.

Mr. Editor,

Believing that the cause of the Redeemer is best promoted, when its friends are apprised of the evil as well as of the good, which attends it, and have it in their power to know the strength of its enemy, the weapons he

employs, and the nature of the conflict which it is their duty to maintain, I request the insertion in the Magazine of the accompanying report and resolutions adopted by a meeting held in Berks county, in this State. This production can afford neither pleasure nor

edification to your readers; but they can learn from it how much of heathenism is yet to be purged away in our own country and our own church; and how much they ought to do.

The persons who composed this meeting are, at least principally, Germans, and a portion of them are members of the Reformed Church. I mention these facts with deeper shame and regret:—they are a blot upon our character and will fill a dark page in our history. I would say, "Tell it not in Gath; publish it not in the streets of Ashkelon," but the authors have already proclaimed their own reproach by publishing it in all the papers which would insert their strange production.

These men profess to regard the Christian religion as "the most inestimable gift of a beneficent Creator to the human family," and "to shrink from proposing a single objection to the extension of it." They may possibly be sincere: but it is too manifest that they neither possess the spirit of Christianity, nor know what it is, and that their resolutions strike with the most reckless violence at all the means of promoting or extending it. The religious institutions which are the glory of the present age, and whose effects in promoting the knowledge and the influence of Christianity have been already so important, are pursued with a rancorous and deadly hostility, as *dangerous to the liberties of the people*; their friends and supporters are characterized as "hypocrites who seek their own aggrandizement, or deluded fanatics;" and the clergy who promote them are denounced as an "over-reaching and ambitious priesthood."

In this virulent opposition these people have been preceded by the Pope of Rome, and the Patriarch of the Popish

Maronite Christians in Asia, who have fulminated their anathemas against Bible Societies and *Bible-men*, denouncing them as pests and instruments of the devil, calculated to undermine their "holy faith." The Turkish Sultan, if I remember right, has also issued his *firman* prohibiting the distribution of the Bible, and of other Christian books in his dominions, by Protestant Missionaries. And there can be no doubt that Satan regards them with no kinder thoughts, and is doing what he can to drive them out of his kingdom.

It is easy to perceive why the Pope and his adherents should be opposed to the religious institutions of Protestants, and particularly to Bible Societies; since it is manifest, that if the Bible, without note or comment, be every where circulated and read, nothing can be more dangerous to the superstitions and the priestly tyranny of that church: and accordingly it has been the constant policy of the Popish Hierarchy to shut up the Bible from the people.

Nor is it difficult to comprehend why the Turkish Sultan should be opposed to the distribution of the Bible and of religious tracts. He and his people are Mahommedans: their sacred book is the Koran: and he knows that, if the Bible and Christian tracts be circulated and read in his dominions, his religion must fall before them; or, at best, it cannot be benefited by them.

It is equally as easy to discover why the Prince of Darkness should hate Bible Societies, whose object is to distribute the Word of Eternal Life; and Tract societies, which endeavor to spread Christian knowledge and piety by distributing those tracts, which are so well adapted to inform the understanding & to improve the heart; and Sunday schools, whose aim is to store the mind

at an early period of life with the principles of Christianity; and Missionary Societies, whose design is to propagate the religion of Christ among all nations, and to gather souls from the four winds into his kingdom; and Theological Seminaries, in which ministers of the Gospel are suitably prepared for their holy office, and evangelical Religious Periodicals, by which knowledge is increased, zeal awakened, and piety promoted. He well knows that all these are destructive to his power, and that if they are permitted to exert their energies in peace, his kingdom cannot prosper.

But it is impossible to explain why Christians, who declare that they "would shrink from proposing a single objection to the extension of the Christian religion," why Protestant Christians, why members of the Reformed and the Lutheran churches, should join in the same hostility and unite in the same warfare, against all these things. What has the Protestant Christian to fear from them, that he should join with such associates in such a crusade?

A reason for this conduct is assigned in the first resolve; viz. that these institutions "are designed to elevate and sustain the authority of the Priesthood, and so considered, are dangerous to the liberties of the people."

It is not difficult to comprehend what these *Christians* and *Patriots* mean by the sneering term *priesthood*: they apply it to those ministers of religion, in the Protestant Christian Church, who foster the benevolent institutions which they abhor. It is well known that the ministers of the Protestant Churches are no Priesthood in the literal sense of the term; as they do not pretend, in that sense, to offer up sacrifices of any sort.

The ministry of the Church of Rome assert that the mass is literally a sacrifice which they offer to God; and they claim for that reason to be a Priesthood. Protestant ministers maintain that Jesus Christ is the only priest and his death upon the cross the only sacrifice of his church. They therefore disclaim the office of priests and profess to be only pastors and teachers. This fact I presume the Committee who reported these resolutions knew; but the term Priesthood presented so inviting an opportunity to confound Protestant ministers with Popish priests, and to involve them all in a common odium, that they could not forbear to use it. There is some malignity in this conduct; and a pleasure is evidently felt in the indulgence of it.

It is not so easy to understand what they mean by the *authority* of the Priesthood, which our benevolent institutions "are designed to elevate and sustain." In the United States ministers of religion of all denominations possess no other than purely spiritual authority: they are officers of a kingdom which is not of this world; as such they are authorized to teach and propagate the religion of Christ, to administer his sacraments, and to exercise the discipline which is necessary for the purity and the edification of his church. This authority they have from God who gave some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; and commanded them to teach all nations, to preach his gospel to every creature, to seek first his kingdom and its righteousness, and to labour as well as to pray that his name may be hallowed, that his king-

dom may come, and that his will may be done on earth as it is in heaven,* (i. e. in all places, by all, and with delight.) This authority can neither be "elevated" nor depressed, neither "sustained" nor overthrown, by any thing which men can do. But the benevolent institutions, which the zealous disciples and friends of Jesus establish, bring together a great store of means and a powerful co-operation of fellow christians, *to enable ministers of the gospel more effectually to execute their Lord's commands.* If this be what is meant by "elevating and sustaining the authority of the Priesthood," I should like to be informed what harm it can possibly do to the liberties or the happiness of man; or how Jesus Christ himself can escape the reproaches of those who can see nothing but danger, harm and wickedness in it.

If Christian ministers were aiming at temporal power I cannot conceive how the institutions which they cherish could possibly subserve their design. The *learned and candid* authors of the report refer us to the "history of bye-gone ages" for proof of the danger to be apprehended from "a body of men assuming to be the interpreters of the divine word and the directors of men's consciences;" but they have not informed us by what means those wicked men established their tyranny and introduced so much corruption and misery into Christendom. Was it by supplying every destitute family with a copy of the Bible in the vulgar tongue? by distributing tracts in which the doctrines of the Bible were stated and explained? by establishing Sunday Schools in which children, and especially the poor, were

taught to read, and were instructed in the Holy Scriptures? by publishing periodicals in which Christian doctrines and duties were freely discussed and illustrated? or by preaching repentance, faith in Christ and holiness of life, and denouncing the wrath of God against impenitent and wicked men? By such means the "Priesthood" might indeed have enlightened and improved their flocks, and made them happy both in this world and in the next; but they could not possibly have established a priestly tyranny in the church. The people would have known what Christianity is: they would have understood both their rights and their duties: they would have discerned the nature and design of the Christian ministry, and would have been in a condition to judge the claims and the conduct of their spiritual guides by the unerring rule of the Holy Scriptures. An iniquitous spiritual domination can subsist only where the people are very ignorant and superstitious. This the "ambitious Priesthood" of "bye-gone ages" were sagacious enough to perceive, and they accordingly took their measures to introduce a sottish ignorance and superstition into the church. The Bible was taken away and shut up as a dangerous book; permission to read it could be obtained only as a special favour by a very few in whom the Priesthood confided; and the people were told that they must learn the will of God from the lips of the priest only, and receive his statements as the oracles of truth. The sermons which the people heard and the books which they were permitted to read, if they could read at all, were filled with the senseless legends of pretended saints, and extravagant commendations of the pope, the saints, images, relics,

* Ephes. 4, 11, 12. Math. 28, 19, 20. Mark 16, 15. Math. 6, 33. Math. 6, 9, 10.

pilgrimages, prayers and masses for the dead, &c. &c. It was denounced as an insolent impiety, if proof was demanded for the truth of any of these things. A contented ignorance and implicit faith in the infallibility of the church was, with them, the very summit of Christian excellency. It was not even necessary that a Christian should know what the church believed. It was sufficient if he admitted that, whatever it be, it must be true. An "overreaching and ambitious priesthood" claimed to be the interpreters of the word of God and the directors of men's consciences. Putting themselves in the place of the Bible, they shut out the light from every other source of information, and demanded that their decisions should be received as the rule of men's faith and practice: and having thus got men's consciences into their power, they filled their minds with superstitious trumperies, instead of healthful truth. It was in this manner that their wicked dominion was established. How long would their tyranny have lasted, if the priesthood of that age had changed their system, and adopted the measures which the *enlightened* meeting in Heidelberg so much reprobate in the Protestant clergy of the present age? It would have disappeared in a very little time. The Reformers attacked, and in part demolished it, by preaching the same doctrine which is now preached; by translating the bible into the vulgar tongue & circulating it as much as possible; by publishing great numbers of religious books and tracts; by establishing primary schools for the instruction of youth, and seminaries of learning which were especially designed to prepare young men for the ministry of the Gospel; by catechising the children on Sundays, and compiling catechisms and other suitable books for

their use; and, in short, by a system of measures the same in its nature and tendency, though somewhat different in its form, from that which is now pursued. If this system had been permitted to operate universally not a vestige of the priestly tyranny of Rome would have remained. The Hierarchy could maintain their ground, as far as they kept it, only by setting bounds to these operations, and extinguishing, as far as possible, the light which the Reformers had kindled; and they effected this by fire and sword, by dungeons and racks, by the terrors of the Inquisition, and by calumnies which were designed, like those of the *good* men of Heidelberg, to ruin the fair fame and destroy the influence of the men whom they opposed. Wherever this system can now operate in popish countries, it either destroys popery, or reforms it and brings it near in its spirit to protestantism. The pious and liberal portion of the Romish priesthood are its warm friends and supporters. There are in that communion such men as Leander Van Ess. But the other part, who are intent only on the maintenance of their own power and emolument, treat it, as it was treated in the days of the Reformation, with anathemas, calumnies, and persecutions; and join very cordially in the sentiments and language of the meeting in Heidelberg.

If by the "elevating and sustaining of the authority of the Priesthood" these men, who have so much respect for the Christian religion, and for the office of the Christian ministry as an appointment of Jesus Christ, mean that the various institutions and religious operations, which they oppose, will increase the *influence* of clergymen, I freely admit the fact to a certain extent. They will enlighten the public mind on the subject of religion, spread the influ-

ence of pure Christianity, improve public and private virtue, withdraw the affections from earth to heaven, light up the hope of immortality, and open the fountains of divine consolation. In accomplishing this, they will place in a stronger light the excellency of true religion and the value of an intelligent and devoted ministry, and will consequently procure for those clergymen, who are men of the right character, a larger measure of confidence, respect, and love, and a more extensive influence than they would otherwise have enjoyed; but they will not increase the influence of a man in whom an *enlightened and virtuous* community can discern no just claims to their esteem. *He* will succeed only among the ignorant and ungodly, who are like himself as he is like them. *He* might be popular with the corrupt party in the church of Rome; or figure at a meeting where Bible Societies, Sunday Schools, &c. are reprobated and denounced. *He* may raise himself to consequence and power where the people love darkness rather than light, and are not likely to discover his unfitness for the sacred office. But *he* must be a man of real merit, who can sustain himself in a community where there is much intelligence, much piety, and much devotedness to the Redeemer's cause; and *his* influence in it will be only in the proportion in which he deserves to be esteemed. It is the interest of preachers of low grovelling minds and little worth to discourage every thing, by which the community may be enlightened and improved, and a higher standard of fitness for the gospel ministry is raised; or which may oblige them to more activity and self denial. Such men will not be the originators of Bible Societies, Sunday Schools, Theological Seminaries, &c.; nor will they ever give them a cor-

dial support, when others have originated them. If the meeting at Heidelberg choose to select their preachers from this class I beg leave to refer them to Paul's affecting charge to Timothy. 2 Tim. 4, 1—4.

I am unable to comprehend how the influence which the Clergy may gain by the measures they have adopted and the objects they are pursuing, can possibly be dangerous to the liberties of the people. If their influence be in proportion to the confidence reposed in them by an enlightened and virtuous community; if it be acquired by spreading christian knowledge and virtue, and by making themselves more useful and worthy of esteem; it can be dangerous to nothing but vulgarity, ignorance and vice. If by liberty the Heidelberg *patriots* mean licentiousness, the whole matter is very clear: that sort of liberty is in much danger from such an influence: but if they mean by it the unrestrained enjoyment of the rights which God has given us, it is a thing which can only be safe where the people are intelligent and truly virtuous. Nothing can be more congenial to it than the influence of a body of clergy whom such a people honour with their confidence. Nothing, on the contrary, can be more pernicious to it than the principles of those who are at open war with Bible Societies, Missionary Societies, Sunday Schools, Theological Seminaries, &c.

The Heidelberg meeting ought to have known that the clergy are not exclusively the authors and promoters of these institutions. They have been originated, supported, and promoted by associations of the zealous friends of the christian religion, consisting of persons of both sexes and of every condition in life, of whom the clergy form but a very small part. They are not confined to

any one denomination of Christians, nor to any one country, but are found in all christendom, *where any religious liberty exists*. Among their supporters are a very large portion of the most intelligent, virtuous and patriotic citizens of every country; whose opinions upon political questions and upon other points of religion are, in many instances, as opposite as the poles, and who would be induced to unite in no other common object than that of propagating the religion of Jesus Christ, and thereby promoting the happiness of mankind. Many of these refuse to unite with general associations, preferring societies composed exclusively of members of their own religious denominations, and designed to propagate their own peculiar mode of faith and worship; *because that alone appears to them entirely scriptural*; but the main design is still the same, namely to spread the religion of Christ.

Can it be imagined, without absurdity, that all these individuals have conspired to raise "a corrupt Priesthood" over their own heads and to make themselves and their fellow-christians slaves? Do they contribute their money, their talents and their time to destroy the precious boon of religious liberty, for which so many myriads of Protestants, whose memory they cherish with the warmest affection, suffered the loss of all things, and so much christian blood was shed? Or are they ignorant of the design and tendency of their religious operations, the dupes of a crafty and wicked priesthood, and do they need to have their eyes opened by the *more enlightened* meeting at Heidelberg? So this singular publication would have us to believe!

But, it is urged, that these religious institutions are "committed to ecclesiastical hands, or subjected to ecclesiastical control." The ignorant reader

would infer from these words that the entire management of them is *exclusively* in the hands of clergymen. But this surely is not the truth. The business of every religious association is transacted by a Board of Managers, elected by the association, of whom a part only are clergymen. The reason why clergymen are appointed is a very plain one. The confidence they usually enjoy, the nature of their office as ministers of religion, and their disengagedness from the distractions of worldly business, are supposed to fit them best for the management of a religious or charitable institution; but it is the moral and religious transactions only that receive their attention: as Treasurers, whose duty it is to manage the pecuniary concerns of the institution, laymen are almost universally appointed. A report of their proceedings, together with a statement of the receipts and expenditures, is laid before the Society at its anniversary meeting, and is afterwards published for the information of the public. If the members of the Heidelberg meeting had *read* the religious periodicals, instead of *proscribing* them, they would have obtained *some knowledge* of the subject which they have undertaken to expose; and they would then have seen that the dangers, which have so much alarmed them, are like those that frighten children, and that they might very safely dismiss their fears and remain at home in peace.

The officers of religious Societies receive no compensation for their services except in those few instances where the duties of the office require so much attention, that they occupy the whole or a very large portion of the officer's time, and make it *necessary* that a suitable provision be made for his support. This is the case of the treasurers, secretaries and general agents of some societies,

whose business is very extensive. All others contribute their services gratuitously, and in addition to these contribute their money also.

It is therefore no temporal advantage to clergymen, if they are appointed to the management of religious and charitable institutions. On the contrary it is very often a disadvantage; and sometimes a pretty serious one too. Because religion and charity are considered more properly their concern, more is expected from them than from other officers, and they are obliged, for that reason, more frequently to attend meetings and to take an active part in transacting their business. A single clergyman in one of our cities spends more time, labour and money, in the cause of humanity, without receiving any earthly compensation for it, than, perhaps, the whole meeting at Heidelberg, officers and all, have ever devoted to that object. On this account selfish, covetous and narrow minded clergymen usually avoid all connexion with these institutions, and still more with the management of them; or, if they cannot for shame avoid it, are very heartless and negligent in it.

This report produces not a single argument or fact to shew, that these institutions have been abused, or that their tendency is dangerous, or that their authors and promoters are corrupt and plotting men. All this is insinuated again and again, with sufficient boldness; and it is abundantly evident that, if proof were at hand, it would be triumphantly exhibited; but these *righteous judges* content themselves with merely resting such heavy charges upon *opinions* for entertaining which they assign no reason: "We regard," "We consider," "It is our sincere opinion," &c. &c. This it seems must suffice. The public must believe them, because *they think so*: and upon

this ground all the friends of religious and charitable institutions, who endeavor by such means to diffuse the religion of the Bible, are denounced as "hypocrites seeking their own aggrandizement, or deluded fanatics, whose blindness seeks to involve twelve millions of free and happy people between the fangs of an overreaching and ambitious priesthood," and ministers of Christ, who cannot conscientiously abandon these institutions, are to be driven from their pulpits and churches, and turned out upon the world together with their families, without bread or shelter!!!! Here are patriotism and christianity with a vengeance. If this be not the spirit of popery in its worst form, I have yet to learn what that spirit is. O shame upon such professors of religion—such members of a Protestant church!

There is good reason to believe that the master spirits both at this meeting, & at the former one in Lancaster county, were some intriguing infidels; some wolves in sheep's clothing. Of these our country has enough; and that section of it is not without them. By these an ill informed and credulous body of men are wrought into a phrensy of passion by representations that their liberties are in danger. I have been informed, by good authority, that the author of the report and resolutions adopted by the meeting in Lancaster county is the editor of an irreligious publication called the German Reformer. This second production, contains abundant internal evidence of a similar authorship. How much of it the meeting at Heidelberg understood, I know not. I believe that what they have done was done in their ignorance, and I am disposed to pray in their behalf, *Father, forgive them for they know not what they do*. I have the satisfaction to know that no clergymen

in connexion with our Synod had any connexion with this unworthy transaction.

A CHRISTIAN FREEMAN.

[From the Berks & Schuylkill Journal.]

MEETING OF FREEMEN

In Heidelberg township, Berks county.

At a numerous and respectable meeting of citizens assembled at the house of George Gernand, on Thursday the 21st of May, 1829, pursuant to public notice given by the committee of correspondence, appointed by the Committee in Cocalico township, Lancaster county, on the 19th March last, to deliberate and consult upon the causes and tendency of the religious excitement at present prevailing in the county; Joseph Hain, Esq. was appointed President; Henry Bennetsch and John Gerhard, Vice Presidents, and John Sohl, Jr. and Daniel Wenrich, Secretaries. John Shitz, Jacob Seitzinger, Henry Shouer, Martin Texter and John Hain (of Adam) being appointed a committee to report proceedings for the consideration of the meeting; after retiring for a short time, reported the following address and resolutions which were unanimously adopted.

The committee appointed to report proceedings for the consideration of this meeting, respectfully submit the following:

That a religious excitement exists in many sections of the country, not calculated as they apprehend to promote the interests of genuine rational Piety and tending eventually, if not arrested in its progress, to abridge the civil and religious liberties of the people. The cause of this excitement may be found in the extraordinary conduct of certain ecclesiastical Professors, who appear to have undertaken a crusade, for the spreading of particular religious opinions and the advancement of church establishments. Pervading the country in every direction, they alarm the weak-minded and youthful part of the community with unusual and vehement denunciations of divine wrath, and thus obtain an influence over minds which is not the result

of rational conviction, and which is destined to be directed to the elevation of the clerical profession to a degree of authority inconsistent with the people's welfare and the spirit of the free constitutions under which we live.

It appears to your committee that the Clergy of the United States in general, have exhibited many manifestations of a spirit of worldly ambition. That measures have been projected by that class of men, calculated and designed to promote their own interests at the expense of those of the people; to enable them to dictate to the consciences of their fellow-men; and to assume a right of interference in the direction of state affairs. They have observed with dissatisfaction and alarm, the establishment of opulent and influential societies, the management of which is committed to ecclesiastical hands or subjected to ecclesiastical control. Amongst these they number Bible and Missionary Societies, Theological Seminaries and Sunday School Unions. They regard these institutions as unnecessary burdens upon the church going part of the community, appropriating vast sums of money to purposes for the most part uncalled for, and tending directly to increase the influence of the clergy. They have witnessed the attempts recently made to induce the Congress of the U. States, to prohibit the transportation of the mail on Sunday, and regard them as ebullitions of the fanatical spirit, so widely disseminated by the Clergy. They consider all endeavours to procure legislative interference in matters of religion as attempts to infringe upon the rights of conscience, and all measures adopted to compel particular observance of the Sabbath as incipient approaches to the establishment of spiritual tyranny. Your committee would shrink from proposing a single objection to the extension of the Christian Religion. They believe the revealed Religion of the old and new Testaments to be the most inestimable gift of a beneficent Creator to the human family. They regard it as a written law for the guidance of human conduct, exhibiting a sublime and perfect system of morals, and holding incentives to the pursuit of

virtue in those immortal rewards which Divinity alone could offer. But in revolving the histories of bye-gone ages they are admonished by the wails of nations and the groans of oppressed people, to beware of a body of men assuming to be the interpreters of the Divine word and the Directors of men's consciences. They contemplate with horror, the intolerance and bloody persecutions of the church of Rome, and the debased condition of the people in every nation where ecclesiastical rulers bear the sway. They look upon England, the most free of European governments, and behold a Union of Church and State, which has burdened the people for ages with an oppressive hierarchy that maintains a luxurious Clergy with the hard worn earnings of the Agriculturalist and Mechanic. They look forward with prophetic apprehensions to the termination of the race, which fanaticism is running in our own country, and behold in anticipation, misery and slavery, and ecclesiastical tyranny beyond the goal.

Your committee with a view to counteract the efforts which are making to promote ecclesiastical supremacy, respectfully submit the following resolutions for the consideration of the meeting.

Resolved, That in the opinion of this meeting, the institution of Bible and Missionary Societies, Theological Seminaries and Sunday School Unions, are works of supererogation, considered in reference to the wants and welfare of the people; that they are designed to elevate and sustain the authority of the Priesthood, and so considered, are dangerous to the liberties of the people, and that we will not assist in maintaining Clergymen who advocate them or are concerned in their support.

Resolved, That we consider the extraordinary zeal for religion, which manifests itself in the condemnation of innocent amusements & the requisition of an ascetic severity of life, as originating in the false pretences of designing men, or the erroneous opinions of over-heated enthusiasm, believing as we do, that hilarity in enjoying the bounties of Providence, is not unacceptable in the sight

of the Almighty dispenser of all things.

Resolved, That our religious and moral duties are plainly set forth in the language of the holy Scriptures; that they consist in *visiting the sick, feeding the hungry, clothing the naked, rendering due honour to parents and the exercises of charity towards all men*, and that no amount of mortification or prayer can justify the omission of any of them.

Resolved, That we duly appreciate the advantages of the Sabbath, considered as a day of worship and temporal repose; but that we cannot regard innocent recreations on that day, not prohibited by the laws of the land, as infractions of its duties or those of rational piety.

Resolved, That hereafter we will receive no preacher into our congregation who is an adherent or supporter of any Theological Seminary, of the Sunday School Union, or the Bible, Missionary, Tract or any other similar societies, or who is engaged in distributing any so called religious papers or Magazines, because we sincerely believe those institutions have been introduced for no other purpose than to collect large sums of money, which is to be applied towards erecting an influence and power of the Clergy over the people, and consequently may eventually lead to the destruction of our civil and religious liberties.

Resolved, That it is our sincere opinion that all those persons who so conspicuously disseminate principles so dangerous in their consequences, are either hypocrites seeking their own aggrandizement, or deluded fanatics, whose blindness seeks to involve twelve millions of free and happy people between the fangs of an overreaching and ambitious priesthood. That our Saviour came into the world to make men free and happy is an undeniable truth; but that priest-craft, under the garb of religion, endeavours to enslave the world is also a fact seriously to be deplored.

Resolved, That we view those arrogant and haughty beggars, who, in imported broad cloths, strut about our country, distributing tracts and asking money for Missionary purposes, as a set

of imposters, too lazy to earn, by the sweat of their brow, the food that sustains them.

Resolved, That we are as we have been ever ready to reward upright and unassuming ministers for their services and to render their stay among us as agreeable as circumstances will allow; with this proviso, however, that they remain free and independent from all connexion with those societies, whose ostensible object may seem laudable, but whose intentions are the promotion of themselves and the slavery of the people. Should, however, no such preacher be found, we will nevertheless frequent the house of God and appoint one of the number present to read an appropriate sermon, a chapter from Holy writ, and conclude by prayer and hymns

of thankfulness to the supreme creator for all his mercies.

Resolved, That we approve of the proceedings of the meeting held on the 19th of March last, in Coralico township, Lancaster county, and that we will endeavour our utmost to aid in fulfilling them.

Resolved, That the proceedings of this meeting be signed by the officers of the day, and published in all the papers friendly to the cause of the people.

JOSEPH HAIN, *President*.

HENRY BENNETSCH,

JOHN GERHARD,

Vice Presidents.

JOHN SOHL, Jr.

DANIEL WENRICH,

Secretaries.

PASTORAL FAITHFULNESS.

[Furnished by a Clergyman.]

Mr. Editor—In one of my pastoral visitations, I felt a very strong desire to lodge important truth in the mind and affect the heart of a woman, who apparently must soon go the way of all the earth, and be no more seen. She had been baptized in infancy, had read her Bible, and attended meeting, and had been faithful to the interests of those with whom she dwelt. She had always sustained a reputable moral character; and, though in humble life, she was esteemed and respected by her acquaintances. But at the time to which I would particularly advert, she lived too far from meeting to be able to attend, except occasionally. Advanced in life, and unable to do much for herself or for others, she was thrown back upon the resources of her own mind for support and consolation. These, however, failed to afford her much satisfaction. She thought that she "had done about as well as she could;" but still her heart was sad. At the visitation in question, I sought to lay hold upon such a train of thought as would give me direct access to the heart, and, with the blessing of God, promote her

eternal good. And it was not long before her countenance and manner indicated that the attempt was not in vain, that she *felt* the truth which was presented. I pursued a course of affectionate exhortation and appeal, and left her dissolved in tears.

From time to time I saw her, and found that her *heart* had been touched; but she had not acquired a very deep insight into the glorious plan of redeeming love, nor could she easily be driven off from the refuge found in her past regularity of life.

For months she continued in nearly the same state of mind. She would complain occasionally that her "pastor did not seem to understand her case; that he gave hard books to read, and that she could not understand them, though she had read them through and through." These things were said to good people, who were not very distinguishing, and who "sew pillows under all arm-holes," and they thought that the pastor did not understand her case.

Many opportunities were taken for conversation with her; but she still said,

"You do not understand me, and I feel that I have come to the Saviour and rejoice in him; and Deacon — thinks that I ought to join the church." I said "You ought indeed to unite with the church, if your heart is right with God, but I have my fears that you are taking your conviction of sin, for true conversion, and that you are resting upon your past regularity as your chief refuge." She seemed much surprised and grieved that I should entertain such an opinion.

Several months more elapsed, and my conversations were frequently repeated; and though there were many things in her favour, & though others encouraged her to hope well of herself, yet I besought her to search again and again into the foundation of her hope. The time at length came when she presented herself before the church to be examined for admission to its ordinances. All were satisfied excepting myself. I still stated my fears, and the reasons of them; and entreated her to think deeply before she confessed Christ before the world. 'But,' I said, "as the others are satisfied; I will propound you to-morrow for admission to the church, *if you still desire it.*" The answer was, "I do, and I hope that you will have reason to think differently from what you do." I took her into my chaise, and carried her to her home, conversing freely and faithfully by the way. My remarks *offended* her, which, however, I

did not know at the time. They wrought so powerfully upon her feelings, that she hardly knew what she was doing, and, in a few minutes after she reached home, under the influence of grief and passion, she made a false step and fell down the stairs into the cellar.

With a trembling heart I propounded her the next day, still ignorant of what had occurred. In two or three days I heard that "M—— had fallen into the cellar and was well nigh killed." I soon went to visit her, and found her exhibiting a humility of which I had not seen indications before. She spoke of Christ as her refuge and hope, and I began to think that probably "the pastor had not understood her case." But at a subsequent visit, and after she had nearly recovered from her dangerous fall, she took me by the hand, and with a profuse flow of tears said, I thank you, sir, for your kindness and fidelity; had you not spoken freely, *I believe that I should have been eternally miserable.* I was grieved and offended with you, and in my disappointment I returned home, not knowing what I was about, and had this dreadful fall in consequence. O sir, it is the way that God has taken to show me what I am, to make me give up my refuge of lies, and to bring me joyfully to the Saviour. I rejoice in him, as *my all*, and *glory in nothing but his cross.*"

Am. Past. Journal.

WILL IT BEAR TRIAL?

In the town of M——, in the state of N. York, lives a Mr. B., who once openly denounced the Bible, as claiming to be the inspired word of God, and was a boisterous champion for the doctrine of universal salvation. So strong was his delusion, that he once openly declared, that he would willingly, sword in hand, shed his last drop of blood in defence of his belief.

Being, however, seized with a violent disease, & apparently approaching that eternity where the awful decision of the truth or falsehood of his scheme would be made known to him, he was visited

with some unwelcome misgivings. Although formerly among the boldest asserters of his favourite doctrine, he began to ask himself with solicitude, "will it *bear trial*? After all my confidence, am I willing to venture my ETERNITY upon it?" Then followed a period of awful suspense. It seemed as if the interests of eternity were concentrated in the inquiry then absorbing all the powers of his soul. But the suspense was short. A voice, as it were from Heaven, seemed to say, "*Mene, Mene, Tekel.*" Conscience awoke, and the awful delusion fled. The wailings of the pit seemed

too well deserved, too near to be scoffed at. A conviction of his own vileness at once swept away the whole array of proofs which he had so industriously collected in favour of Universalism. But although fully convinced, in his own mind, that the doctrine of endless punishment was no fiction, he still determined to die, in the view of others, an adherent of his former belief. He had formerly made repeated declarations, when hearing that others had recanted, "that whoever saw him die, would see him die a Universalist." The hour came, as he thought; and he could not bear to be called a coward. He therefore concealed his views for some time. But who can contend against God? Conviction increased upon conviction, until the burden of his sins became overpowering; and in anguish of spirit, he exclaimed, "I am undone! I must die—and an eternal Hell is my portion!"

His former associates now clustered around him. "Don't be frightened—God is merciful and cannot do wrong." "I know it," he replied, "and that is what troubles me. His mercy I have abused, and deserve nothing but wrath. God will not do wrong. No, he will not do so wrong as to let me escape! I see

no way to be pardoned!" Pen cannot describe the agony of his soul. He would point to the Bible:—"There—there is the book I have tried to deny and to abuse! I now believe it to be all true."

In this state of mind he remained for two weeks. The intense interest of his soul on the subject of its eternal prospects caused him to fasten on every thought that was suggested in relation to futurity. Some scattered, feeble recollections of Christ remained among the confused mass of his thoughts.—some lingering conceptions respecting an *atonement*, as having formed a part of the religion he had vilified in the days of his hardness of heart. Upon this atonement his soul fastened. A gleam of hope that possibly God might yet forgive him, entered his bosom, and he threw himself at once, as the chief of sinners, at the foot of the cross, resolving, if he should perish, to perish there.

Soon this troubled spirit found rest. He rejoiced greatly, believing with all his heart. From that time he began to recover, and for more than a year has exhibited a faith and conversation in consistency with the doctrines of the cross.

Am. Pastor's Journal.

DR. GRIFFIN'S LETTER.

Williams College, March 25, 1829.

To Deacon Asahel Hurlbut, of the Baptist church in Bennington, Genessee county, New York.

Dear Sir:—In our late interview you professed yourself an advocate for open communion, and requested me to give the reasons which operate in my mind in favor of that practice.

I do this with the more pleasure because some of my earliest associations attached me to the members and preachers of your communion, and awakened feelings of kindness which have accompanied me through life. I have repeatedly exchanged pulpits with your ministers. I have dismissed members from my church to join your churches. I

have always considered baptism by immersion as valid; and were I imperiously called upon by the conscience of an applicant, and could do it without offence to others, I should have no hesitation in administering the ordinance in this form. In short I regard your churches as churches of Christ. The question is, Is it reasonable in them so to regard us?

The separating point is not about the subjects of baptism, but merely the mode. If we could be considered as fairly baptised, our Baptist brethren certainly would not exclude us merely because we apply the seal to infants. Many greater mistakes, (allowing this to be one,) are made by those whom we do not exclude from our communion.

I agree with the advocates for close communion in two points: (1.) that baptism is the initiating ordinance which introduces us into the visible church: of course where there is no baptism there are no visible churches: (2.) that we ought not to commune with those who are not baptised, and of course are not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table, while yet he refused to be baptised, I could not receive him; because there is a relationship established between the two ordinances that I have no right to separate them; in other words, I have no right to send the sacred elements out of the Church.

The only question then is, whether those associations of evangelical Christians that call themselves churches, and that practise sprinkling, are real churches of Christ; in other words whether baptism by sprinkling is valid baptism.

In my subsequent remarks I will assume (though I do not admit,) that immersion is the better form of baptism, and that we have misjudged as to the most suitable mode. The question is, Is this mistake so radical as to destroy the validity of the ordinance? I offer the following reasons against the exclusive system:—

(1.) In the nature of things the validity of the ordinance cannot depend on the quantity of water, for the end is essentially answered by less as well as by more. Water, if the ocean were applied, could not wash out sin. It is only an emblem; an emblem which, voluntarily used, is a profession of faith in a purifying Saviour. Now, if water be applied to the body, (though only to a part,) as an emblem of purification, and as a profession of faith, and from sincere respect to the authority of Christ, what more can an emblem do? What more could immersion do, unless to render the emblem still more significant?

(2.) We have authority for saying that an emblem of purification applied to a part of the body, is as effectual as if applied to the whole body. It is found in what our Saviour said to Peter on the occasion of washing his feet: "Pe-

ter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part in me. [Meaning, If I do not produce that inward cleansing of which this is an emblem.] Simon Peter saith unto him, Lord, not my feet only but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit;" (John 13, 8—10.) that is, stamp'd with a full emblem of universal purity.

(3.) If the exact form of baptism were essential to its validity, the form would have been so clearly defined that no honest mind could mistake it. The old dispensation was a dispensation of ceremonies, and therefore the validity of its ordinances depended on an exact adherence to the forms prescribed. Nadab and Abihu were slain for burning incense with fire taken from the hearth instead of the altar. (Lev. 10, 1, &c. Numb. 8, 4.) Every thing therefore was minutely and most explicitly prescribed, even to the putting of the blood upon the tip of the ear, and to the least pin and fringe of the tabernacle. Moses was commanded to "make all things according to the pattern" shown him in the mount. (Heb. 8, 5, with Exod. 25, 9, 40.) The new dispensation is distinguished with greater light. If therefore the validity of any of its ordinances depended on their precise form, that form would have been as clearly defined at least as the forms of that darker dispensation. But,

(4.) There seems not to be a single form under the new dispensation so precisely defined but that different denominations may and do practise differently without transgression. There is a great variety in the manner of their keeping the supper, administering baptism, performing prayer, and conducting all the forms of public worship. Unless therefore we condemn the whole, or nearly the whole church, we must admit that the validity of no ordinance under the gospel depends on its precise form.—And this might be expected from a dispensation known to be spiritual, and not a dispensation of ceremonies; that is to say, a dispensation under which spiritual things are exposed in their own

naked nature, and not set forth chiefly by pictures, on the exactness of which the whole exhibition depends.

In regard to baptism, none will pretend that the form is expressly prescribed, like the forms under the old dispensation. The disputants about the mode rely, on both sides, on the history and incidental remarks found in the New Testament. But laying aside the baptism of John, which, we hold, did not belong to the New Testament dispensation, (for a testament is not of force till after the death of the testator; Heb. 9, 16, 16.) and the baptism of Christ, which was received from John, and which, we hold, was only his ordination to the priestly office; laying these aside, and confining the attention to that baptism which was instituted after the death and resurrection of the "Testator," and was administered in the name of Father, Son, and Holy Ghost; and the mode is left so uncertain that the most honest minds may be supposed to differ about it. If two perfectly holy men had been brought up in the centre of the earth, and on arriving at the surface should have a Bible put into their hands, and be requested to tell how the apostles baptised; and one should happen to fall upon the case of the Eunuch, and the other upon the scene at Pentecost, (where 3,000 seem to have been baptised by eleven men in a single afternoon, on the top of a high hill, in the centre of a populous city, and far from any river or brook deep enough for immersion;) there would be an equal chance that they would bring in different reports. Could things be left so uncertain if the validity of the ordinance, and the very existence of a visible church depended on the precise form of baptism?

(5.) If nothing but immersion is baptism there is no visible church except among the Baptists. But certainly God has owned other associations of Christians as churches. He has poured his Spirit upon them in their assemblies, and what is more decisive, at the table of the Lord; and has communed with them and built them up by means of that ordinance which, were they not churches, it would be profanity to approach.

What is a church? It is a company of believers, in covenant with God, essentially organized according to the gospel, holding the essential doctrines, and practising the essential duties. If you demand more you may not find a church on earth.

Now here are associations of true believers, (our Baptist brethren will allow this,) who have entered into covenant with God, and sincerely observe all his ordinances *as they understand them*, and differ in nothing from the Baptist construction but in a *mere form*, and maintain all the essential doctrines, & spread around them the savour of the Redeemer's name by their holy examples and evangelical efforts, and are owned of God by the effusions of his Spirit, & are among the chosen instruments—are a great majority of the chosen instruments,—to carry the gospel to the heathen.—And after all are they to be disowned as churches of Christ?

(6.) If our Christian associations are not churches, our preachers are not church members,—are not baptised,—and therefore have no right to preach, and certainly are not ministers of Christ; (for how can one be an officer of the church who is not a member?) and therefore have no right to administer the Lord's Supper, (to say nothing of baptism,) and are guilty of awful profanity in doing this. And yet these profane intruders into holy things, instead of being driven from the earth like Korah, Dathan, and Abiram, are owned of God, are made the chosen instruments of promoting revivals of religion, of saving the souls of men, of spreading the gospel at home, of sending it to the heathen, and of doing more than half that is done to extend the kingdom of Christ on earth. And they are owned as lawful preachers even by the Baptists themselves, who come to hear them, and whose ministers exchange pulpits with them.

(7.) The spirit of love and union which Christ inculcated upon his disciples, and by which the world was to know that God had sent him, binds evangelical churches with each other. This spirit has made a wonderful advance within the last thirty years, and is one of the leading characteristics of

the present day, and has come in with those other glorious changes which all Christians ascribe to God, and which are manifestly putting things forward towards the millennial state. And this spirit according to all prophecy, must go on in increasing, and banish the hideous spectre of bigotry from the world, before the happiest period of the church can be ushered in.

A noble advance has been made by our Baptist brethren in England. Many advocates for open communion have there risen up, among whom stands conspicuous the celebrated Robert Hall. In America, at the head of the liberal class stood the late excellent D. Stillman of Boston, who was beloved by all the churches in that city, and respected by Christians throughout the United States.

(8.) Bigotry, which is a prejudiced zeal for party distinctions, is a party spirit in religion; and a party spirit, whether in religion or politics, is a sel-

fish spirit. It is a setting up of mine against thine. Selfishness will certainly array itself against my argument. It is always giving undue importance to those points in which our denomination differs from others, not only because it is ours, but in order to shut our adherents in by a sort of impassable gulph. All the depravity of religious men, unless much enlightened, tends this way. Good men ought therefore to be always on their guard against this gravitation of their corrupt nature, and always struggling after that generous spirit of disinterested love which will embrace all that belong to Christ.

You are at liberty, according to your request, to publish this for the use of your friends.

With sincere wishes for your happiness and for the prosperity of your churches, I am,

Dear sir, your friend & brother,

EDWARD D. GRIFFIN.

Col. Reg.

THE DIVISIONS OF THE DECALOGUE.

FOR THE MAGAZINE.

Mr. Editor:

The merit of the different divisions of the decalogue which have been adopted in the Christian church, has been recently discussed in a series of essays published in the Evangelical Lutheran Intelligencer, of which the last only, viz. that which appears in the number for July, is now before me.

The writer's object is to prove that, the Lutheran division is more scriptural and more rational than that which obtains in the other Protestant churches.

There is no controversy about the number of the commandments of which the decalogue consists, Moses himself having called them the *ten* commandments, Exod. 34, 28. Deut. 4, 13; which the Greek version renders *deka logous*,

whence also the name decalogue is derived. The question in debate relates to the manner of dividing them, so that the number may be neither more nor less than ten.

The decalogue is contained in the twentieth chapter of Exodus, from the second to the seventeenth verse both inclusively; and is repeated Deut. 5, 6-21. Two modes of division have prevailed in the Christian church, and have furnished matter of controversy to their respective favourers and opponents. That mode which the Reformed church has adopted, makes the first commandment consist of the prohibiting of other Gods besides Jehovah, Exod. 20, 2-3; the second the forbidding of images in the worship of God, v. 4-5; the third, the prohibition of the profane use of the name of God, v. 7; the fourth, the com-

mand to sanctify the Sabbath, v. 8-11; the fifth the command to honour parents, v. 12; the sixth, seventh, eighth, and ninth, the forbidding of murder, adultery, theft, and false witness, v. 13-16; and the tenth, the prohibition of secret coveting, v. 17. This division is received by all the Protestant churches except the Lutheran. The other mode makes what we consider the first two commandments one, and omits what relates to images, as mere unessential specifications of the different forms of that idolatry which is forbidden in the words, "Thou shalt have no other Gods before me:" and, that the whole number of commandments may still be ten, it divides that which forbids coveting, and which we call the tenth, into two; making the ninth commandment to consist of the words, "Thou shalt not covet thy neighbour's house;" and the tenth of the remaining part, "Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's." This division is received by the Lutheran and the Roman church, and is that which the Essayist endeavours to prove the more scriptural and more rational of the two. The arguments by which he labours to establish his position are the following:

1. It is in the best copies of the Hebrew bible, agreeably to the division into sections in the five books of Moses, which were made by the Jews, and which are very ancient.

2. It is authorized by the oldest and also by the greater part of the Jewish teachers; though Philo, Josephus, and some others differed from them.

3. The major part of the Christian church in all ages has adopted it; though it is admitted that Origen the most

learned of the Christian Fathers, Athanasius, Ambrose, and others of ancient times, and the Reformed churches generally among the Protestants, are on the other side.

4. It is the more logical of the two; because those parts which we call the first and the second commandment have but one subject, and are therefore only one command; whereas those which this mode makes the ninth and the tenth commandment, and which we include in one, relate to objects that are in their nature distinct, and therefore constitute two distinct commandments.

I do not well understand what the Essayist means by the *best* copies of the Hebrew bible. If he has reference to printed Hebrew bibles, I apprehend that, so far as the present question is concerned, they are all of much the same value. If he speaks of Hebrew manuscripts, I presume that by the *best* copies he means the most ancient.

It ought to be remembered, however, that of all the Hebrew manuscripts which have yet been discovered, except only a very few fragments, there are none whose antiquity is estimated higher than the eleventh or twelfth century of the Christian era; a period when the Jewish literati, the Masorites, the authors of the masorah and of the present vowel-points, had completed their biblical labours, and had given to the Hebrew text the external form which it still retains, except the division into chapters. The form of a manuscript written in the eleventh century affords no proof of the existence of the same form in the original copy of Moses, who wrote his books two thousand five hundred years before.

Besides the division into chapters and verses in our common English and German bibles, which is of modern date,

the five books, called the Pentateuch, have two other divisions, into larger and smaller sections. These are marked by the letters P. and S. The former denotes the word Phetuchah, that is, *open*; and signifies that the section begins a line, and is therefore *open* at its beginning. The latter represents the word Sethumah, that is, *closed*, and indicates that the section begins upon the same line on which the preceding one ends, and is therefore closed at its beginning. The larger sections, which in Hebrew are termed Pharashioth, are marked by three letters thus, P. P. P, or S. S. S. and the smaller by a single letter thus P, or S. The number of the former is fifty four; that of the latter is 669.

None of these divisions existed in the text during many ages after Moses. The Pharashioth were designed as lessons to be read on the Sabbath days in the Synagogues. The Pentateuch was so divided that there might be a different lesson for every Sabbath throughout the year, and that the reading of the whole might be completed once in each year. Hence the number of lessons was fifty four, because the intercalary year, which occurred every third year, and sometimes even in the second, contained that number of Sabbaths; and some of the lessons were made shorter than others, that two of these might be joined together on the same Sabbath in common years.*

It is manifest that such a division of the Pentateuch could not be made, nor even contemplated, until the stated weekly worship in the Synagogue had been established, and experience, aided

* Prideaux Connexions, Vol. 1. p. 436. N. York Edition.

by reflection, had taught the Jewish teachers the expediency of completing the reading of the whole law once a year. The stated public reading of the law was introduced by Esra, about 444 years before Christ, and 93 after the return of the Jews from the captivity, as we learn from the book of Nehemiah, chap. 8, 1 &c. 9, 3. 12, 1. From that time the practice continued and grew into an established custom; but a considerable time must have elapsed before the mode or form of it was matured and perfected. There is no mention of Synagogues, nor of meetings on the weekly Sabbaths, nor of appointed lessons for successive periods, in the history of Esra. From the instances which are noticed in the book of Nehemiah, we gather that the reading took place on great public occasions, when the people were assembled from all parts in Jerusalem; that it was performed in a street of the City where a pulpit was erected and the people stood; and that it continued from day to day until the whole law was read. The inconveniences of this plan, and the impossibility of communicating instruction in this way as often as it might be needed, suggested those improvements from time to time which resulted ultimately in the Synagogue worship which prevailed in our Saviour's time. To us all the required improvements would suggest themselves at once, and we would adopt them without delay; but it was not so with the Jews in the time of Esra. The practice which that great man introduced was a most important improvement in that age: it could be compared only with what had preceded it; and such a comparison could only manifest its excellencies, while its defects remained to be discovered by the slow process of experience and re-

flection. The utility of an invention is not always an evidence that its origin is very ancient; and I therefore cannot perceive much weight in the opinion of those learned and excellent men, who, upon such grounds, ascribe the *paraschioth* in the Pentateuch, and consequently the establishment of the Synagogue-worship, to Esra; or to his early successors.

In support of the *authority* of this division the Essayist has quoted the following passage from Jahn's Introduction to the Old Testament, "It is mentioned in the treatise *Sopherim*, and seems to have come down from the time when, after the return from the captivity, the reading of the Pentateuch in the Synagogue was established. But Jahn does not attempt to give the date of that establishment; and in the same passage he assigns the treatise *Sopherim* to the *sixth or seventh century*. The mere fact that the sections in the Pentateuch are mentioned in this treatise, proves no more than that they *existed* in the sixth or seventh century of the Christian era.

It is observed by Jahn, and admitted by the Essayist, that during a long time after the reading of the law in the Synagogue had been established, the Ruler of the Synagogue was at liberty to choose the portions which he read, and hence different partitions of the text arose, about which Maimonides still complained, until a universal consent was obtained to the more celebrated one which is received in our bibles.

Maimonides was a very learned Spanish Jew, who flourished in the twelfth century. He was born at Cordova in 1139 and died in 1205. If he still complained of a prevailing diversity in the lessons of the Pentateuch in his time, it follows that the partition which we now have in our Hebrew Bibles was

not universally received *before* the thirteenth century; and consequently that it was not established by any authority to which the more ancient Jews thought themselves obliged to submit.

My own conviction is that, though partitions of the Pentateuch into lessons existed at an early period, and probably before the Christian era, they were only of private origin, without authority, & varied in different Synagogues, or at least in different countries; and that the prevalence of the one, which is now in all our printed Hebrew Bibles, has proceeded from the same body of men to whom we owe the present vowel points & the *masorah*. Since the beginning of the 11th century those copies of the Hebrew Scriptures which emanated from the Schools of the Masorites, have been the standards to which all others have been conformed;* and though in the time of Maimonides their text was not every where received, yet in the course of another century it supplanted all others. All our printed Hebrew bibles are taken from manuscripts which were derived from, or conformed to, the standard copy of Rabbi Aaron Ben Asher, president of the Academy at Tiberias in Palestine. It is therefore no matter of surprise, and certainly of no weight in criticism, that the same division of the Pentateuch is now found in all our printed editions and perhaps in all the manuscripts.

If the larger sections, such as we now have them, are modern, and have emanated from a private source, or from the School of the Masorites, it is manifest that the smaller sections, into which these are subdivided, are not more ancient, nor derived from a higher authority.

*Kennicot Dissertatio Secunda. Cap. 4. Period. 5.

They are not the same with the verses which are mentioned in the Mishna,† and in the works of Jerome.‡

The most ancient manner of writing, which is still found in all the oldest manuscripts, was without points or accents or spaces between the words; one letter adhering to another, and one word to another, to the end of the line; so that a whole book appeared as one word, thus:

INTHEBEGINNINGGODCREATEDTHEHEAVEN
ANDTHEEARTHANDTHEEARTHWASWITH
OUTFORMANDVOIDANDDARKNESSWASUPON
THEDEEPAANDTHESPIRITOFGODMOVEDUPON
THEWATERSANDGODSAIDLETTHEREBELI
GHTANDTHEREWASLIGHTANDGODSAW &c.

In this manner, which is called *scriptio continua*, all the books of the Old and New Testaments were originally written; and notwithstanding the difficulty of separating the words and sentences, observing the necessary pauses, and reading correctly and fluently, which must have been perceived by every one, it was not before the middle of the fifth century that a method was introduced to mark the pauses in the books of the New Testament; and it was still much later that the words were separated by small spaces between them. About the middle of the fifth century Euthalius, first a deacon of the church at Alexandria, and afterwards bishop of Sulca in

† The Mishna is the first part of the Talmud. It was composed according to some about the close of the second century; according to others about the middle of the fifth. The other part of the Talmud, the *Gernara*, is of later date.

‡ Jerome translated the Old Testament from the Hebrew into Latin. He flourished about the end of the fourth century.

Egypt, introduced what is termed sticho-metrical writing, from the Greek words *stichos* a line, and *metron* a measure. It consisted in terminating the line wherever a pause was to be made by the reader; thus:

PAUL
ASERVANTOFJESUSCHRIST
CALLEDTOBEAN APOSTEL
SEPARATEDUNTOTHEGOSPELOFGOD
WHICHHEHADPROMISED AFORE
BYHISPROPHETS
INTHE HOLYSCRIPTURES

Each of such lines the Greeks termed *stichos*, a line, row or rank; and the Latins *versus*, from *verto* I turn, because the writer turned his hand in writing, and the reader his eyes in reading, from one side of the page to the other. The Greek word *strophe* a turning, from *stropho* I turn, whence we have the German and English *strophe* had originally the same meaning. Such lines in the opinion of Prideaux, were the *pesukim* or verses of the Hebrew scriptures, which are mentioned in the Mishna and are noticed by Jerome.

Two kinds of verses are mentioned by Jerome; namely the smaller which he calls *cola* and *incisa*, and the larger which he names *commata*. These seem to be the same with the *pesukim* and the *sitin* which are mentioned in the Mishna. The former are supposed to have been single lines, and the latter as many of these lines as constituted a sentence or period.

This mode of writing in the Old Testament was first used in the poetical books, and afterwards also in those which are in prose. The time of its introduction is unknown. It is found in the Greek version of the Alexandrian Jews in the books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solo-

mon, as early as the third century.† Among the Greeks and Romans it was in use much sooner. Prideaux thinks its introduction into the Hebrew text, for the convenience of the reader and of the Chaldee interpreter in the synagogue, as early as the establishment of the Synagogue worship.‡ But this opinion, though supported by very plausible arguments, is encountered by the fact, that the earliest traces of it in the scriptures are in those books which were not read in the synagogues, and that it was not adopted by the Christians in their sacred books, which were read in their assemblies, before the middle of the fifth century. As all the Christians during the first ten years after the resurrection of Christ, and a large majority of them during some years afterwards, were converted Jews, there can be little doubt that the religious usages of the Christians were derived from the Jews; and it seems highly probable that they retained the scriptio continua in the books which were read in their churches, so long after the stichometric mode of writing had been in use in other books, only because they had always had before them the venerable example of the synagogue.

At a later period, the costliness of the materials used for books, and the desire of saving expense, made it necessary to write out the whole length of the line; but to preserve the benefit of the stichometric division a point was placed where the line had ended; and this was the origin of punctuation in our Bibles.

Whatever the verses of the Mishna and of Jerome were, they were not the

smaller sections which are now the subject of enquiry.‖ Those pervaded all the books of the Old Testament; whereas these are confined to the Pentateuch or five books of Moses.

These sections seem to have been designed to distinguish the subjects which are treated in the text; and it is very probable that something like them existed in many copies of the Pentateuch, before the compilation of the Mishna. In that work notice is taken of *Sedarim*; and Jerome also, in his commentaries on several of the prophets, speaks of capitula or chapters.* What they were we know not; but they could not be the same with our sections, which are not found in the prophets. These distinctions probably originated with the interpretations of Jewish Rabbies, and passed at first only for what they were worth; but were ultimately established in the form in which we now have them, by the authority of those copies of the scriptures which were published by the Masorites in the eleventh century.—That they were extremely various is evident from the fact, stated by Berthold, that they differ exceedingly in the manuscripts.†

It is therefore manifest that both the larger and the smaller sections in the Hebrew text of the Pentateuch are of no authority; and we are consequently not obliged to receive that division of it which they have designated, unless other and better reasons demand it.—The Essayist ought to have shewn that

‖ That they are not the same with our modern verses. see Berthold's Einl. 1 Th. § 62.

* Jahn Introductio in Lib. Sacros Vet. Foederis §102.

† Berthold Einleitung, 1 Th. § 59. n. 4.

† Berthold Einleitung in die Schriften des A. & N. Test. 1 Theil § 54.

‡ Prideaux connections, vol. 1. p. 1. ch. 5.

these divisions were made by Moses, or by Ezra, or, at least, by some man or body of men near his time, who must be admitted to have known his sentiment, and to have intended to fix what they *knew* to be his meaning; since the question is not how the modern Jews divide

it, but what division Moses made. As it is impossible to do this, we may dismiss this part of his argument as possessing no weight, and go on to the examination of the others. But this I must defer to another time.

CLOVIS.

RELIGIOUS INTELLIGENCE.

FRENCH PROTESTANT LETTERS.

Several very interesting communications from French Protestant Ministers, in answer to letters addressed to them by the Presbyterian General Assembly of 1828, have been received and were read at its last meeting in this city. Having been reserved for publication in the printed minutes, we have not been able until the present moment, to present any of them to our readers. We have copied the one from the Editors of the *Archives*, &c. Extracts from the others will appear in due season.—*Philadelphia*.

The Editors of the "Archives of Christianity in the XIXth Century," to the members of the General Assembly of the Presbyterian Church in the United States of America, in session at Philadelphia.

Paris, 27th February 1829.

Highly esteemed and beloved brethren in Jesus Christ,—

In your last General Assembly, you resolved to open a correspondence with the pastors and members of the French Protestant churches. You would undoubtedly have made your overtures, for this end, to our National Synod, if its meetings, interrupted ever since the revocation of the Edict of Nantes, by the evils of the times, had been resumed—now that we enjoy religious liberty, and obtain for our worship the protection which the Constitutional Charter ensures to us. Perhaps the Lord, before he restores these assemblies to us, which were blessed to our fathers, and which are necessary to complete our ecclesiastical organization, is willing to

VOL. 2—8. 32.

prepare us better for them; so that we may be united in the same faith and the same love, before we be united in those external ties, which have consistency and utility, only so far as our spiritual bonds are intimate and solid. In the present state of our churches, your brotherly letter, transmitted to the Consistory of the Reformed Church of Paris, could be communicated to them only through the medium of the press; we hastened, therefore, to give it in our Journal all that publicity which depended upon us; and, inserting a translation of it, we joined thereto an appeal to our brethren, to reply individually or collectively to your letter, as they should see fit. We do not doubt that many of them will express to you all the joy which it has imparted to them; and we pray you to regard us as interpreters of the acknowledgments and Christian affection of the rest. In order to render them still better acquainted with the Presbyterian Church of the United States, which extends to them the hand of friendship, we are about to insert in the next number of our Journal a narrative of the transactions of your last General Assembly.

Permit us, on this occasion, most esteemed and beloved brethren, to unite with you in blessing God, for the abundant mercies which for some years he has shed upon you. Our hearts have been delighted with the intelligence of the revivals which have occurred in so many of your churches, and with the information that in every place there are souls who have turned to the Lord, and who, feeling their state of corruption and sin, expect salvation only through

that glorious Redeemer, who, for their sakes, subjected himself to the death of the cross. May the means which you continue to employ for making known the Saviour of the world, your copious distributions of the sacred Scriptures, your publication of religious Tracts, your domestic and foreign missions, your Christian journals, your efforts to promote the general sanctification of the Sabbath, and to extirpate the vice of intemperance, in a word, may all your enterprises be blessed more and more, and by the grace of God, render your country a land wholly consecrated to JEHovah!

Much esteemed and beloved brethren, we were affected with the sorrow which you express in your letter, respecting the death of our friend, the Baron de Stael. This loss is one of the greatest that our church could experience; and in particular, our editorial committee, of which M de Stael was a member, have most painfully felt it. He loved the Saviour, and we trust, that having lived for him, he has also fallen asleep in him. This beloved brother has been lamented by all the Christians of France. His name shall dwell in our hearts for our edification.

The pious institutions which exist in the United States, are also organizing gradually, although on a smaller scale, throughout our own country. The oldest is the "Protestant Bible Society of Paris," which is now assisted by more than four hundred and fifty societies, or Auxiliary associations. Through its care, the word of God has been introduced into a very great number of families, and, in many of them, this word, which is with good reason called "a two-edged sword," has been an instrument of conversion and salvation. Our "Religious Tract Society" has published, in the space of seven years, fifty different tracts, and several placards, as also, for four years past, a Christian Almanack, under the title of the "Almanack of Good Counsels." Our "Evangelical Missionary Society" has established a seminary in which young men are prepared to carry the Gospel to the heathen. Three of them, the first that we shall send to the Gentiles, will take their

departure next May for Southern Africa. We have, besides, a "Committee for the formation of Sunday Schools," and "Societies of providence and mutual assistance," among the labourers and mechanics of our communion.

According to the last statistical report, our church contains eighty-five consistories, and eleven oratories; it has the services of three hundred and five pastors, and it possesses four hundred and thirty-eight edifices consecrated to worship. But the number of pastors and temples is far from being sufficient for the wants of the Protestant population of the kingdom. We sigh for the moment when all who belong to our communion shall be enabled to hear the truths of faith announced, and when none, as is the case with many at present, shall be deprived of spiritual nourishment.

Moreover we know, most esteemed and beloved brethren, that external means, even if they were numerous, have efficacy only so far as the Lord is pleased to give it to them, and that above all things we ought to desire and ask the out-pouring of his Spirit. Already notwithstanding the lukewarmness of our petitions, he has abundantly refreshed some portions of our church. There are towns and villages in which pastors and flocks have been turned unto God; and a still greater number of others, in which the revival, without being so general, is real, and makes daily progress. The church of Paris, in particular, has for several years been blessed with much spiritual grace. Much esteemed and beloved brethren, pray that our country may still more participate in grace from on high, and that we may see, appearing once more in the midst of us, the faith which animated our ancestors. We live in calmer, happier times than they: oh! that the patience and goodness of the Lord may be to us, what his justice and chastisements were to them—a blessing!

Under cover with this, we address to you a letter, which a committee formed at Morges, in Switzerland, for the purpose of procuring a pastor, for the Christians of New Vevay, have given us in charge to forward to you. We

hope that you may be able to communicate to the brethren composing this committee, the information which they ask of you.

We very much wish, most esteemed and beloved brethren, to maintain with you the correspondence which you have proposed to open, and praying that the Lord may, in a still greater degree, manifest his glory among you and among us, we entreat you to rely upon our sentiments of respect and Christian affection.

The members of the editorial committee of the Archives du Christianisme, now present in Paris,

JUILLERAT CHASSEUR, *Pastor.*

HENRY LUTTEROTH.

H. GRAND PIERRE, *Minister of the Gospel.*

FREDERIC MONOD, *Pastor.*

N. B. The absent members, are Professor Stapfer and the Rev. Mark Wilks.

Statistics of the Reformed Church in France.

"According to the statistical account furnished last year by the Rev. A. Soulier, the Reformed Church of France has eighty-five consistorial churches, which, at the rate assigned by law, of 6,000 souls for each church, gives us an aggregate of 510,000."

"The Reformed Church has three hundred and five pastors, four hundred and thirty-eight edifices for public worship, four hundred and fifty-one Bible societies and associations, one hundred and twenty-four missionary societies, and fifty-nine tract societies and depositories. In their Theological Seminary at Montauban, in the year 1826-7, there were seventy-three pupils. The faculty of this Seminary consist of a dean and five professors. Instruction is given in Philosophy, high Latinity, Greek literature, Hebrew, Sacred Criticism, Ecclesiastical History, Dogmatical Theology, Pulpit Oratory, and Evangelical Morality. The term of study is fixed by law at three years. After November last, no one was to be admitted who had not obtained the degree of Bachelor of Arts; and after November next, none will be admitted to the course of Theology,

properly so called, who is not a proficient in Hebrew."—*Visitor & Tel.*

[Prepared for the Observer, from London papers recently received.]

BRITISH REFORMATION SOCIETY.

This Society, the object of which is to convert the Roman Catholics of Great Britain and Ireland, held its second anniversary meeting on Friday, the 22d of May, in the Freemasons' Hall in London. Lord Mandeville presided, and the meeting was addressed by his Lordship, by the Hon. and Rev. G. Noel, the Rev. J. W. Cunningham of Harrow, Lieutenant J. R. Gordon, of the Royal Navy, Lord Valentia, the Very Rev. the Dean of Ardagh, the Rev. S. W. Phillips, the Rev. Mr. Dawson, the Rev. Hugh McNeile, the Rev. George Hamilton, the Rev. Joseph Irons, and Henry Drummond, esq.

From the report it appeared that the income of the Society, amounting to £2,662, (\$11,819,) had been expended partly in the purchase of Tracts, a vast number of which had been distributed among the Catholics of the two countries; partly in the maintenance of schools, which are now very numerous—attended by Catholic children; and partly in the support of agents who had travelled through those parts of Ireland where the Catholics were most numerous, holding public meetings for the avowed purpose of combating and exposing the errors of the Church of Rome. The principal of these polemical agents was Lieutenant Gordon, of the Royal Navy, a man well fitted by talent, education and courage for the enterprise—an enterprise, which in the excited state of public feeling in Ireland, was generally regarded as hazardous in the extreme. In his speech at the anniversary meeting of the Society, Lieut. G. gives the following account of his tour:

In our progress through Ireland, we had 28 or 29 meetings. At all of them I was present, and of all I could give interesting details. I shall however confine myself to what took place at a few of them. The first was held at Waterford, and prior to our calling the great meeting, there was a consultation,

and difference of opinion prevailed, both as to the safety and the expediency of holding meetings there at that period.—It was, however, determined upon to hold a meeting at Waterford, notwithstanding the predictions and threats that were held out to us that we should have our throats cut if we attempted such a proceeding. I differed from the persons who indulged these gloomy forebodings, because I believed that the increase of political differences was never produced by religious discussions, but the reverse. I thought that the best mode of settling political discussions, would be by sending the Reformation Society to every part of Ireland. I believed that by turning the attention of the people to so absorbing a subject as religion, their thoughts and feelings would be so engrossed by it, that they would cease to run in the other channel. We called a meeting there which was held in the open day. It was respectable in every sense of the word, there was no noise, no riot, no clamor, no mob. That I think is an important illustration of my principle; well, we then determined upon holding a meeting at night. Few are, perhaps, aware of the results of the late election in the county of Waterford; it created a bitter feeling between the Catholics and the Protestants; and yet at this very time we advertised to hold a meeting at night, and that too for the avowed purpose of instituting a comparison between the doctrines of the Church of Rome and the Church of England. And what was the result? We had a meeting of 1,200 persons, chiefly Roman Catholics, and although they were addressed for three hours by one individual, they listened with the greatest attention, and separated in peace. This was a matter of surprise to many, and a clergyman, a friend of mine, in speaking of it, said to me, "If six months ago any one had told me he was about to hold a meeting of that kind, and that he would return without being thrown into the river Suir, I would not have believed him." We were not satisfied with the meeting of the first night, and it was accordingly adjourned to another evening. On the next night we had an increased attend-

ance; and the same attention towards us was shown, and the same propriety of conduct exhibited as before; and I will say, that I never addressed a better conducted auditory.

Our second meeting was held at Carlow. That also was held in the day time, but from the success that attended we also determined to hold one at night. I need not more particularly advert to the circumstances of Carlow, than to state, that it is under the control and domination of Dr. Doyle, who is not only the best disciplinarian, but the best reasoner, and the best theologian, possessed by the Catholic Church in Ireland. Notwithstanding this, we decided on calling a meeting to impugn the church, and the doctrines of Dr. Doyle. It was principally attended by Roman Catholics, and after the chair was taken, we had more applications from Roman Catholics for admission, than the entire place would hold. (Hear, hear.) But did they meet in obedience to their ecclesiastical despot? No—but directly the reverse. They listened patiently, and at the conclusion they separated in peace. This meeting was also adjourned to the following evening, and was marked by the same attention and peaceable demeanor; and I will observe, as one proof of the feeling of the people, that although it rained fast, upwards of 100 persons stood opposite the place in which we were assembled, and in the rain, for an hour, in the hope that a few more would be allowed to come in. (Hear, hear.) Such was the anxiety of the Roman Catholics of Carlow, to have their church compared with Scripture, and to hear the doctrines of their great high-priest, Doyle, tried by that test.

Our next meeting was at Maryborough, where we had the assistance of an excellent friend, who advised us to persevere, in opposition to the opinion of some of his brethren who thought the experiment dangerous. In this place, at first there were but fifty present, chiefly Protestants, sprinkled over the benches, and we thought that this would be the whole of our attendance; but scarcely had the proceedings begun, when a rush of Catholics from the streets filled the court-house, an exceed-

ing number, who for the first time visited it for religious purposes. There was a particular interest connected with this meeting. It lasted for two days, Thursday and Friday, and to show its effects on politics I will state that on the Monday following, some members of the Catholic Association, and the priests from the neighboring parishes, came to the town for the purpose of forming a liberal club—but the people dissented from their wishes and said, "We will have no liberal club." They were then asked, How can you who attended a reformation meeting the other day, now refuse to join with your own people, and their answer was, "That was a religious meeting, and we will join in no other." This I speak of as remarkable, and especially so because the Ribbonmen were then parading the country in regimental masses, and a few days before, there were no less than 50,000 of them ready to attend a meeting.

The next place we went to was Limerick, and having adjourned the first day because it was wet, we had a second one, and afterwards a third meeting, and in a place calculated to hold about 1,300 persons, very near 2,000 contrived to wedge themselves in. This meeting, which be it remarked took place in one of the most disturbed and irritated parts of the country, passed off in the same orderly and peaceable manner with the others, and one man, a respectable Roman Catholic, told our friend Mr. Hamilton, that he had there heard enough to prevent him from ever entering a chapel again. (Hear, hear.) This too was said in the hearing of some of the cleverest and most busy priests of the County of Limerick, who let him and the others hear these things, and for what reason—precisely because they could not help it. (Hear, hear.)

We also fixed a meeting to be holden at Ennis. It is not necessary to allude particularly to the proceedings connected with the election for the County of Clare, but I shall merely say, that our decision was come to very soon after all the ties of society had been broken up by ecclesiastical despotism, and after the time when a respectable Baptist clergyman had been actually horsewhip-

ped by a Popish priest; while the people turned away their eyes, lest they might see any thing and be obliged to give their testimony against his reverence.

This was the state of the County at the time we determined to go there. We were told in Limerick, that we should be murdered, and one reason given was, that the military were removed to Clare castle, two miles from the town, and just at a distance sufficient to enable a mob to do what they wished before the military could be had to prevent them. I however told those who made these representations to me, that we were in the habit of using only the sword of the Spirit, and that with God's help, we would have a meeting in Ennis. (Hear, hear.) The meeting did take place, and it was addressed by the Dean of Ardagh and myself. We were obliged to relieve each other, for with the exception of one or two individuals, we had a great lack of Protestants, although the court-house was filled with Roman Catholics. Such was the desire to hear us, that a young orator, who was anxious to rise in the esteem of the Catholic Association, was allowed to be put down by the Chairman, as a disreputable character. (Hear, hear.) The meeting was adjourned; and on our proposing to re-assemble at seven in the evening, even those who were disposed to believe us sane in the morning, gave us up altogether when we thought of meeting in the evening. We did however meet, and it is true that the young man who had been refused a hearing in the morning came, attended by a band of butchers' boys, chapel clerks, and confraternity men, to insist upon being heard, but such was the anxiety to hear us, that this man was again put down, and we addressed the meeting until the candles were burnt out, after which we went to our homes through the lanes and streets of Ennis peaceably, securely, and without the shadow of molestation. (Hear, hear.) I give you this as a specimen of the conduct of the Roman Catholics in this most uncontrollable part of Ireland. (Hear, hear.)

We afterwards went to Kerry, and we had a meeting in a place where there was but one Protestant family: we

there spoke for three hours, and when about leaving that part of the country, we were spoken to by a friend, who had been requested by the Roman Catholics to say that they begged I would go back and give them another meeting. I did give them another meeting: I spoke to them for three hours; and I afterwards learned that they tried their priest by a Court Martial for not coming forward and defending his cause. (Hear, hear, and laughter.) This was so effectual, that in Ardfer, where was a store of Bibles uncalled for, applications began to be made for them every day, and two were bought by the priest's schoolmasters, and one by his own clerk; and within three days the parents of ten children that had been withdrawn from a religious school, petitioned to have them taken in again. (Hear, hear.) This is one of the effects of the reformation on the Bible Society. I shall now leave that part of the country, and describe our proceedings in the North, and I will detain you only while I speak of Londonderry.

Last year I mentioned that in the Protestant town of Londonderry we had a meeting, at which a great many more Catholics attended than Protestants, and finding the controversy could be engaged in with more advantage, we adjourned until the following day. I told you, that while an hundred and fifty tickets were not taken by the Protestants, two thousand were taken by the Catholics. The discussion lasted twelve days between six Catholic and six Protestant clergymen. The Catholics proposed that, if we would withdraw the Reformation Society from the town, they would enter into a full discussion with six clergymen of the church of England. Now, it is perfectly natural for those interested on behalf of Ireland, and of this Society, to ask what has been the result; and at first sight, this will appear not to be favorable to the Reformation Society. When we this year presented ourselves, we were met by a mob of persons, which, as respected its appearance, its violence, and its bawling vociferations of hostility, exceeded any thing I had ever before witnessed in Ireland. The Chairman perceived that there was

an impossibility of succeeding in the objects of the meeting, and accordingly we determined to withdraw, which we did, pelted and hooted, and followed by a mob. It may be said that this speaks little for the Reformation Society, but I think it speaks much. For the dread of another visitation, such as that of last year, upon the Roman Catholics of Londonderry, has been such, that it has produced the effect of collecting all that was degraded, and all that was vicious, to prevent us from opening our lips. The priests said, if we allow another discussion, we shall be pestered in the Confessionals with scruples and objections, and the Bible Society will sow the streets of Londonderry with Bibles. I believe that it has always been the case, in the progress of Christian truth, that as it has made one class better, it has made another worse; like the Demoniacs, who, when compelled to leave one place, took double possession of others. (Hear, and laughter.) The Reformation Society, however, relying on the support of the Scriptures, determined, in the mean time, to hold another meeting, and the High Sheriff and the Dean, together with others, having been applied to, they agreed to attend, in order that, by their influence, disturbance might be prevented, and that we might hold the meeting in peace. Accordingly measures were taken for the purpose, and 1,500 tickets were distributed equally between Roman Catholics and Protestants; and the Roman Catholic clergy choosing the least evil of the two, agreed to come forward and engage in the discussion rather than leave their people altogether to us. The consequence was that they came into the town, they engaged in a course of preparation for the discussion, they appeared in public in the morning; but all this hectoring soon vanished, they quailed before the truth—and did not come, and thus we were left in full possession. The respectable Catholics, however, came, anxious to hear what we had to say; the consequence was, that we had a most respectable meeting, and that a strong spirit of enquiry was excited. Now let us look to another result of the meeting of last year. Upwards of 2,000

copies of the Scriptures have since been purchased in the small town of Londonderry, and of the Report of the Controversy, which contains 700 pages, and the price of which is half a guinea, one hundred and eighty-seven numbers have been bought by Roman Catholics in that town. (Hear, hear.) But the effect of these occurrences has not been confined to Londonderry, for it has extended for twenty miles round. In the town of Strabane, about twelve miles distant, I found in a shop a prospectus of the number of books sold, and in two months after the discussion at Londonderry. I found that there were no less than three times as many copies of the Scriptures sold as were sold in any equal period before that discussion. (Hear, hear.)

These are the effects of the practice and the principle of the proceedings of the Reformation Society. I shall not any longer detain you, but I give these as samples of what we have been enabled to effect; and I think it is not necessary for me to make any other appeal in support of the institution.

AN INDIAN CONVERT.

At the Mackinaw Station.—We formerly noticed this revival, with some of the attendant circumstances. The Missionary Herald for the present month contains, among other particulars, the conversion of an Indian female from the entanglements of Romanism, and from the strong devices of a self-righteous spirit. Her conviction was preceded by a season of very great anxiety. Mr. Ferry thus proceeds with the details in her own language:—

"I spent the time in prayer, and seemed to myself like one on a precipice, just ready to fall, and sometimes bewildered as if losing my reason. In the morning, I threw myself on the bed, with a willingness at the same time to have God do with me what he would—to save or destroy me. I saw that as I had resisted so much, I had no fault to find if he now refused to show mercy. But just as if some one had laid hold of me, I got up in a few moments, and unconsciously knelt by the bed; where attempting to

pray, I could only thank God. He appeared so good, he seemed so near and so precious, that I could not have words fast enough. On rising from my knees, I thought of my burden, but it was all gone. I felt in a new world. Can this be that change of which they have told me? I dared not think I had found it; but I was happy. I felt that I was so beyond expression. On going to the window, words cannot express how good and lovely every thing appeared to me, as if full of God. I then concluded that I would take a walk for prayer. I came down and started; but often had to stop in surprise, admiring every thing around me, as if it were new. I could hardly believe I was in the same world; and such a season of worship was given me alone, as I never knew till then.

"When I came back, I awoke the girl who slept with me, and told her I hoped I had found the Saviour. She got up and we united in prayer. My heart was full; every word came from my soul. I can say that I felt it. We then went to the room where the females of the mission family were. Never did they appear so before to me. I could not help loving them, because, as I thought, they loved Christ; and I could not refrain from embracing them, and telling them this was the first Sabbath I had ever seen. They sung a hymn, and although, I did not know how to join with them in voice, yet I did in spirit. When meeting with the girls of the school that morning, I felt constrained to tell them I had found the Saviour, and urge them to seek him also. The whole of the Sabbath I enjoyed very much, my mind mostly filled with an inexpressible view of God's goodness; and being asked by some one if I could ever sin against so good a God, I answered as I then felt, that I could not. But that answer afterwards caused me sorrow. I felt that I had said too much."

"The amount of her subsequent exercises shows the Christian with his clouds as well as sunshine. Yet, on the whole, her life manifests the growing Christian, and savours much of one that lives in the spirit of prayer. She was received into the church in the winter of 1823."

A Bible to every Family.—In his address before the Maine Bible Society, Rev. Mr. Proudfit—"drew a parallel between this resolution and the declaration of American independence, by our patriotic revolutionary fathers, and showed its superior importance, whether we consider the numbers to be affected by it, or the nature and permanency of the blessings which it promises. He regarded it as the noblest resolution ever adopted by a body of uninspired men. It had no parallel. What eye will not sparkle with delight at the prospect of the most distant and obscure dwelling in our land blest with the presence of this holy book. A celebrated French infidel remarked, that the only source of regret with him at parting with the world would be, that he should leave any trace of christianity behind him.—But said Dr. P. next to my own sins and imperfections, it would occasion me the greatest regret to leave the world, and know that any family in my native land was destitute of the bible. When two hostile fleets were drawn out in battle array before Trafalgar, ere the work of slaughter had yet commenced, the British admiral, Lord Nelson, raised a flag, so that it could be seen through the whole fleet, with the motto—"England expects every man to do his duty." This was sufficient; the result of the battle is known. We may appropriately consider the standard of the Captain of Salvation, as bearing the same motto in reference to this enterprise."

Professor McClelland.—This gentleman, as appears from the Philadelphian, has finally declined the invitation to take charge of the First Presbyterian Church in that city, on account of ill health.

Rutgers College.—At the commencement in this Institution on Wednesday, the 15th inst., the degree of L. L. D. was conferred on the Hon. Martin Van Buren, and of D. D. on the Rev. Professor Mayer of the Theological Seminary of the German Reformed Church, the Rev. Joseph McElroy, of New York, and Rev. Cornelius D. Westbrook, of Fishkill.

From the Missionary Herald.

SANDWICH ISLANDS.

Extracts from the report of the station at Lahaina, dated 15th of October, 1828:—

Public Religious Meetings.—Since the last communications from this station, regular religious service has been attended twice every Sabbath, and once on every Wednesday. A catechetical meeting is also held on Thursday of every week, at which the people are questioned respecting the sermons preached during the week, and also respecting the essential doctrines of the bible; and where they have opportunity also to propose questions themselves on religious subjects. None attend this meeting except those who are esteemed moral, and who profess to be seeking the salvation of the soul. The number who attend is considerably more than a thousand; some of whom come a distance of twelve or fifteen miles. The females also continue to hold meetings by themselves, on Friday of each week. All the female members of the church take part in conducting this meeting; among whom is the princess, who by her pertinent and feeling exhortations, often produces a great effect on the minds of her listeners. On Saturday evening is a prayer meeting of the church, & those who are candidates for church membership. At all these meetings some one of our number is usually, if not always present.

In the island of Maui, containing less than 30,000 inhabitants, there are 23 places where God is worshipped, his truth meditated upon, and his name invoked, every Sabbath. Eight years ago, God and his Sabbath and word were never heard of, in that island. Connected with the schools are 12,956—nearly one half the population. Fourteen persons stood propounded for admission into the church at Lahaina, at the last dates.

"The Rights of All."—Number one of a weekly sheet, bearing this title, has appeared in New York, under the editorial direction of Rev. Samuel E. Cornish. It is devoted to the interests of the coloured population of our country.

Philadelphian.

MAGAZINE

OF

THE GERMAN REFORMED CHURCH.

SEPTEMBER, 1829.

MEMOIR OF HENRY BULLINGER.

After the first impulse of sorrow for the loss of Zuingli and his fellow citizens had subsided, and order had succeeded to the confusion of a civil warfare, the attention of the government, who held all ecclesiastical power in their hands, was again turned to the reorganization of the church, and the appointment of pastors to fill the places of those who had fallen in battle. The restoration of peace, and consequent retirement of their enemies, enabled the Senate to devote their deliberate attention to this subject; and their serious regard for the interests of religion disposed them to act cautiously and wisely. They had learnt to prize the Gospel more highly from suffering in its cause, and felt inclined to make every prudent exertion to establish it on a firm and permanent foundation. One of the first and most important measures to be adopted was to supply the place vacated by the death of Zuingli. Leo Juda was first invited, but declined the arduous service; afterwards Œcolampadius, who also refused, and soon after died—his death being hastened, if not occasioned, as is commonly supposed, by the irreparable loss of his distinguished friend. Henry Bullinger was then chosen by the almost unanimous voice of the Senate, and having been recently driven from his charge in Bremgarten, entered upon his duties immediately as pastor of the Great Minster, and Antistes, or president of the clerical body or Synod of Zurich.

Bullinger was born in 1504 at Bremgarten, a small town in the vicinity of Zurich, of which his father was pastor, or dean. After the requisite preparatory studies he was sent to the University of Cologne, where he graduated at the early age of 16, and two years afterwards took the degree of Master of Arts. He immediately commenced the study of Theology in the mode then customary in the Catholic Universities. The Theological System of Peter Lombard was put into his hands, in which he found the early christian Fathers frequently quoted. This led him to the perusal of the Fathers themselves, in which he found so many references to the Bible, that he resolved to study the Scriptures also. About the same time some of the works of Luther and Melancthon fell into his hands, which he carefully read in private. These in connection with the Scriptures enlightened his mind, unveiled the errors of popery, and prepared him afterwards to espouse the cause of the Reformation. After completing his course at the University he returned to his father's house, and spent a year in private study, after which he engaged in teaching at Cap-pel. Among his pupils were a number of Friars and other young men engaged in theological studies. With these he read some of the works of Erasmus, Melancthon's Common Places, and a great part of the New Testament; and thus diffused to the utmost of his power the knowledge of the Scriptures and the

principles of the Reformation. In this situation he spent six years. "He also by his preaching at the monastery of Cappel so far prevailed with the Abbot and Friars, that the Mass and other superstitions were cast out, and the Lord's Supper truly administered; and such Friars, as were unfit for the ministry, betook themselves to other trades."* After studying Hebrew with Pellican at Zurich for some time he was called in 1529 to his native place, and chosen pastor of the church, either as a colleague with his father, who was now advanced in years, or as a successor to fill his place. Here he preached the Gospel with fidelity, and expounded the New Testament in the church every day at the time of Evening prayers. This course of instruction soon prepared the minds of magistrates and people for the banishment of the ceremonies and rites of the papal system, and the full introduction of the simple institutions of the Gospel, as they had already been established at Zurich and other places by the wisdom of the Reformers. He had scarcely pursued this course of reforming labors three years, when the war, in which Zuingli lost his life, broke out, and not only interrupted his progress, but completely destroyed his works; for Bremgarten fell under the power of the papal Cantons, and was forced back into the bosom of the Catholic church, while Bullinger with his aged father were compelled to flee by night into Zurich for the protection of their lives. He had long been intimate with Zuingli, who had chosen him for his successor, and with Leo Juda, who now received him cordially and invited him into his pulpit. Thus had the Providence of God, controlling the mad devices of his enemies, prepared an able and worthy successor for the lamented Zuingli, and set him free from his former engagements and brought him to Zurich just at the period when his services were essentially important to the re-establishment of the afflicted and desponding church.

*Clarke's Marrow of Ecclesiastical History, from which the substance of this sketch is extracted.

Bullinger had not been long settled in his new situation before an occasion offered to put his firmness and fidelity to the test. The Senate of Zurich, anxious to avoid all cause of censure and controversy for the future, formally required the preachers "to act cautiously according to circumstances, and to avoid every thing which was adapted to awaken attention, or excite new contention and animosity. The undue boldness of a Zuingli, and of the Pastor of St. Peter's* were no longer to be tolerated. In short a more quiet and moderate tone was expected from the preachers in future." Bullinger with Leo Juda and other colleagues entered the council chamber with the Bible in his hands, and thus addressed the venerable assembly:

"I stand here in the name of the deceased, the immortal Zuingli, as his representative by your appointment. Though the deceased, the glory of Zurich, has died in the body, yet in Spirit he could not die—he still lives among the brethren. Zuingli's Spirit, or rather the Spirit of him, whose faithful disciple in life and in death he counted it his greatest honor to be, speaks through this mouth, and addresses itself to the hearts of the fathers. As these have received their authority to govern from above, so the pastors also have received their sacred office by divine appointment. *"The word of God cannot, and must not be bound"*—So the fathers themselves have formerly determined, when fully under the influence of divine truth. May this truth remain immovable, now as heretofore, and ever hereafter in all the vicissitudes and storms of future times. Disasters may indeed agitate the genuine disciple of Christ, and lead him to serious reflection, but they can never drive him to utter despondency and dejection. The word of God therefore must be preached free and unfettered, *now as formerly*, and *hereafter as now*, whether it be welcome or not. If this is not done, we fail in the discharge of our duty. Only those who do evil hate the light—the friend of the light will replace it in the candlestick

* Leo Juda.

after it has been removed by foreign hands. Hence the fathers will certainly require nothing of us, their pastors, but to be faithful servants of the Word of God, which is quick and powerful, and sharper than a two-edged sword: If indeed divine truth is sacred and dear to them, they will desire it to be preached, not partially but fully, not conditionally but with unlimited freedom before friend and foe. This we expect; this we trust will be granted; for this we entreat, and wish them for the re-establishment of the sacred cause of truth a blessing from above, and the spirit of the deceased."

The fathers, or Senators, received this firm declaration with a truly christian spirit, and dismissed Bullinger and his colleagues with the magnanimous reply; "We prize your word, ye worthy teachers of our city! Go in the name of God; publish the Gospel; act as ministers of Christ according to your oath and your duty. We will limit you no further—The Lord be with you!" How different this from the spirit prevailing in many sections of the church at the present day, when men are growing jealous of the influence of the ministers and institutions of the Gospel, and employing every effort to limit their sphere of operations and to counteract their efficacy. Those were days of deep reverence and obedience to the Gospel of the grace of God in all its self-denying requisitions—now alas, we bear the name and the profession, but exhibit little of the spirit and power of Godliness. When shall we see another Zuingli, another Bullinger, another train of Reformers to regenerate even the Reformed church?

A new spirit of activity & zeal was diffused among the pastors & the churches of the Canton. Improvement appeared manifest every where, but especially in the order of public worship & the religious instruction of the young. So great was the change, that it constituted a new era in the history of the Reformation. Bullinger did not confine his labors to the people of his charge, but as Antistes he exercised a prudent guardianship over the ministry and the churches of the Canton. He drew up for the improve-

ment of the clergy a kind of *Preachers Manuel*, containing instructions on the nature and importance of their office, the discharge of their various official duties, and the regulation of their walk and conversation. He also encouraged the holding of Synods, twice in each year, on the plan established by Zuingli, and made more ample arrangements and provisions for the education of young men for the ministry; "and where there was a want of maintenance, he prevailed with the Senate of Zurich to make up a competency out of the public treasury." For the more efficient instruction of children and youth in the principles of the Gospel, two Catechisms were drawn up by Leo Juda—one, short and simple, adapted to the minds of young children—the other, larger and more comprehensive, intended for more advanced scholars and youth. This was published in 1534 with a commendatory preface by Bullinger, and remained unaltered as the standard and principal instrument of the religious instruction of youth during the remainder of the century. About the same time Bullinger prepared a Confession of Faith for the use of the Churches under his jurisdiction. This was sent to Bucer, and to the clergy of Swabia, assembled in Synod, and was approved by them. By these labors in connection with his personal influence Bullinger was enabled to effect a degree of unity and brotherly love among the clergy of the Canton unknown before. If any became dissatisfied with existing regulations—if any manifested a disposition to make disturbance, or introduce novel, or suspicious opinions, Bullinger allowed himself no rest until he had removed the evil, or averted the danger. And so successful were his labors in maintaining the peace and unity of the church, that Zurich was considered a model for all other churches. A letter from Basel remarked, "We often reflect on the happy condition of your churches, in possessing pastors, who know so well how to maintain fraternal harmony among themselves, that there are no traces of disagreement or division among them, even in matters of minor importance. The whole church is thus

kept in a state so prosperous that even the power and the multitude of her enemies cannot succeed in distracting her. What advantages—what consolation for pious minds—what fruits of Godliness—what a diffusion of useful knowledge and science must be the result!" We may well ask here, have we improved upon this model of unity and peace by the lapse of three hundred years, or have we relapsed into divisions, jealousies, and discord? The church suffers and bleeds, and dies under the administration of discordant, contentious, worldly minded ministers.

But although Bullinger succeeded thus happily in establishing peace among the ministry of his own connection, he was unable to maintain any terms of concord with Luther. "Anno Christi, 1544, Luther set forth his Annotations on Genesis, in which he inveighed bitterly against the Sacramentarians, (as he called them,) saying, *That Zuinglius, Ecclampadius and their disciples were hereticks; and eternally damned.* Melancthon would fain have hindered it, but could not; whereupon he wrote to Bullinger, telling him how much he was grieved at this violent proceeding of Luther, which he knew was so pleasing to their common adversaries, the Papists. When this book of Luther's came forth, there was much dispute whether it should be answered. Bucer was against it, because Luther was grown old, and had deserved well of the church; but others thought that it would be a betraying of the truth not to answer it: wherefore Bullinger was appointed to that work, which he accordingly performed with much judgment."

As Luther died a short time after this, Bullinger's book remained unanswered, and gave occasion to some of the German enemies of the Swiss to report, that "the Swiss divines insulted over Luther after his death, and gloried that he died of grief because he could not answer that book." Bullinger was informed of these insinuations by the Landgrave of Hesse, to whom in reply, he gave "thanks for his zeal in endeavouring the peace of the church, and for

acquainting him with these rumors; then he told him how much he was grieved for that some turbulent Spirits sought by such reports to bring an odium upon the Helvetians, and to alienate the prince's affections from them:" "Whereas (saith he) it is not the manner of the Helvetian divines to reproach any, either in their sermons or lectures, much less Luther, who had deserved so well of the church: and although Luther in his controversy about the Sacrament had used much reproachful language against them, yet they never made mention of him but with honor. Whereas they were certainly informed, that many of the Saxon ministers used divers reproachful speeches against them, calling them *Sacramentarians, Image-haters, Blasphemers, &c*—yea, that in his (the Landgrave's) own University of Marburg Theobold Thammer in his public lectures had greatly aspersed them; wherefore he earnestly requested him to consider their innocency, and to enjoin silence to such intemperate spirits, &c. For (saith he) we cannot, with Luther, confess the bread to be the natural body of Christ, and that Judas and other wicked men received his body, as well as Peter and the Saints, which are Luther's own words. Yet are we ready to preserve peace, so that it be not urged upon us to yield to those things, which neither ourselves can understand, nor can we teach them to others. In all other things you shall find us peaceable men, ready to give an account of our faith, whensoever it shall be required of us."

About this time commenced the intercourse and friendship between the Zurich and Geneva divines, by a visit made by Calvin and Farel to Zurich, the occasion and result of which is thus described by Clarke. "Anno Christi, 1549, Calvin being suspected too much to favor *Consubstantiation*, associating to him Master Farel of Neocom (Neufchatel,) came to Zurich, where he conferred with Bullinger, and the other ministers about that question, and there was a sweet agreement amongst them: which also was published by Calvin and Bullinger, and subscribed by all the Helvetian and Rhetian ministers: by

* Clarke—Marrow of Eccl. History.

which act the churches of Christ were more strictly united; many that were doubtful were confirmed in the truth; and the adversaries took occasion from hence to write more bitterly against them." An occasion of comparing sentiments on another important subject was presented to these Reformers about the same period. Bolseck, a physician of Geneva, publicly opposed Calvin's sentiments on the doctrine of Election, and declared that Bullinger and other distinguished divines of the Reformed church concurred with him in opinion. "Calvin answered him," says the same writer, "confuting his error by testimonies of Scripture, and out of St. Augustine; but when he would not be satisfied, the Senate and brethren of Geneva sent to Zurich to ask their judgments, whereupon Bullinger with his brethren did so declare themselves, that all might see that they, which made *Election depend upon faith foreseen, and faith upon man's freewill, as much as upon the divine inspiration,* did maliciously abuse the Tigurine (Zurich) ministers, &c.* And indeed there was a sweet harmony between Calvin, Bullinger, and Peter Martyr about this point."

During the war and persecutions in Germany which broke out soon after the death of Luther, and threatened destruction to the Protestant cause, many Lutheran ministers were driven from their charges, and their homes, and took refuge in Switzerland, where every exertion was made by Bullinger, and his brethren to provide for and accommodate them. Scarcely had these been permitted to return before the christian hospitality of the Swiss was again put to the test by the arrival of a large number of English clergymen, nobles, and other gentlemen, many of them with their families, driven from home by the bloody persecutions under Mary the bigotted and intolerant daughter of Henry VIII. Among these pious exiles, who thus saved their lives, while a Latimer, a Ridley, with hundreds of others were led to the stake, were many of the most learned and distinguished men of the English church. "All these," says

*By Inspiration here is evidently meant the influence of the divine Spirit.

Hess,† "Bullinger kindly received; he provided for them as a father; entertained many of them; exerted himself to procure lodgings for others; commended them to the magistrates, and nobles; even in some instances before their arrival." Respecting some of them he thus wrote to the Countess of East-Friesland; "If these pious people would have consented to live in open idolatry, to apostatize from acknowledged truth, and to blaspheme the holy Gospel, they might have lived in security and honor at home. But since they would not commit such gross iniquity, and persisted in adhering to Christ, our Lord, and his Gospel, they have not been allowed a residence in their native land. Painful as it was, they have forsaken house and home, and wandered in affliction with their wives and children, simply trusting in God, like Abraham, our Father, who at the call of God forsook his native country, not knowing whither he should go. He confided cheerfully however in the Grace and Faithfulness of God." After these came many persecuted exiles out of Italy, and also sought and found refuge in Switzerland, and especially in Zurich, where they settled in such numbers as to form a separate church with an Italian pastor. Among their posterity still remaining are some of the most respectable families of Zurich. The same kindness and christian hospitality were also extended to the Refugees from Holland, who escaped the bloody persecutions of the Duke of Alba; and to the Hugonots from France, whom Charles the IX attempted to extirpate from his Kingdom, and of whom more than thirty thousand in Paris alone were assassinated by night; on account of which, as a splendid Auto da Fe, a Te Deum was sung in St. Peter's church at Rome.

About the year 1566 the Helvetic Confession of Faith, drawn up by Bullinger, made its appearance. It was prepared with a special view to counteract reports and calumnies industriously circulated, intimating that the

† Ursprung, Gang, und Folgen der durch Ulrich Zuingli in Zurich bewirkten Glaubens-Verbesserung und kirchen-Reform.

Swiss churches were divided among themselves, and held many heretical doctrines; and was subscribed and adopted by the churches of Geneva, Bern, Schaffhausen, Neufchatel, St. Gall, Mulhausen, and Biel; and was approved by the English, Scottish, French, and Hungarian churches, with whose respective standards it substantially agreed.

Like the other Reformers Bullinger wrote and published much, but, except a series of Homilies on the Prophecies of Daniel and Isaiah, and commentaries on the New Testament, his works were principally of a controversial character, in which he contended earnestly for the faith of the Gospel against Catholics, Anabaptists, Lutherans, Arians and Socinians, and even the pope himself, whose Bull of Excommunication against Queen Elizabeth of England he confuted; and whose mandate, summoning the Swiss divines to the Council of Trent he boldly controverted, maintaining that the Swiss had long before withdrawn their necks from the Papal yoke, and owed no allegiance to the Holy See.

During the period of Bullinger's ministry in Zurich, the city was repeatedly visited by the plague. In 1541 his son and mother were carried off by its malignity, and in 1564 his own life under its influence was despaired of for some time, and he lost his wife and two daughters; and in the following year when it prevailed again two more daughters followed their mother and sisters to the tomb.

Still he continued his arduous labors amidst the infirmities of advancing age until 1574, when he was confined by painful disease for several months, but having obtained relief he resumed his public ministrations, and persevered until some time in the following year, when he relapsed into the same disease and suffered much, and gradually sunk to the grave.

During the intervals of severe distress he remarked, "If the Lord will make any further use of me, and my ministry in his church, I will willingly obey him; but if he please (as I much desire) to take me out of this miserable life, I shall exceedingly rejoice, that he pleases to take me out of this wretched and corrupt age to go to my Saviour. Socrates

was glad when his death approached, because, as he thought, he should go to Homer, Hesiod, and other learned men whom he thought he should meet with in the other world: How much more do I rejoice, who am sure that I shall see my Saviour Christ, the Saints, Patriarchs, Prophets, Apostles, and all the holy men which have lived from the beginning of the world. These (I say) when I am sure to see them, and to partake of their joys, why should I not willingly die to enjoy their perpetual Society and glory." The closing scene of his life is thus described by Clarke: "When he found some ease, he sent for all the ministers and professors of the University to him in his study, to whom he gave thanks for their coming to him, and took his farewell of them with tears, which, he said, proceeded not from his fear of death, but (as Paul's) from his great love to them. He made before them a confession of his faith, forgave his enemies, exhorted them to concord, admonished them especially to take heed of drunkenness, which was so common amongst the Germans; and lastly that they should be very observant to the Senate, which had so excellently maintained religion. He wrote also his farewell to the magistrates, exhorting them to continue their care of the church and schools; thanked them for their kindness to him, and entreated them to choose Ralph Gualter* to be his successor. The day of his death he continued in prayer, repeating the one and fiftieth, the sixteenth, and the forty second Psalms, and the Lord's prayer; and so gave up his soul unto God, Anno Christi, 1575, and of his age 71."

During the long period of Bullinger's ministry in Zurich little progress was made in propagating the Reformed faith in Switzerland, except perhaps in Geneva and its vicinity. The horrors of the late civil war, and the success of the Catholics at Cappel, had checked the ardor and efforts of the Reformers, and directed their attention rather to the preservation and improvement of the

*Gwalter (as the name is written in German) was the Son-in-law of Zuingli, and pastor of St. Peter's church after the death of Leo Juda.

ground they had already gained, than to the extension of their conquests. They had agreed as a general principle to live in amity with their Catholic neighbors, as true Confederates (*Bundesgenossen*), and, well knowing that every effort to make proselytes to the Protestant faith, or to extend the influence of the Protestant cause, would be considered as a violation of this principle, they seem cautiously to have avoided all exertions to publish beyond their own defined jurisdiction the Gospel of the Grace of God. The character of the Papal church itself, at least where it came more directly in contact with the Protestant influence, gradually improved. Many of the grosser abuses were corrected, and the more offensive features of the system removed or concealed. Some of the more sensible of their own communion were candid enough to ascribe this improvement to the prevalence of the reformation, and the salutary changes it had effected in

Society. Still local bickerings and sectarian jealousies prevailed more or less, and angry controversies, between parties so frequently in direct contact with each other, and so diametrically opposed in sentiment, could not always be avoided. In no part of the confederated republic did these contentions occur more frequently, or assume a more serious character, than in the Grison territories, where the Protestants, being a minority, and obtaining little protection from the government, were subjected to many trials and much oppression. But they were laboring and suffering in the cause of God, and he sustained them in the midst of powerful and malicious enemies, and finally established them in the enjoyment of the privileges and institutions of the Gospel. Thus the Providence of God always provides for those who trust him, and his blessing more or less signally accompanies all who labor and suffer for the advancement of his Kingdom.

OUTLINES OF AN EXPOSITORY LECTURE.

MATTHEW XV. 21—28, & MARK VII. 24—30.

Our Lord had been teaching in the neighborhood of the lake Gennesaret & through Galilee.—Having offended the Pharisees, and perhaps foreseeing a storm of persecution, he retired to the mountainous region which separated Galilee from Phenicia, of which Tyre and Sidon were the principal cities. After Phenicia had been conquered, and annexed to the Syrian Empire, it was called Syrophenicia. Hence this woman is called by Mark a *Syrophenician* by nation: and a woman of *Canaan*, because probably descended from the ancient Canaanites, who had taken refuge in these mountains; and a Greek, to distinguish her from the Jews, and because she probably used the Greek language, which was not uncommon in that region.—She seemed evidently to be no idolater, but a worshipper of the true God; and was probably one of the number who had been secretly waiting for

the consolation of Israel, which should also be a light to the Gentiles. It is possible she might sometimes have mingled in the crowds which had followed our Lord in Gallilee, and heard his instructions.

Her daughter was possessed—"vexed with a devil;" "had an unclean spirit." Similar cases are said to be common in various countries of the East at the present day; and indeed in our own country we occasionally witness instances of derangement strikingly similar. They are occasionally noticed in the Old Testament, 1 Sam. 16, 14—16 and 23, & occur very frequently in the New.

Characteristics. Convulsions, Luke 4, 35. Math. 17, 15. Luke 9, 39 and 42. Unnatural strength, Mark 5, 3 & 4. Acts 19, 16. Mental derangement, Mark 5, 5—15. Uncommon shrewdness and sagacity, Luke 4, 34 and 8, 28. Malice, 1 Sam. 18, 11 and 19, 10. Mat. 8, 28.

Numbers sometimes entered the same person, and rendered the situation still more dreadful. Mary Magdalene had seven.—The Gadarene, a Legion, &c.

No human power could relieve them. Musick soothed, 1 Sam. 16, 14—16 23. No other application is mentioned.—Jesus alone had power to deliver—and conferred this power on his disciples, and Apostles.

The woman gratified with an opportunity, presented herself before the Saviour, and sought deliverance. Her application was humble and respectful.—Addressed him under the title Lord, acknowledging his divine power—and Son of David, as the Messiah. He paused as if with utter inattention.—The disciples observed his conduct with apparent astonishment, and interceded for her—

He replied, but in a manner which would seem to preclude all hope.—Who would not be discouraged after such a reply? But he knew her spirit, and perhaps at the same time secretly and imperceptibly infused Grace for the trial.

More humbly and earnestly than ever she approached nearer and worshipped him—She fell down at his feet. Mark the double testimony here given to his divinity—1. He suffers himself to be called Lord—2. He permits her to worship him.—The highest Angel refuses to receive worship—Rev. 22, 18—19. Due to God alone.—As such Christ receives it. His second reply is still more discouraging. It seems to contain a severe reflection on her lineage, and character.—It must have been a severe trial to her faith.—This is the genuine exercise of faith.—It is not faith, if it cannot trust under discouraging circumstances. With deep self abasement, she acknowledges the justness of the degrading character given.—She acknowledges she has no legal title to the blessing she is seeking.—She seeks it only on the ground of *mercy*—free, unmerited.—Yea, more, she ingeniously converts the degrading character given by the Saviour into a cogent argument for the bestowment of the favor—

The Saviour then exclaimed, as if in admiration of such faith, and humility,

“O woman, great is thy faith!”—And at once assured her the request was granted—

What must have been her joy and gratitude when she arrived at home, and saw her daughter perfectly restored—

From this instructive history we may learn several important lessons—

1. *The importance of intercession for families and friends.*

We pray for ourselves, because God has promised blessings, and connected the bestowment with prayer. Ezek. 36, 37. God has promised blessings also to the children of the pious, Gen. 17, 9, 10. Acts 2, 39, therefore we are bound to pray for them also. This is at all times important, but especially in cases of sickness—disordered faculties, &c.

Also when Satan in another sense possesses them. They are grown vicious—Evil tempers—lawless passions—wicked habits—Restrain, govern, and pray—plead the Covenant—the promise; and rely upon it—Trust God as a faithful, covenant God. Imitate the disciples, and pray for others—especially for any in distress—in discouragements. Pray for each other, and for a world of sinners.

2. *The Necessity of perseverance in Prayer is here exhibited.*

Discouragements arise from various sources—Natural sloth and languor.—The special difficulty sometimes increases.—The vicious habits of children seem to increase, and become more open, and notorious.—

God seems not to hear.—In so far as he speaks by providence, it is discouraging—Persevere—

3. *Humility and self abasement are enforced as important in such circumstances.*

God in such distressing providences often seems to reproach us for past sins.—Parents often see vice in their children as the effects of their negligence, or criminal indulgence.—God reminds them of this.—Sometimes children act viciously from the very principles taught them by parents previous to conversion, of this they must be reminded.—Sickness and afflictions often brought on by unnecessary exposure, by want of due

care, or disregard of the proper means to preserve health—For these things we may, and must humble ourselves, acknowledge the justness of God's hand, and yet submissively plead for deliverance, and the sanctification of the trial—

4. We are here taught the indispensable Necessity of faith in such circumstances—

The deliverance in this case is expressly predicated on the woman's Faith—Cases of miraculous healing generally ascribed to Faith. Mat. 9, 22, Mark 10, 52. Luke 18, 42. Faith delivers as the medium, or instrument by which deliverance is received.

Salvation, and all the blessings flowing from it, are inseparably connected with Faith. Thus we are said to be *Saved by Faith*—We have access into a state of Grace by Faith. Rom. 5, 2. We

are justified by Faith. Rom. 3, 23, & 5, 1. Gal. 2, 16, & 3, 24. We are sanctified by Faith. Acts 26, 18. We are comforted by Faith. Rom. 1, 12. We live by Faith. Heb. 2, 4. Rom. 1, 17. We stand by Faith. Rom. 11, 20. We walk by Faith. 2 Cor. 5, 7. We are the children of God by Faith in Christ Jesus. Gal. 3, 26. We wait for the hope of righteousness by Faith. Gal. 5, 5. Christ dwells in our hearts by Faith. Eph. 3, 17. The New Testament is full of similar passages.

If our own salvation is connected with Faith, then its influence may also extend to others in a greater or less degree. If Faith is requisite when we ask for ourselves, then also for others. But Faith suffers us not to go beyond what is fairly implied in the covenant of Grace and promises of the Gospel. G.

SCHLATTER'S JOURNAL.

On the 15th of Oct., having humbly sought the guidance and blessing of God to prosper my way, I travelled from Philadelphia to Providence, 30 miles distant, and visited the Rev. H. M. Muhlenberg, the first Lutheran preacher in this country, who was sent hither in 1743 by the most Rev. Court preacher Ziegenhagen, of London, on nearly the same footing with myself, and for the same object. I found it expedient to take a schedule (or memorandum) of the manner in which it was necessary for me to treat with them in reference to the inter-marriage of these two denominations in these regions. His Reverence received me with all possible affection and brotherly kindness, commended himself and his brethren to our friendship, and desired peace and harmony in our mingled neighborhoods; which has been preserved, sacred and unmolested, during my residence in Pennsylvania—might we but see the footsteps of such harmony in Germany also.

The next day I administered with Mr. Boehm the Lord's Supper to his church at Falckner Schwam, 8 miles distant,

consisting of 90 members. After the service 48 heads of families engaged to raise 15*l* with some grain annually for the support of a preacher.

The next day having returned to Providence, I preached in a barn, as the poor congregation had yet been unable to build a church. When, according to custom, I made known my commission, they obligated themselves to raise a salary of 15*l* in money and grain for a pastor. One third at least of these two congregations was absent from these meetings, and Mr. Muhlenberg, the Lutheran preacher in both places, assured me, that the Reformed were here very numerous, and that, when they saw regular order established, public service every fortnight, and the youth properly instructed, they could and would do more than they had promised. He appealed to his own experience. Accordingly I suppose that about 40*l* may be depended on, and this will constitute the *fourth* church able and disposed to support a pastor.

In the afternoon I went to Goschenhope, 18 miles, to see Mr. Weis; and on the 19th preached at New Goschenhope

for the purpose of attempting in conjunction with Messrs. Boehm and Weis, to reconcile by the blessing of God the divisions made in this church by a man, who has thrust himself uncalled into the ministry, and formed a party of about 20 families. Although we did not succeed in accomplishing this object according to our wishes, yet the Lord interposed some time after, and brought about an amicable arrangement. This church, with Old Goschenhope and Gro-tenschwam, are supplied by Mr. Weis, and furnish altogether not more than about 40*l* for the support of a preacher. This is the *fifth* church.

On the 20th I continued my journey, 13 miles further, to Indianfield, or Indian Creek. Here I preached in a wooden church with much satisfaction, and the congregation received the word of God with warm affection, and were longing ardently for the healthful bread of life, and for a regular ecclesiastical organization. It would distress me exceedingly, if these poor shepherdless sheep must remain without a teacher; since 46 heads of families cheerfully engaged according to their ability to contribute 15*l* annually in money and produce. Could this church be united with Witpen and Shippach—the three would be able to provide 33*l* for the support of a preacher, and would thus constitute the *sixth* station for a pastor.

Having left the place the same evening I lodged at the house of Mr. Boehm, & returned to Philadelphia the next day, and gave God thanks, that my journey had not been altogether fruitless; although it had not in all points succeeded according to my wishes.

On the 22d I preached a preparatory sermon at Germantown, and requested all the members of the church to come to me,—and after I had spoken to each according to circumstances, I wrote down their names. The next day I administered the communion to 58 members, some of whom had not before approached the table of the Lord in ten or twelve years.

November 4th I went to Hallmill, New Jersey, 33 miles, and after the ordinary preparatory services, and a special examination of the members, I dis-

pensed the Lord's Supper to 39 communicants; and on the 7th after a Thanksgiving Sermon returned to the city.

At the close of my travels for this first year I must state, that I have met in various places many truly upright, and pious people, who awakened my strongest sympathy, when with tears in their eyes they lamented the pitiable condition of their fellow christians, and their innocent children—the former deprived for years together of spiritual care and nourishment; the latter without instruction in the principles of religion—and who, being destitute of faithful teachers and guardians, were led away into all kinds of error and sectarianism. They intreated and implored, with a flood of tears, by all that was holy, that I would through the help of God assist them, as far as possible, and provide consolation for poor forsaken souls.

I have every where discovered, that the churches testify the highest regard for the decisive and consoling instructions given me by the Rev. Deputies of the two Synods. Scarcely any where have I read them in the church without seeing tears of joy flowing down the cheeks of most of the hearers—they thanked God, who had disposed the hearts of their fathers in the Netherlands to adopt them as poor forsaken orphans, to provide for their welfare, and for their children. They supplicated him, who had begun this work, to carry it on to perfection; to bless the means employed, and to support the feeble instrument intrusted with this important commission, and guide and qualify him by his Spirit.

In respect to myself I have been compelled to acknowledge that God had sent me by special direction of his gracious Providence with such a commission at the most favorable time. I could have wished indeed, that a work of so much importance had been committed to more competent hands; yet since I know, that the ways of God in his sanctuary are unsearchable, and that he often accomplishes great objects by the smallest and most inadequate means, that it may be made manifest that the excellency of the power is of God, and

not of men, I have cheerfully surrendered myself to his will, and sought help from him, who gives vigor to the weary and power to him that has no strength; and confided in the promise that, those, who hope and trust in the Lord, shall not be ashamed.

The vineyard of the Lord in these wide extended regions has been deplorably desolated by the various sects, and the heretical teachers, who have come from Germany and taken their course through this country; so that the friends and advocates of the pure Reformed doctrines have been exceedingly discouraged. It appeared some years ago as if the crafty Hernhutters would carry off by their seductive doctrines many of our members, as well as of other denominations, and take the lead in the country. But God, who does all things well in his own time, and who knows best when the proper time comes to afford help from the sanctuary, revived by the most impressive instructions of your Rev. Synods the dispirited members of the church, by assuring them, that the Judicatories of the church of the Netherlands took a deep and serious interest in their welfare. These assurances made such an impression on the minds of many, in connection with the hope of obtaining the ministrations of the pure evangelical truth, that great numbers returned to the church, from which they had departed, and escaped from the dangerous fetters of the Hernhutters. Among these was the Rev. James Lischy, formerly a zealous leader and ordained teacher,* or preacher of this sect, but now, a warm opposer of them, (as his published writings testify,) and a faithful minister of the holy Gospel in the churches in which he now usefully labors for the time being,† and is to me a dear brother and fellow laborer in faith and prayer—so that now

*According to a Record, dated Jan. 1743, and subscribed by the so called Bishop David (Nitschman.)

† Having handed in a Confession, dated Oct. 29, 1748, of which I transmitted a copy to the Rev. Deputies of the Synod and the Rev. Classis of Amsterdam; and of which I have now brought the original.

these deceivers are making no more progress.‡

Towards the end of this year the churches of Philadelphia and Germantown earnestly entreated me to take charge of them as their regular pastor. Mr. Boehm, who had preached here once every month, was desirous on account of advanced age and infirmity to be released from this charge, and warmly urged me to accede to their wishes, because he thought it would be a benefit to both churches. I yielded to their persuasions, and in the fear of the Lord accepted the call, which had been made out unanimously by both, on the condition, that Mr. Boehm would continue his monthly services for six months longer, to allow me the more leisure for travelling through the country, and visiting and organizing the scattered churches. Accordingly on the 21st of December I was installed by Boehm; and on New-Years day, 1747, (Old Style) I preached my introductory sermon from Gen. 32, 26 in the name of the Triune God, as the regular pastor and teacher in the German Reformed Church Philadelphia.

(To be Continued.)

‡The emigrants from New Hernhut, or United Brethren, of that day must have been exceedingly different in their sentiments and conduct from those of the present time, or else the worthy author of this Journal must have labored under very strong prejudices, or he could not have applied to them and their doctrines such severe epithets, nor given such a representation of their proceedings. We could scarcely name a denomination, maintaining and loving the truth, which manifests less of a restless, proselyting spirit than they do in christian countries; but in heathen lands their missionaries have been perhaps more faithful & successful than those of any other church. No rigors of climate from the eternal frosts of the north to the sickly burning's of the Equator—no barbarism of savages—no suffering from want and privation, has checked their zeal, or arrested their successful course. The light of life has marked their path, and the blessing of the Lord has rested on their labors.

Ed.

The people of our beloved country, having had full evidence of the excellency of the present constitution, which guarantees civil and *religious* liberty to every class of our citizens, justly abhor the idea of giving to any one of the various denominations of Christians, that exist among us, a preference above the rest. That they should be jealous of their right, in this particular, is not a matter of astonishment. If real danger is to be apprehended from the movements of any one sect, it is proper that the alarm should be sounded in season, that the aspirants for civil power, may be frustrated in their unhallowed intentions, and be held up to the reproach and indignation of every lover of freedom.

It can no longer be concealed that, such a charge is preferred against the Presbyterian denomination. If this was not a matter of public notoriety; if it was not credited by many virtuous, and respectable individuals in our land, I would not trouble you, Mr. Editor, to insert this communication in your paper.

To bring a charge of such an odious nature against any religious body of men in this country, there ought to be clear and decisive testimony to support it. But I am fully persuaded that no such testimony can be adduced, *because it does not exist*. There is evidence sufficient to satisfy my mind, that the Presbyterians do not wish to unite Church and State, or if they do wish it, that they cannot believe it will ever take place.

That they do not wish it, appears from their declarations, and their conduct.

As to their declarations, we have the clearest proof that can be asked. In their confession of faith, which was adopted by the highest judicatory of their church in May 1805, they state when speaking of civil magistrates, (see Chap. 23) they ought not "in the least to interfere in matters of faith," and ought not to "give the preference to any denomination of Christians above the rest." Every minister at his ordination professes to believe this doctrine, as warranted by the word of God; if therefore he desires that his church should be incorporated with the state, he is insincere in

his profession, and is unworthy of confidence.

In perfect accordance with this article of their faith, the General assembly, in a letter to the members of the Protestant Churches in France, bearing date, May 1828, (see printed minutes of General Assembly of 1829) say, "We have no connexion, directly or indirectly with the State. The civil constitutions of our country preclude such connexion, and the General Assembly most cordially rejoice that they do so, being fully persuaded from all their experience, that every species of connexion between the Church and the State, is so far from being an aid, that it is really an obstacle to the progress of pure and undefiled religion. All that we desire, in reference to this matter, we are thankful to God that we enjoy,—equal protection in the exercise of all our rights, with our brethren of all religious denominations."

During the late sessions of that venerable body in this city, this subject was agitated in consequence of certain reports having gone forth, that they were aiming to make their's the national religion; and although many expressed their sentiments, not a single individual, either clergyman or layman, was heard to advocate such a measure: on the contrary with one voice, they declared that those reports were false, and imputed motives to them, which they disowned, and reprobated.

Not long since the Rev. Dr. Ely, under his own signature, appeared in the public papers, and for himself and his clerical brethren, most positively denied this charge, and asserted that he and they were ready to oppose with all their power any attempt of this kind, from whatever quarter it might arise.

If the declaration so unequivocal, and expressed in language so decisive, that it is not the wish of the Presbyterian Church to unite with the State, be not conclusive on this point, nothing more can be said, that will settle this question.

If any inferior judicatory, or any individual minister has expressed a different opinion, the fact has never come to my knowledge, and it is no more than common justice that the culprits should

be exposed; and not to let the innocent suffer with the guilty.

But their accusers may be ready to admit, that they have never *avowed* this to be their intention, yet their conduct manifests, that they are struggling to gain an ascendancy over every other denomination, and in due time they will incorporate their Church with the State.

What then is their *conduct*, from which such fearful consequences are to be apprehended. What are they *doing*, that discovers their ambitious intentions? Why, they are scattering tracts in every part of the land, and organizing Sabbath schools in every district; so that, in a little while, they will have the whole country under their control. Such is their object, and in this way, they propose to accomplish their evil intentions. Let us for a moment examine this reasoning.

How is the American Tract Society constituted, from which issue those tracts, that are to make all our population Presbyterian? It embraces, as its members, its officers and its supporters, the Congregationalists, the Episcopalians, Presbyterians, Lutherans, Dutch Reformed, Moravians, Baptists and German Reformed, and perhaps some other denominations of evangelical Christians. Its committee of publication is composed of five persons, representing five of the above denominations, any one of whom has a *veto*, and can prevent the approval and publication of a Tract. The consequence of which is, that no tract is published by the Parent Society, or, circulated by any of its Branches or Auxiliaries, that is offensive to any sects connected with the Society. If an opposite course was pursued, it would immediately subvert the grand principle of its constitution. Nothing of a *sectarian* nature appears in its publications. How then is Presbyterianism to be promoted by the American Tract Society any more than any other "ism," when nothing peculiar to that denomination is contained in any of its Tracts? With equal propriety it might be alleged, that that institution, is intended to advance the peculiar interest of either of the other sects connected with it, as that it is devoted to Presbyte-

rianism. But it will be asserted, that the Presbyterians are more active, and contribute more to its funds, than any other denomination, and therefore it must be a sectarian establishment. Admit this fact to be true, and the conclusion by no means follows, that it is either a Presbyterian concern, or is calculated to promote their cause. The readers of those tracts, upon whom the influence is intended to be produced, do not ask who gave the most money to purchase them, nor what is the character of the agents who circulate them:—they read that they may be profited, and when they rise up from the perusal of one of these little messengers of mercy, they can discover in it neither argument or motive why they should prefer one denomination more than another, among those who are engaged in the support of the Parent Society.

No sect in our land discovers less disposition to increase their influence, or advance their peculiar sentiments, by the influence of tracts, than do the Presbyterians. For what is the fact? They have no organized Society of this kind to propagate their peculiar sentiments. The Episcopalians have their's; the Baptists their's; the Methodists their's; and the Catholics their's;—and these respective denominations are thus engaged to make known and propagate their peculiarities. But what are the Presbyterians doing? Why, they are doing nothing as a body, to advance their principles, thro' the medium of Tracts. Here and there an individual may be found, who prints and circulates those which discover the source from whence they emanate; but the Presbyterians have no general society, nor do I know of any particular section of that body, which are engaged in a society to spread abroad their religious tenets, in such a form. Their money and efforts are directed to the great national institution, in which are merged their peculiarities of faith and discipline, while other denominations are employed to advance their separate interests. Thus they are filling the country with religious tracts, which embody the common faith of evangelical christians, and consequently leave to other sects the whole ground

to propagate their respective doctrines, and views of church order. The consequence is, that a Presbyterian Tract is a rare article;—you may search, and search again, before you can lay your hand upon one.

Can any man who pretends to look at this subject as a *rational* being, and with such facts before his eyes, suppose that they intend to grasp the reins of civil power, and ride upon the necks of the people, and make other sects, their "hewers of wood and drawers of water?" Do politicians act in this manner, when they aspire after domination? Who ever pretended to charge any political party, with designs of ambition and self aggrandisement, because they send forth a vast amount of publications; when those publications assail no body, and contain not a word in favor of their projects. Men are too wise to waste their time and money and efforts, *in this way*, to promote a party. There might be *some plausibility* in this charge, if the Presbyterians followed the examples which are set them, by Christians of other names;—but in the present instance, there is not a shadow of reason, to accuse them of attempting to revolutionize the nation to their peculiarities, by means of tract societies. What if they were to flood the land with tracts in the manner that is now pursued? What if they consecrated a thousand times more of their energies to this work, would their cause be any more promoted, than the cause of those with whom they are associated? How can it be effected? These publications do not teach the people to become partizans—nothing is said which inculcates presbyterianism;—how then are the people to be converted by such means to that denomination? If they aimed at a supremacy in state, and expected their's to become the governmental religion, they could not adopt a more efficient course of conduct to defeat their own intentions. Their numbers, activity, piety and wealth, give them, very deservedly, a vast influence, and which they might bring to bear with prodigious effect upon our population, if they were to unite in setting up a party Tract Society. And this they certainly would do, were the

charge of their accusers true. It is a matter of astonishment to many reflecting men, why the Presbyterians do not avail themselves of their advantages, and act like other denominations, in this respect, to propagate their religious creed; which they might do very innocently.

Every Christian Society has the right to publish their religious principles, and they ought not to be held up to reproach on that account:—and yet how strange to designate a particular *one*, who does not do it, and bring against it the heavy charge, of aiming to overthrow our religious liberties, by tracts, of which no one, in perusing them, can tell who is the author, whether a Presbyterian, or Baptist, or Methodist, or Episcopalian. How preposterous!

These remarks are equally applicable to the "American Sunday School Union." This noble institution, which has already accomplished a vast amount of good; and which, if unimpeded in its career of usefulness, will do more to preserve the *civil and religious liberties* of our country unimpaired, than any other invention of man, has been virulently assailed by many who ought to be, and if they would impartially investigate its claims would be, its warm supporters. Those who charge this Society with *sectarianism*, must be ignorant of its character. How is it composed? How can any party in religion make it subservient to party purposes? Its management is committed exclusively to laymen; and 7 different denominations are represented in the Board of direction. If any of them should aim to give it a sectarian influence the rest have the power, and would not be slow to exert the power, to put down their unhallowed attempt. The public have all the security that can be required, that no such danger is to be apprehended, under the present organization of that institution. If its principles shall be changed—if any one denomination shall compose a majority of its board of managers, then the dreaded evil *might occur*, but now it is absolutely impossible.

In accordance with the principles of its constitution, this society has acted. It selects and publishes books; appoints, and gives instruction to agents not to

interfere with the *peculiarities* of those sects, which are represented in the society. If any agent has ever acted differently, it was on his own responsibility, and in opposition to the wishes of his employers. All the Sabbath Schools, which are formed by the agency of the parent institution, are under the exclusive controul of those religious sects, within whose bounds they are gathered; and therefore Presbyterians can never make use of a single school to promote their particular interest, unless it shall be formed in a Presbyterian congregation.

The American Sunday School Union has not a single school under its controul. In the American Sunday School Union, as in the American Tract Society, Presbyterianism, *as such*, does not and cannot exist. Why then charge that body with evil intentions, on account of their efforts to advance its cause? Here they merge their peculiarities, and labour in common with other Christians to promote a common cause.

Other sects have their Sectarian Sabbath School Societies, while individuals among them unite in the American Union, *but Presbyterians have no Society of their own*. This however is the very reason, why many who are not informed on the subject, suppose that the "Union" is a Presbyterian concern. They know, the Baptists, Methodists, Episcopalians, & others, have Sabbath School Societies, and as they know of none which bear the Presbyterian name, they conclude that the American Sunday School Union must be Presbyterian, and consequently sectarian. But it is not so, and a little investigation will teach them most satisfactorily, that my assertion is true.

It is most unfortunate for the Catholicism and liberality of feeling of the present day, that the unfounded charge has been made against the Presbyterians of endeavoring to unite church and state, by means of the American Tract and American Sunday School Societies. The natural effect will be, to excite sectarian jealousy, and finally to produce the very thing, which is now so much dreaded, *viz. to make those institutions sectarian*. At the present time, the rare

example is set in our land, of *one great denomination* consenting not to avail itself of the advantages of Tracts and Sunday Schools, to promote their separate interests; and if possible a still more astonishing fact is, that *that very denomination is alone accused of acting the very opposite*.

I proceed to shew in the 2d place, that if the Presbyterians do wish to unite Church and State "they cannot believe it will ever take place.

To illustrate this position, it is only necessary to examine a single fact. In that church there are at present about 1600 preachers and 2000 Churches.* In the six New England States, they have between twenty and thirty ministers; so that they have only a nominal existence in that section of our country. In New York lies their greatest strength. About one third of their whole number is to be found in that state.

Yet in New York they are not more numerous than the Baptists, or the Methodists, and not so numerous as the remaining sects united. Two thirds of New York, at least, are not under their influence. When you pass south of the Hudson, and look over the other states, you cannot put your finger on a single state, in which that denomination compose one third of the population.

The Baptists report more than 3000 preachers; the Methodists as many more; the Congregationalists including those termed liberal, about 1100. The Scotch, Dutch Reformed, Episcopalians, German Reformed, and Lutherans about 1,200. These denominations alone, without mentioning any others, have upwards of 8000 ministers, while the Presbyterians have only 1600; and probably there is nearly the same proportion of private members belonging to each. With this array of numbers against him, any Presbyterian must have taken leave of his reason, and common sense, who can suppose that his sect will overbalance, all the rest in ten generations to come.

NO PRESBYTERIAN.

*In these statistics the precise number may not be stated, but they will be sufficiently accurate to establish my position.

Whatsoever thy hand findeth to do, do it with thy might—Ecc. 9, 10.

When once the question of duty is settled, all that remains is its performance. In such a case there should be no hesitancy—no lingering at the threshold. No time should be lost in devising ways and means, and no strength wasted in half accomplishing what belongs to the day, or the hour.

Whatever is duty must be vigorously done; because the command is urgent: there is much to be done, and little time for its accomplishment. Whoever will reflect a moment must be convinced that "this life is but a rapid instant—the commencement of an eternal duration," requiring the best improvement of its little hurried continuance. But it is perfectly obvious that men do not know their duty, or they have some great reluctance to perform it. No fact is more certain than that comparatively little is done.

There is doubtless much ignorance of what is duty among men, but in our country there is more apathy than want of knowledge. If we are ignorant of our duty in this day of light and in this region of intelligence and enterprise, it must be very criminal ignorance. We must have closed our eyes and turned a deaf ear to the means of instruction so profusely furnished.

The maxim of Solomon at the head of this article, urges upon us, *energy of action*, which is the very *spirit and influence* of the christian religion. Christianity stimulates the intellect, warms the affections, and puts in requisition the powers of the whole man. Nothing short of this comes up to its pervading influence, or exhibits its life giving spirit. My *object* is before you. It may be thus expressed—the *importance of promptness and energy* in Christian duty.

1. We must be *prompt* in the discharge of duty. We have much to do, and if it be not done speedily it cannot be done at all. The time for doing it will be past and cannot be recalled. We must work while it is day for the night cometh in which no man can work. Passing by all the ordinary concerns of business, in which most men feel the importance of promptness in their attention and efforts, it must be observed that there are

many and urgent duties of a spiritual character.

The interests of *personal religion* are indispensable and pressing. Our own souls are to be saved, or lost. The Salvation of the soul must depend upon the possession of religion in the heart. That religion must be attained in a very brief space, or the opportunity is gone forever. But the simple attainment of a gracious principle, however certain its genuineness, is only the beginning of what is intended by personal religion. The principle is to be cultivated—all the graces of faith, love, repentance, humility, patience, hope, zeal and constancy are to be kept alive and increased—all the duties of prayer, meditation, study of the divine word, attendance upon divine ordinances, self examination, watchfulness and self government according to Prov. 4, 23—27, are to be performed in their proper time and place. To accomplish all this we *must* be prompt, and let not the moment pass without its appropriate engagement.

But the conversion, improvement, and salvation of the world are connected with christian duty. We cannot live to ourselves, nor for ourselves alone. In this age of excitement and this region of enterprise the demands upon us are constant and urgent. Some improvement of our own neighborhood—some effort to meliorate the condition of the ignorant and wretched—some exertions to send the Gospel and its means of instruction to the destitute and perishing are always putting in requisition our benevolence in heart and hand. How can all this be done if we do not engage at once in the duties? We must be ready always unto every good work, if we would act under the influence of the Gospel.

There is immense advantage in entering at once and decidedly on the appropriate business of the hour. It cherishes and strengthens the energies of the mind, confirms good resolutions, and establishes a habit of faithfulness, enterprise and industry. The time is then saved, the object is accomplished, the mind is satisfied, and subsequent rest is sweet. When all these are practically

considered, the advantage will be found very great. Procrastination is always attended with loss. It is a thief of time, deceptive in its apologies, and certain in its robberies. It deranges all the plans of doing good, and necessarily produces the omission of many important duties. Many of them are of such a character, that when once their season is past, the time for their performance is irretrievable. In temporal things the man, who is always lingering and projecting, but never executing things in proper time, never prospers. Such a man cannot thrive. Nor can a Christian prosper in spiritual things who is thus sluggish and dilatory. Time will not wait, opportunities seldom, or never recur; but responsibility cannot be shifted. Every hour has its appropriate duties, and we must answer to God for every hour's responsibility. Delays are often dangerous, because they interfere with the duties of others. The ties and relationships of human society are so intimate and various, that one cannot move without affecting in some degree those around him. In some of those connections the procrastination of a single duty may interfere with the order, peace, and prosperity of a neighborhood, and render it impossible that many others, ready and willing to perform their duty, should accomplish it at all. This putting off things until to-morrow, or a more convenient season, produces an uncomfortable state of mind. If the conscience be not seared, it will reproach, and its compunctions will be painfully felt. No man, of tolerably correct sentiments, can be at ease in the confusion, loss, and sinfulness of delay. For a time the compunctious visitings of conscience may be feeble and occasional, but at length they become tormenting and continued.

Promptness, that leads to do every thing in its proper time, accomplishes more, enables to do it with more ease, and gains the confidence of others.—Much depends on the readiness and seasonableness of effort. It is always more easy to do any thing in its proper time. The labor is always increased by delay, and then the hurry and perplexity of doing the same things out of season prevents their being well done,

VOL. 2.—2.

35.

if done at all. Whatsoever, therefore, is to be done must be done in its proper time, for there is a period to all that is done under the sun.

2. We must be *vigorous* as well as prompt. Nothing can be done to good purpose without energy. It ought, however, to be remembered, that, in all religious duties and enterprises, the successful result depends on the blessing of God. "Without me," says Christ, "ye can do nothing." Let it never be forgotten, that a reliance on Divine grace must accompany and stimulate every effort. But human agency is just as essential as it could be, were it the efficient cause of the result independent of God's blessing. The principle by which God regulates his government, includes both and connects them together. Take away either and it interferes with an essential principle of the administration under which we live.—Take away the former, and human responsibility is cancelled—take away the latter, and all efficient security of the result is gone.

Very little can be done without energy in any thing. A cold, sluggish spirit never enkindled enterprise. Life and vigour must be infused into the movements, or the end will not be accomplished. The great objects of Christian duty can never be effected by languor and indecision. The duties are often difficult in themselves, and require an energy not soon exhausted, and a decision not easily put to the worse. "Strait is the gate and narrow is the way"—exertion *must* be employed not only in finding, but in pursuing it. Obstacles are to be overcome, which ever lie in the Christian's path. The remaining corruptions of the heart, the wickedness of the world, the haltings of those who profess religion, the temptations of a subtle and powerful adversary are so multiplied and influential, that the Christian must be energetic. God's blessing attends not the feeble, sluggish wishes, but the vigorous effort made in his name and strength.

The case is urgent and demands vigor as well as promptness. Our relations and responsibilities connect us with the immortal interests of others. Souls are perishing around us—a great portion of

the world is enveloped in darkness and must be enlightened—the time is short, but the work must be done. All that we can do in the mighty enterprise of converting the world is crowded into a short space of time. Every power is tasked to its utmost; and there is not a moment for sluggishness. We must do with our *might* what we find to do. A little onward is the account to be rendered to God for the employment of our ability—our time—our opportunity—and our means. Considerations of the most urgent character multiply upon us as we contemplate this subject.—Considerations associated with divine authority—our own souls' interests—the fearful jeopardy of multitudes whom we love in the flesh—the darkness of idolatry, delusion and superstition—the awful wretchedness of the lost—the happiness and glory of heaven—and the Saviour's dying, glorious, unspeakable love. These all urge us to do with our *might* what our hands find to do.

Now in reviewing this subject let the *importance* of promptness and energy in religious duty never be forgotten. There are many ways in which it may be illustrated. The analogy of Spring and its appropriate business may illustrate their importance. Seed-time and harvest furnish a vein of necessary operations, which must be promptly and vigorously done, or the opportunity is lost. The high value attached to the duties, and the precious enjoyment attending their performance and influence urge their importance. The immeasurable interests involved—the soul's acceptance with God, and its immortal happiness can never be duly considered without leaving an impression of the most urgent importance. Contemplate the insignificance of all earthly scenes in contrast with eternity's vast concerns—stand in sight of a dissolving world—the descending Judge—the rising millions of Adam's race—the process of final judgment and its everlasting issues: tell me if you are not convinced that whatsoever, your hands find of duty to be done, should be done with your *might*.

The subject administers *reproof* to Christians for their *remissness* and

sluggishness. The standard of personal Godliness and benevolent effort, is much higher than the practice of Christians. Of this there cannot be a reasonable doubt. The Gospel requires them to aim higher and act more efficiently than they are accustomed to do. Their means of knowledge and improvement are all that can be necessary to make intelligent and vigorous Christians:—but they are ignorant and dwarfish. They pray little, study little, and do little for the cause of Christ.

Cristian Brethren, where is that manly purity and vigorous energy, which corresponds with your means of improvement? Where is that enterprise in doing good, to which the Gospel stimulates? Alas, they are not to be found. Instead of doing with your *might* what your hands find to do, there is a slumber that savors more of death than of life and vigor.

Let Christians be *awaked* from their stupor and *vigorously engaged* in the cause of Christ. Fellow citizens of the household of faith, you have but little time to work—you have much to do—your responsibility is great—and your account at hand. Will you linger another hour? Will you place in jeopardy your peace, and lose the opportunity of benefiting your fellow men? "There is no work, nor device, nor knowledge, nor wisdom in the grave whither you go." Rouse up every energy of the soul, work while the day lasts. Find out the appropriate duty of the hour and let it be vigorously done. "Behold now is the accepted time," to-morrow *may* be too late, and *must* have its important duties. Delay not. Live for Christ. Endure for Christ. You have not a moment to lose—not an energy to waste. Sleep not. Awake to righteousness and sin not—it is high time to awake, to put on the armor of light and stand forth in the panoply of the Gospel.

Let sinners be *admonished* and *exhorted* by this subject. Delay a little and you are lost. There is no Salvation unless it be secured in the brief space given you here on earth. Be *admonished* of your danger—of the short period, in which to escape it—of the opportunity given you—and the vast importance of

improving it. The day of Grace has its limits—some of that limited day, peradventure much, is already gone. Receive the admonition, before it be too late. “Behold now is the accepted time, behold *now* is the day of Salvation.” Calculations upon to-morrow will cheat the soul. Many a soul has thus been deprived of Salvation and mourned at the last—saying, “how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!” Be *exhorted* to engage *promptly* and *earnestly* in preparation for death. You must soon die. But if there were no judgment and no existence beyond the grave, you might seek only present interest and gratification. It would then be a question deci-

ded in favor of Christianity, whether religion imparts the most solid peace and promotes the highest earthly interest. But take the associated scenes of a judgment to come and an eternity of bliss, or woe, and how stands the question of duty? Nothing but an interest in the Saviour and allegiance to him can fit to die. The salvation of the soul is now to be sought and secured. The pathway to destruction is to be forsaken—the straight and narrow way that leads to heaven is to be found and pursued. “Awake thou that sleepest and arise from the dead, and Christ shall give thee light.” Time spends—eternity approaches—be prompt—be vigorously engaged for your soul’s interest—for Christ—for immortal glory.

E. c.

CONSIDERATIONS ADDRESSED TO YOUTH.

Youth is undoubtedly the most interesting period of life. The vivid emotions, the lively sentiments, and the sanguine feelings, which animate the bosom, render the morning of our days to ourselves a season of deep interest. This interest swells into inestimable importance, when we consider the influence, which this period exerts over our future life, by the formation of habits and of character, which generally remain unchanged. And when we carry our views still farther, and consider the intimate connection between the habits and character formed at this period, and our eternal destiny, the subject assumes an aspect more momentous still, and demands the most attentive consideration. But in our moral character and condition we stand not alone, as isolated beings without relations or influence. With our own personal interests are inseparably connected the dearest interests of society. As our fathers are verging to the tomb we must soon step forward, in all the vigor of manhood, to occupy their places, and become the support and ornaments, or the disgrace and pests of the social circle in which we move. The church of God must

rest her hopes for future days upon the youth, expect them to replenish her numbers, and fill her courts with spiritual worshippers. From the youth her largest increase and her brightest ornaments have generally been selected. The multitudes in every age who have flocked into her bosom, “like doves to their windows,” have been the young; while only here and there an aged sinner, reclaimed as by a miracle of grace from the error of his ways, has bowed at her altar, and rejoiced within her portals. Nor is this all. On the present state of society, and of the church hangs pendent the interest of ages yet unborn. The piety or the vice of one age is generally entailed with increased efficiency upon the next, and through them again to succeeding generations.

With prospects of such momentous import before us, my young friends, we may well pause and enquire, How shall we discharge the high trust committed to us—how shall we perform the sacred duties devolving upon us? If our own comfort, respectability, and usefulness are so deeply concerned—if the interests of that portion of society in which we are destined to move are at stake—if the

character and influence of the church in coming days depend in any measure on our movements—and if future generations are to receive the stamp of their character from our conduct, then truly we stand on ground of high responsibility. And of this responsibility we can never divest ourselves; for it is placed upon us by our all-wise Creator. In vain shall we say, we never assumed it, or consented to bear it—it is fixed immutably, and rests upon us, go where we may,—do what we will; and God will require the fulfilment of its duties under the penalty of everlasting exclusion from his favor. All our interests therefore, temporal and eternal, require, that we should come forward boldly, and decidedly take our stand. The God of heaven calls upon us in a tone of authority not to be trifled with to obey his commandments, and to “come to the help of the Lord, to the help of the Lord against the mighty.”

But what is our special duty, may each one enquire, and where is our support and strength for its discharge? At this point the Holy One of Israel meets us in all the tenderness of encouragement.—“Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?” In this tender and encouraging language God addressed the Jewish church, when its members had gone far astray from the path of rectitude. Willing still to afford them all requisite guidance, strength and support, he invites them to come immediately—to call him their Father still, and ask for a father's guidance and protection. He gave this direction to their enquiring minds because he well knew what their circumstances and situations required—because he well knew, that without guidance from above, their exertions, however well intended and however faithful, could be of little avail. Their own ignorance, the wayward tendency of their deceitful hearts, and the influence of a thousand thwarting currents meeting them on every side, rendered an infallible and efficient guide indispensably necessary. Without such direction and support they never could have fulfilled the important duties devolving on them. Nor does this necessity

rest on Jews alone. We too need the same infallible guidance.—the same efficient support to enable us to perform the work assigned us by our Creator and Redeemer. Without this we should inevitably lose our way, wander in forbidden paths, and perish in our wanderings. The traits in our character, and the circumstances in our history which render this providential and gracious interposition so important to our well being deserve attentive consideration; and may be here developed to convince us of the necessity of a fervent and persevering application to the father of our Spirits, our covenant God, for the requisite influence of the Holy Spirit, the promised Comforter.

The mind of man like his body is progressive during the whole period of its temporal existence. We may trace distinctly the varied stages of its progress through the frailty of childhood, the vivacity of youth, the vigor of manhood, and the imbecility of old age. With all the variety of natural endowments there seem to be some general features peculiar to every age; and perhaps these discriminating characteristics are more distinctly marked in youth, than in any other period of life. Quickness of perception, promptness in judging and acting, ardency and susceptibility of feeling and affection, sanguineness of hope, impatience of desire, and vivacity of imagination, seem to be among the most prominent intellectual features of the young mind. It requires but little knowledge of the world to perceive that a mind of such character will inevitably expose its possessor to dangers and temptations on every side.

The world is full of false appearances, though probably but the smaller portion, who assume them, intend to deceive or injure by them; but the effect is often as mischievous, as it could have been, with the full intention of deception. The young heart, unpractised in the sophistry of the world, unaccustomed to anticipate a thorn beneath the rose, destitute of much discriminating foresight, and naturally inclined to judge and decide without much reflection, is too easily led astray and captivated by the artful. That innocence and simpli-

city, which not unfrequently throw their charms around the youthful character, tacitly invite the smile-covered attacks of the destroyer. When these natural attractions of youth are heightened by sensibility, and adorned with the accomplishments of a genteel education, they place the possessor on still more prominent ground of observation, and expose him to still more formidable dangers. The heart full of vivacity and susceptibility, readily yields to every impression from the world. Charmed with novelty, fond of amusement, impatient to gratify a thousand restless appetites and desires, we are easily led into scenes and situations, which afterwards cost us bitter hours of regret; and perhaps produce effects which tears of regret can never wash away, nor years of penitence remove. One such unguarded hour may lay a train and introduce a course, from which it is difficult, if not impossible to recede, and which, if persisted in, will ruin the character & blast the prospects for life. Surely we need the guidance of infallible wisdom!

Every man has an interest in placing himself before society in the most advantageous light: and in doing this, it is often necessary to conceal much of his real character from public view. Corrupt principles are not unfrequently hidden beneath a mask of fair professions; and regard for reputation will for a time keep vicious habits as far as possible in the dark background. It often happens too, that those who are most corrupt in principle, and vicious in secret practice, possess some amiable and fascinating qualities. You will frequently find them wealthy, intelligent, captivating in their manners, and easily accessible. The young, flattered by the attentions of persons so intelligent and interesting, promise themselves much happiness and profit from such associates, and thus readily yield their warmest affections. If a parent or a friend venture a gentle caution, it is but too often deemed ungenerous, if not base, to insinuate suspicions against characters of so much interest and apparent excellence. When thus the affections are gained, and the confidence secured, the work of corruption is in most cases

easy, and will without a special interposition of providence be inevitably accomplished. The active mind, thirsting after knowledge and novelty, eagerly seizes whatever is presented, with little care and little ability to discriminate between truth and error, and is thus easily prepared for the reception of corrupt principles, and often drinks in poison instead of the salutary streams of useful knowledge. Before we are aware of danger an artful deceiver may thus succeed in implanting in our bosoms those corrupt principles, which naturally lead to vicious practices, and produce incalculable mischief. Attachments are formed, and intimacies extended, which surround the incautious youth with society, where pollution spreads its contaminating influence; and thus unwarned and unsuspecting he becomes entangled, often beyond the power of retreat; and if he discovers his danger, false honor, shame, fear of ridicule, and a thousand nameless ties combine to hold him fast in this inglorious thralldom. From this stage the advance is easy, and almost inevitable into the cheerless labyrinths of infidelity, intemperance, and other vices of still more odious name; and a death of unalleviated horrors, hastened by licentious excesses, closes the deplorable scene. This picture, melancholy as it appears, is but too lamentably common in the world. How urgent the necessity for an ever-present Father's protecting guardianship!

There are agencies at work all around us, which operate with combined influence, more or less efficiently, on the mind of every individual, tending to banish serious reflection, and divert attention from their spiritual and immortal interests. I see these agencies pervading the whole compass of the world, which spreads its varied scenes of interest before the eye of youth, captivating them with its allurements and promises—I see them in all the avocations of life, where labors, and plans, and enterprises engross the attention, and task every power of the mind—I see them in the amusements of youth, where merriment and gaiety in all their fascinating influence spread like contagion from heart to heart, and while they charm compel

us to forget that we are rational immortals—I see them in all the social intercourse, where Jesus and his Salvation are forgotten, and the news of the day, the scandals of the neighborhood, or the politics of a party are the favorite themes of conversation—I see them around the domestic fireside, where the sounds of prayer and praise are unknown, and youthful vanity is fostered by a parent's smile, and childish waywardness dandled in the lap of indulgence—I see them in all the walks of life, where the principles, the maxims, the habits, and the fashions of the world reign with imperious control—I see them in all the formality and lukewarmness of those who profess religion; whose conversation and deportment testify to the world, that they find nothing cheering in the grace or the glories of the Gospel—In a word, I see them operating in the whole course and current of terrestrial things, as they are moved forward by the prince of the power of the air, the spirit that now worketh in the children of disobedience. All the power, and all the wisdom, and all the malignity of this first born Son of darkness is engaged in this soul destroying work. He assumes various forms, and various his modes of attack and plans of operation with consummate skill to adapt them to the peculiar disposition, and circumstances of every individual. If frustrated in one form, he assumes another—if one plan fail, he devises another. If the specious garb of an angel of light will accomplish his purpose, he can assume it—if the grim visage of the King of darkness will succeed to terrify and devour the affrighted victim, he puts it on, & goes about as a roaring lion seeking whom he may devour. As the

God of this world he exercises a most destructive influence among the children of men. Though subject to the higher control of the Almighty, who marks his bounds, and virtually says to him, "Thus far shalt thou go, and no farther," yet oh, how deplorably ruinous is his reign, stamped with all the moral devastation, which pervades our fallen world. This empire is sustained by all the principalities and powers of darkness, and all the legions of evil spirits, combined and arrayed to take by force or fraud this rebellious province of Jehovah's dominions. And with these invisible but powerful agents are associated but too many of the sons of men, who like traitors join the ranks of the desolating foe. Too often, alas, we may find our nearest relatives and dearest friends in this unholy combination, lending their countenance, if not employing their active exertions in these soul-destroying schemes. "He that is not for me," says the blessed Saviour, "is against me." There is no neutrality here. The man who stands not forth decidedly as the advocate of truth, & the active adherent to the Lord Jesus & his cause, is acting with the enemy, and lending his influence, if not exerting his power, to maintain the kingdom of darkness, and bind more firmly on men the chains of this detestable thralldom. "And shall we basely to the tempter yield?" Shall we tamely submit to his usurped authority, and give up our souls to the embrace of the icy arms of everlasting death? O! let us listen to the voice of infinite love—Wilt thou not from this time cry unto me, My Father; thou art the guide of my youth—"the Strength of my life—the Redeemer of my soul!"

JUVENIS.

REVIEW.

ADDRESS OF THE CLASSIS OF EAST PENNSYLVANIA.

"At the meeting of the Rev. Pastors of the German Reformed Churches within the jurisdiction of the Classis of East Pennsylvania, much was said on the present condition of the church. A Committee was appointed, by whom the

following resolutions were prepared; which were adopted by the Classis, and directed to be published in all the papers for the serious consideration of all.

"The Classis of East Pennsylvania connected with the Synod of the German

Reformed Church, assembled at Trexlerstown on the 24th May, 1829, have learned with heartfelt sorrow, that the excitement in various churches within our bounds, which has already done so much injury to our churches, does not subside, but rather increases.

"To remove the unfounded suspicions, which have fallen upon us preachers, and especially in the hope of restoring the blessings of peace to our churches, the Rev. Classis has determined, to give a sacred assurance in their own hand writing to all their church members, and to the community generally, that they are innocent of all the charges made against them; and that our laws are made, to preserve order among ourselves for the general good; and by no means to impose fetters on our churches.

"We all acknowledge, that a respectable denomination in our country goes too far in our opinion in the exercise of its religious zeal, and thus gives cause of suspicion to the feeble-minded. This suspicion is cherished by the numerous false assertions and representations of the public papers, and receives vigorous support also from men, who find an ignoble interest in turning such excitements to their advantage.

"We do not deem ourselves justified in passing judgment upon any sister church, or their transactions; but when our own church—when the Salvation of those entrusted to our care is suffering—when we ourselves must suffer one injury after another; it then becomes our duty to speak and to act against them. We therefore declare ourselves opposed to those institutions, which in their object may be called good, but by their abuse become injurious.

"We call Sunday Schools good, as institutions for education; but should the design be cherished thereby to entice young members from their own churches to build up another denomination without regard to the one they are pulling down—

"We call Bible Societies beneficent, and useful to christianity; but if they degenerate into plans of speculation, merely to make money—

"We esteem Missionary Societies im-

portant; but if Missionaries are sent to places where the word of God is frequently or sufficiently preached by settled pastors; if they are sent to gain proselytes to their denomination, and make disturbance in peaceable churches—if these things become evident, we regret that we must say, that even the best institutions may be and are changed into the most destructive by improper views and misapplication.

"To pacify our churches which are dear to us, and to recover their confidence, which we formerly so highly enjoyed, we say to them candidly and unreservedly, and in perfect uprightness; our hearts, our consciences have no participation in those designs to injure you, which are charged against us—we are innocent of them, and therefore cannot but feel ourselves deeply wounded to see, that, often through misunderstanding, often from mere malice, all the suspicion and blame is thrown upon us by the public papers; and those who are the real authors of all this mischief are suffered to escape uncensured.

"Far be it from us to mingle our religious concerns with the affairs of the state—far be it from us to exercise lordship over those whom we love and esteem—and least of all would we attempt to oppose the regulations and laws of our country, which deem it necessary that the mails should not be detained on the Sabbath.

"If we perceive such proceedings in any religious denomination, we have a just right to censure them, and to accuse them of designs upon the rights of liberty; but let the innocent be spared, who take no part in such acts. If other denominations do them, let it not be said, the *Reformed* have done them.

"We cannot and will not command, but we may intreat you—and by this address we do intreat, for the sake of that religion, which we preach to you, that you would not listen to the outcry of those worthless men, who only wish to create disturbance, that they may obtain some advantage by it.

"We as preachers are required to labor for the salvation of your souls; but how can we do it, if you entertain the impression, that your ministers are

such ill-designing men, as to attempt to rob you of the greatest gift of God on earth—your liberty.

“Our object and our duty is to make you happy for time and especially for eternity; and this we can only accomplish, when you bestow upon us your love and confidence—and in order to secure this again, hear and give credit to this our declaration:—

“We have in our Synod no Bible Society, and as a Synod are connected with none. We have a Missionary Society, but it belongs exclusively to ourselves, and its only object is to send travelling preachers to destitute places—to the distant States, and parts of the country. It is a beneficent institution, and has already caused many thanksgivings to heaven by the multitudes who have so little opportunity to hear the holy Word of God. We hold no connection with any other Missionary Society. We have a Theological Seminary—not to make slaves, but to educate preachers, who shall be competent to preside over the churches with intelligence.

“These institutions we possess, but they belong exclusively to our own church, and they are truly in a languishing condition. As these institutions are constituted, they can never become injurious; but rather useful; for we are in connection with no other body, and least of all with the men who cherish such base designs.

“We conclude with the cordial desire, that the Lord would control your hearts, open your eyes, and dispose every thing to the praise of his holy name, and the production of Christian peace. May our benevolent Father, give you peace and preserve it to eternity.

Given in Trexlerstown, May 25, 1829.

Subscribed,

DANIEL ZELLER, Presd't.

J. N. ZEISER, Sec'y.

J. T. Faber,	Samuel Hess,
George Wack,	John Lerch,
J. C. Becker,	Michael Weiss,
J. W. Dechant,	Daniel Levon,
Theo. L. Hoffeditz,	Christian Unger,
Samuel Staehr,	Fred'k. Wittman,
J. Helffrich,	Daniel Dubs,
John Zwiich,	Jacob Rupp.

The preceding article will be new to few of our readers; as it has been before the public several months, & extensively circulated, especially by the German papers. We have translated it from the Hanover Gazette, the Editor of which states, that he, “as well as *all other German Editors*, has been requested to publish it,” but we know not that it has before made its appearance in an English dress. It was with no small degree of surprise and regret, that we were informed that the respectable Classis of East Pennsylvania, had taken such a stand. We had hoped better things of those brethren. We are aware of the delicacy of their situation, and the embarrassments brought upon them by the feverish excitement of the community in which they are located, and we are ready to make every allowance which the nature of the case, and the claims of truth demand; but we cannot persuade ourselves that they have done good, or avoided the appearance of evil by the course they have taken—yea, we cannot resist the belief, that positive injury must be done by the circulation of their Declaration, however well it may have been designed. Has it not tended to damp the ardour, and paralyze the exertions of the few pious individuals among them, who were deploring the desolations of Zion, and making every effort to check the torrent of iniquity, which threatens to overwhelm the land, and bury them and their children in its ruins? Has it not imposed fetters upon themselves, which must prevent exertions in future to oppose the current of vice?

We appreciate their motives. It was natural and just, that they should desire to restore the peace of their churches, and calm the fears of their friends, and allay the fever of an excitement, which had spread its unhallowed influence so widely through the community. The aspect of the times not only warranted but called for an unusual effort. To close their eyes upon the commotion that surrounded them, would not have accorded with their character as heralds of the cross, and watchmen on the walls of Zion; and while the din of opposition was sounding around them, and engrossing the ears and the hearts of their

people, they could not sit in listless silence without betraying their trust.—They were certainly called upon to act, individually, if not in Classis—but have they acted wisely? It was time to come forward decidedly and take their stand—but have they taken their stand upon the proper ground? Have they placed themselves in the best possible position to oppose or counteract the malicious designs of the enemies of the Gospel? They acknowledge that the excitement, which has occasioned this declaration, rested on mere suspicions—and that the grounds of these suspicions were of such a character as to affect weak minds only—that they were cherished and propagated by evil designing men, from interested motives. Now we ask, does not this declaration fairly adopt and confirm those suspicions; and thus actually co-operate with those evil designing men, and tend to encourage them in their wickedness? They may not all have perceived this bearing of the address, but it is certainly so interpreted, and without violence to its letter by impartial readers. The Editor, from whose paper we copy it, remarks, “Without in the least censuring the gentlemen, who made this declaration, so much appears evident from it, that attempts have been made somewhere, by various means under the cloak of religion, to erect gradually a kind of spiritual lordship, or tyranny.” “They profess to consider Sunday schools, &c.” says the N. Y. Observer, “as well enough in themselves, but intimate that the object of the American Sunday School Union is to draw away young people from the German churches—that our Bible Societies are money-making concerns, and our Missionary Societies designed to create disturbances in peaceable congregations; and that the petitions for a repeal of the law requiring a transportation of the mail on the Sabbath are justly censurable, as aggressions on the rights of liberty.—These things are not said directly, but in a style of innuendo, calculated and doubtless designed, to leave on the minds of those who read the address the impression that such is their opinion. They declare that they are opposed to these institutions, they boast that

they have no Bible Society in their Synod, and stand as a Synod in connection with none.” This is we believe no misrepresentation of the tendency of the address; and if such is its character can it have any other influence than to confirm the purposes and strengthen the hands of those evil doers, who oppose every thing good, and for this purpose raise and cherish those popular excitements.

If Sunday Schools are in themselves good, why did not these brethren, instead of insinuating such suspicions against them, resolve to support them, and by their vigilance and zeal avert the dangers, which they apprehended from abuse? If they were fully persuaded of an intention on the part of those engaged in Sabbath Schools to draw off children from the German into the English churches, it would certainly have been more fully in the spirit of the Gospel and more prudent on the principles of mere worldly calculation, to say, “These schools are important,—we must encourage them—we will ourselves take the lead—we will draw out our best people into the work; and thus we will allow no room, and no occasion for the interference of others, and will attach the children so firmly to ourselves and our church, that we may safely bid defiance to all the efforts of other denominations.” We are persuaded that this is the only means by which the church can be preserved, and the children secured in it. Opposition to the schools will inevitably drive off the children and youth to other churches, and in many cases the parents with them. The advantages of these schools are beginning to be seen and felt so sensibly, that parents will no longer consent to deprive their children of them, and if they cannot obtain them in their own church, or send them elsewhere without incurring the frowns of their pastor, they will forsake that church & abandon that pastor. The same principle applies to the Bible and Missionary Societies. It would extend our remarks too far to enter into a particular application to each. With regard to the latter, however, we must say, that the German population of our country is suffering exceedingly in their moral and religious interests for

want of ministers and missionaries. We have a Society, it is true, but its treasury is empty and it can do nothing. Will not these brethren and churches, who resolve to do nothing for the distribution of Bibles and Tracts, make double efforts in behalf of our own Missionary Society and Theological Seminary? If we do not send Missionaries to our destitute churches and regions other societies will do it, and ought to do it; and we must consent to cut them off from the list of our churches, and transfer them to those denominations, which have benevolence and zeal enough to provide for them. Are we prepared for this? Are we willing to see our poor destitute brethren, who love our church and have long been looking to us and imploring from our benevolence the bread of life, thus separated from us, and incorporated into some other church, less congenial to their feelings, but more attentive to their wants? This must be the result in a large number of cases, unless an effort is made—and made speedily.

One extract more from the N. York Observer on this subject. "What must we think of the people, who require from their clergy such avowals as these before they will admit them into the pulpit; and what must we think of the clergy, who will consent to make such avowals, for the sake of retaining their connexion with their congregations! We are happy to know, that there was one clergyman at the meeting, who refused to sign the address, and endeavored to dissuade his brethren from publishing it, and we ought to add, to prevent erroneous impressions respecting the German Reformed churches gene-

rally, that the district represented by the eighteen clergymen, who signed the address, is doubtless the darkest spot within their pale. A majority of the general Synod of the German Reformed Churches, we believe, are friendly to all good institutions." To the correctness of these sentiments and statements we fully subscribe. The exclamation in the first sentence was justified no doubt by the evidence before the writer: yet we have reason to believe there are circumstances in the case which if known would materially alter the aspect of the whole matter. The character of the population of that district, the history of the commotion among them, the peculiar course it has taken, and the characteristics it has assumed in its progress must be understood, in order duly to appreciate the nature of the transaction. We cannot now enter upon the investigation, but we hope hereafter to be able to throw some light upon this "darkest spot within our pale." That "a majority of the General Synod are friendly to all good institutions" none can doubt, who look into their printed minutes for a series of years past, in which they will find expressions of approbation, and recommendation of nearly all the great benevolent institutions and enterprises of the day—and these expressions and recommendations, so far as we have had opportunity to witness them, have been cordial and unanimous. We regret most deeply, that we are obliged to record any want of cordiality and unanimity in action—in supporting the measures thus approved and recommended.—But we must close our remarks for the present.

[To be continued.]

RELIGIOUS INTELLIGENCE.

From the London Evang. Mag. for June.

PERSECUTION IN THE CANTON OF VAUD,
IN SWITZERLAND.

Homerton, May 12, 1829.

My dear Sir:—This evening I have received from my excellent friend, the Rev. Charles Rochat, a letter inclosing

the following address, and requesting me to translate and forward it to you. It is proper to remark that Mr. Rochat was one of the faithful ministers of Christ, who were banished from their native country, a few years ago, "for the word of God and the testimony of Jesus." After residing some time in

France, he and his estimable lady came, for the benefit of their greatly impaired health, to this country; and lived for a considerable time in secluded retirement, rendered necessary by extreme illness, at Hastings. His privations, by the losses and expenses of the persecution, amounted to many hundred pounds; but he never would accept a farthing of the sum which was collected in 1825—1827, by the Christians of this country, for the relief of their suffering brethren in Switzerland.

I am, &c.

J. PEE SMITH.

"Sir,—Since the word of our God teaches us to bear each other's burthens, and to remember those who are in bonds as if we were ourselves imprisoned with them, and since it directs that, if one member suffer, all the members should suffer with it; I feel great boldness in Christ, to address myself through your Magazine, to all the children of God in Great Britain, for the purpose of recommending to their fervent prayers their brethren of the Canton of Vaud, in Switzerland, against whom persecution has just revived with new violence.

"It is about ten years since the first symptoms of the breathing of the Spirit of conversion and life were perceived in the Canton of Vaud; and, about seven or eight years ago, a most powerful and glorious work of that Divine Spirit began to be manifested. Our brethren in England know that a severe persecution was raised against this work of the Chief Shepherd; and particularly that, on May 20, 1824, the Legislative Council of Vaud decreed a law, inflicting "imprisonment, fine, or banishment" [at the discretion of the tribunals,] "upon any person who should conduct a religious meeting of what was called this sect, and upon any who should hold or permit such a meeting in their house or premises." [Even family worship, if but a single man, woman, or child, were present, not belonging to the household, was brought under the law.] "By the application of this decree, several ministers were banished, and I was one of the number. Yet this storm gradually subsided; and, after a time, though the

law abovementioned was not repealed, the Churches separating from our National Establishment, and constituted according to the principles of the word of God, (which had been formed in various parts of the Canton during the persecution,) kept up the practice of meeting together in private houses, and in general without molestation.

"My dear brethren in Christ, who inhabit the favored island of Great Britain! I implore you, by the tender mercies of our God, to wrestle before the throne of grace for your brethren in our Canton, who are enduring the rigors of persecution: that it may be granted us to stand firm with inviolable fidelity against whatever is required of us that may be inconsistent with the word of God; but, at the same time, that we may maintain high respect and ardent charity for those who have the rule over us. Pray, O pray very much, on our behalf, to the God of all grace; that he may grant us in his own strength, that peace in Jesus which he alone can give, and which passeth all understanding; genuine humility, the incorruptible ornament of a meek and quiet spirit, which is, in the sight of God, of great price; the fruit of the Spirit, in all meekness, righteousness, and truth; a life hidden with Christ in God, without which an outward profession is but a whitened sepulchre; and, finally, an unlimited confidence in his goodness and almighty power. Pray, that we may bear the rod, and Him who hath appointed it; and that all these trials may prove as a new resurrection to our souls. Join us, in imploring the Lord our Redeemer, that he may make his cause triumphant, that these occurrences may be blessed in our country to many thousands of immortal souls; and that, in every way, they may contribute to the praise of the glory of his grace, whereby he hath made us accepted in his Beloved. Still further, unite with us in intreating the Father of mercies, that our rulers may be touched and blessed by his grace, the loving kindness which is better than life.

"Dearly beloved brethren; fellow-heirs of eternal glory, you enjoy profound peace under the protection of

your country's laws, while our country's laws oppress us and smite us to the very ground. Nevertheless, permit one to say this, who feels himself unworthy, but yet is one of your brethren in Jesus our hope,—greatly as our outward circumstances differ, we all have enemies much more formidable than even persecution, against whom we must contend valiantly till our last breath. Let us not relax, my brethren, in this good warfare; but let us strengthen ourselves in the Lord, and in the power of his might. Satan, with all his powers and all his cunning; sin, and its insinuating allurements; the world, its evil customs, maxims, and vanities; the perverseness of our own nature, the deceptions of our own hearts, impious selfishness, lukewarmness, the deplorable influence of carnal affections; these make war on our souls, whether men persecute us or leave us in quiet. O that all the disciples of Jesus may receive an abundance, even more rich from day to day, of that *genuine and deep-seated life of God*, which penetrates to the very marrow of the soul, and which brings our thoughts, our feelings, our affections, our whole being, into that captivity which is the truest liberty—captivity to the obedience of him who hath loved us, and washed us from our sins in his own blood! O that, in every corner of the universe, every child of God, ardently breathing after the Spirit of life which is in Christ Jesus, more than the hart panteth after the water brooks, may constantly say to him, 'My soul thirsteth for thee; my flesh longs for thee, in this dry and thirsty land, where no water is! Yea, Lord Jesus, come quickly!'

"Permit me, my dear brethren, thus publicly to offer you the expression of my gratitude for the part which your sympathizing hearts took in our former trials, and to subscribe myself,

"Your brother and servant,
for Christ's sake,

CHARLES ROCHAT,

Pastor of the Church at Vevey, in
God the Father, and Christ Jesus
our Saviour."

Hastings, May 11, 1829.

Just as the preceding article was put into the compositor's hands we received a series of the "Archives du Christianisme au dix-neuvieme Siecle," from the commencement of the present year to the June and July number. In them we find a minute history of this scene of persecution from its origin in January to the first of June. We have only time for a few brief notices and extracts. The Canton De Vaux contains 150,000 inhabitants. The government and people, with the exception of about 3000, are protestant. The Reformed is established as the national church, in which it appears the more orthodox and zealous found themselves subjected to so many embarrassments, and so much opposition, that considerable numbers withdrew a few years since from its communion, and formed a number of dissenting churches, of one of which M. Rochat is pastor. This led to the persecutions of former years, and gave occasion to the present. Some time in November last at a numerous meeting of these Dissenters held at Lausanne, the principal town of the Canton, a layman by the name of Lenoir was commissioned to visit the several towns of the Canton and publish or preach the Gospel. He accordingly visited a number of places, and on the fifth of Jan. the first Monday of the month, arrived at Payerne, and took lodgings in a private family. He gives the following account of his proceedings. "In the evening Lewis Rossier came in, and requested me to teach him the tune of a hymn (cantique) which he had brought. While we were singing, it was proposed, that we should read the bible and pray for the cause of missions—and thus unite our prayers with those of the pious assembled in the principal towns

of our Canton and generally throughout Europe. I read and offered the prayers." During the meeting a noisy mob assembled around the house and a magistrate was called, who dispersed the mob, and having found several persons in the house not belonging to the family, he permitted them to retire, and committed the missionary to prison, where he was confined twenty five days, and then liberated on giving bail until the final trial, when he was condemned to one year's imprisonment, in his own commune, or parish. He appealed to the higher court, which commuted his sentence to *banishment for one year with the costs of prosecution*. His crime is thus described by the tribunal which issued the sentence;

"That, on the 5th Jan. 1829 he was found by the magistrate in the house of Buache with several persons not belonging to the family;

"That, he declared himself to be a missionary of the Dissenting churches;

"That he occupied more than fifteen days in passing from Villeneuve (his residence) to Charbonnières, having stopped at several places;

"That it appears from his own confession that he tarried from the first to the fifth of Jan. at the house of Solomon Rapin, and *performed religious worship every evening!* and especially on the fourth of Jan. there were present *seven or eight persons* not belonging to the family;

"That it is manifest, that Mr. Lenoir is a member of the new religious sect, &c. &c.

"Thus Mr. Lenoir," says the Editor of the Archives," is condemned to one of the most severe penalties imaginable—a penalty considered infamous in France—merely for having been taken in the *flagrant crime of reading the Bible*,

as it was happily expressed, we understand, on another occasion, by one of the public functionaries of the Canton; for, although a partisan of *this Sect*, if, instead of reading the Bible and praying, he had been found revelling in drunkenness, and singing licentious songs, all would have been *lawful*, the public order would not have been disturbed, and Mr. Lenoir would now have been at liberty to pursue his business in peace. In fact, we doubt whether, among all the persecutions on account of religion in the most barbarous ages, any thing can be found more iniquitous and absurd." Proceedings were also commenced against other persons, who escaped prison by finding security or bail, but at the latest date no other sentence had yet been passed. We have neither time nor room to pursue the history at present, but must defer further details to the next number. Our readers will perceive that the progress of the Gospel is causing strong jealousies on the other side of the Atlantic as well as on this—that fears for "the rights of liberty" are there entertained, as well as here—and that the friends of liberty go a little farther there than here, probably only because they possess a little more authority, as they happen to have the reins of government in their hands.

ORDINATION OF PROTESTANT MISSIONARIES IN PARIS.

Three Protestant Missionaries whose destination is a field of labor in Southern Africa, were ordained and set apart to their work, in Paris (France) on the 2d of last May. The following interesting account of their ordination, is an extract of a letter from Paris, published in the London Record of May 18th, for which we are indebted to the New York Observer.

"At first"—says the writer—"no hope was entertained of the approbation of the Consistory, but God, who is always

better to his people than their unbelief dares to hope, inclined the hearts of this formidable body in their favor: and Mr. Marron himself undertook to obtain the church of St. Marie for the ceremony. At two o'clock the church was filled. Beneath the pulpit was placed a table, on which was laid the word of God; opposite to it sat the three young men, in the dress of ministers, and round sat the pastors, in their robes, and the members of the Convocation. Mr. Grandpierre ascended the pulpit and addressed his young friends from these words—"The love of Christ constraineth us." He seemed at first unable to master the powerful emotion he felt, but at length succeeded. He gave them most beautiful counsel, consolation and encouragement. He enumerated the peculiar trials to which, as missionaries, they would be exposed—the spiritual trials they would feel as Christians—the discouragements they must expect; but in all, he led them to repose on the love of Christ, as all-sufficient to strengthen them; and, finally, that the love of Christ could never fail. Their love to him might be feeble, his was powerful—their love was subject to changes and infirmities, his was eternal, and would accompany them beyond the grave. He then called upon them, in the face of the assembly, to state their voluntary desire to undertake the office of missionaries to the heathen; and Lemue, in the name of himself and his brethren, made a simple confession of their faith and willingness to leave all and follow Christ, that they might preach to the heathen the unsearchable riches of his glory. The three then knelt down, and Mr. G. P. in a solemn manner, asked them the usual questions, to which they answered by raising their hands. He advanced, and laying both his hands on each, solemnly consecrated them in the name of the Father, Son, and Holy Ghost, to be set apart to preach the Gospel to the heathen, concluding each consecration with these solemn words—"Puisse cette consecration etre ratifie dans le ciel." The Holy Spirit was, no doubt, present. I felt in my own heart—we all felt his powerful influence: a spiritual communication, for the time, seemed to exist

between the church on earth and the church in heaven. The angels round the throne of God, who rejoice in the conversion of one sinner, seemed to look down with interest upon these three young Christians thus devoting themselves to the service of the Most High. All the pastors, in succession, laid their hands upon their heads. A general feeling of deep emotion was felt by all: many wept aloud, and accompanied them with their blessing. Mr. Paumier, of Rouen, prayed for them from the fullness of his Christian love, and they were pronounced to be, before the whole congregation, ministers of Christ, authorized to preach the eternal word of life. After the whole was concluded, the young missionaries arose from their knees, and Mr. Grandpierre came forward and embraced them with brotherly affection; the rest of the pastors, and all their friends, gave them likewise the kiss of peace, and welcomed them with joy, as laborers in the vineyard of Christ.

On Sunday, the pastors had a meeting at Mr. Luteroth's, after morning service, for the purpose of praying for the diffusion of light in France. I was told that the deep feeling excited amongst them was quite astonishing. On Monday they again met, and joined in prayer at Mr. F. Monod's. In the evening the usual monthly meeting was held in the Chapelle des Eroles, at the Oratoire, when the excitement was almost more powerful than on Saturday. "It is a night indeed much to be remembered," and it has left an indelible impression on the minds of many who were present. The crowd was immense; and numbers were compelled to remain at a distance too great to hear, but unable to retreat or advance. Bisseux, the youngest missionary, first spoke, and after him his two friends, all expressing, with great simplicity and feeling, their sorrow in bidding farewell to their country and friends, but the joy also they felt in commencing their labors, earnestly imploring the prayers of all the church of God in their behalf. Mr. Wilks came forward, and addressing the three young men, said, "Yes, we do pray for you, the past attests we

have prayed for you,—the present scene attests we have prayed for you,—yes, before you thought of God, he had already given you to our prayers. I answer for myself, for my brethren, for this congregation, that we do pray for you, and will continue to pray. Am I justified in this promise? (Yes, yes, was the reply, from every part of the chapel.) You say you are filled with sorrow, and with joy in quitting us—so are we also—we feel a natural sorrow at parting—it is allowable. Paul also felt it when he said, ‘What mean ye to weep, and to break mine heart?’ But we feel a holy joy in sending you forth into the Lord’s vineyard. In this place, where we have spent many delightful hours of prayer and praise together, we part. We have often experienced it to be the house of God—the gate of heaven; where can we better bid you adieu in this world, than at the gate of heaven? Soon, very soon, we shall have passed through that gate—we shall be on the other side. Oh, may we meet you there, surrounded by multitudes of heathen, who have been brought to the knowledge of God through your means. Many of our Committee, as young and strong as you, have already passed that barrier, and many of us, still living, can never expect to see your faces again, even should you return. We commit you, then, dearly beloved brethren, to the care and guidance of the Saviour who died for you. Rest in his love; for he will never fail you. By his grace you have been enabled to quit father and mother, country and friends, for his sake; and will he then forsake you? Oh, he will be more to you than all you have left behind. Go, then, in the strength of the Lord; and in the power of his might. Go, and tell the descendants of those Protestants who were compelled to abandon their country for the sake of their religion, that upon the very spot where their fathers suffered under the iron rod of tyranny, you, together with your Christian brethren, prayed for them; tell them that France not only enjoys religious liberty, but spiritual life; that she is awakening from her long slumber, to become a burning and shining light. Go, and carry the stand-

ard of the Cross into the heathen darkness of Africa, and may thousands be added, through your means, to the great assembly of the church in heaven, who proclaim without ceasing, ‘Salvation to our God, and unto the Lamb for ever and ever.’” * * *

LECTURES ON THE CATECHISM.

The Rev. Dr. Green, of Philadelphia, proposes to publish by subscription a series of “*Lectures on the Assembly’s Shorter Catechism, addressed to youth.*” “These Lectures were originally delivered to the youth of the author’s pastoral charge in the Second Presbyterian Church of Philadelphia. They have since been reviewed, and with some enlargement, published in the *Christian Advocate.*” “The Lectures are thirty four in number, and comprehend a discussion of all the points embraced in the Catechism, previously to the introduction of the Decalogue.” It is the author’s intention to continue the Lectures on the remainder of the Catechism, and eventually to publish them in a second volume. “But if this purpose should never be executed, the possessors of the volume for which proposals are now offered, will still have a discussion of the leading doctrines of the Calvinistic system.” They will form an octavo volume of about 350 pages, and will be delivered to subscribers in boards at \$1.50.

THEOLOGICAL SEMINARY.

We are requested to remind the friends of the Seminary and the Education Societies of our church, that as the number of Students is increasing, funds are required for the support of such as do not possess the necessary means. Societies possessing funds, and individuals and churches willing to contribute, will confer a favor, and relieve the Seminary from embarrassment, by forwarding their contributions as soon as practicable.

GERMAN REFORMED CHURCH.

In a late number of the *Philadelphia* we find the following notice: “There are four hundred congregations in the German Reformed Church, and but 30

ministers, and 10 Students in the Seminary." Destitute as our church is, it is not quite so deplorable as this representation would make it. The number of congregations is probably larger, but is not accurately known. There are about 100 ministers connected with our Synod. Of the Synod of Ohio we have no information, as it does not stand in immediate connection with ours. There is also an independent body, called a Synod of the German Reformed Church in the Eastern part of Pennsylvania, occupying the principal part of what some of our neighbors have called the "darkest spot within our pale," but of their numbers and condition we know nothing. There are but seven Students now connected with the Seminary.

NEW PUBLICATIONS.

A pamphlet entitled "The importance of mature preparatory study for the ministry," being "an introductory lecture delivered at the opening of the summer session of the Theological Seminary at Princeton, N. J. by Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in said Seminary," has just been published at the Princeton press.

Professor Stuart and Mr. C. E. Stowe, of the Theological Seminary at Andover, have issued a Prospectus for a quarterly periodical publication, to be entitled, "The Biblical Inquirer." It will be principally devoted to the interpretation of the Bible, and will embrace in its plan whatever may contribute directly to furnish the student with the means of interpretation. The work will be published quarterly, in duodecimo, at one dollar a number, to be paid on delivery.

N. Y. Observer.

Biblical Repertory. New Series. Vol. I. No. 3. July 1829, Princeton, N. J.—We have long felt the need of a standard work expressive of the views of the Presbyterian Church south and west of New-England, and such a work the Repertory, under its present form, promises to become. The ability with which it is at present conducted will, we think, give it a rank among the first periodicals of the day. The present number is peculiarly rich in solid and interesting matter.

Article 1. Is a well written review of Jahn's Hebrew Commonwealth.

Article 2. Is a masterly refutation of Brown's Theory of Cause and Effect.

Article 3. Is headed "The General Assembly's Board of Education and the American Education Society. It contains some severe, though temperate strictures on the system of the American Education Society. Without pretending to decide on the correctness of the writer's opinions, we are convinced the subject claims the attention of the Christian public.

Article 4. Public Education. We had read but few pages of this before we were convinced that it was written by a thorough scholar, and an experienced instructor. From a number of allusions, we are led to ascribe it to the Professor of Languages in Nassau-Hall. His views on Education we cordially approve; to us they possess the more weight from the fact that he has not only thought on the subject, but acted.

Article 5. Church Music. This was evidently written by one well acquainted with music, desirous of making it, what we fear it seldom is in our churches, a devotional exercise.

Article 6. Is on the Sonship of Christ, and appears to be a learned and elaborate article.

While thus stating our approbation of the work, we must be permitted to express a wish that some articles had been inserted of more popular interest, that it might be adapted to a more numerous class of readers. Furthermore, we think it would add to its interest and circulation, if a few pages were allotted to literary notices and lists of new publications.—*Ib.*

The Rev. Dr. Neill has tendered his resignation to the Trustees of Dickinson College, and accepted the appointment of Corresponding Secretary and Agent for the Board of Education of the General Assembly of the Presbyterian Church.

CORRECTION.

The name of the Professor of the Theological Seminary at Wittenberg is Heubner, not Haubner as printed in our last number, page 226.

"CLOVIS" will appear in our next.

MAGAZINE
OF
THE GERMAN REFORMED CHURCH.

OCTOBER, 1829.

MEMOIRS OF LEO JUDA.

Brother thou art gone before us, and thy saintly soul hath flown
Where tears are wiped from every eye, and sorrow is unknown;
From the burden of the flesh, and from care and fear released,
Where the wicked cease from troubling, and the weary are at rest.

Rev. H. H. Milman.

The generations of mankind, like shadows flitting across the plain, succeed each other in quick succession. After a short season of pleasure, toil, and sorrows, all leave the stage, and another age comes up, and acts over the same drama, and makes the earth a theatre of ceaseless vicissitude. The multitude pass away and are forgotten. A marble monument may transmit a name to future days—but that name will soon become an unmeaning inscription, or an empty sound. All the tender associations which once clustered round it are broken, and all the affecting reminiscences, which for a time it awakened, are buried in oblivion. "Fifty years hence, and who will think of Henry?" is the expression of a feeling natural to every bosom, and the description of a result, which very few of the human family escape. Nor is it desirable that they should. To a certain extent the works of men follow them on earth, and exercise influence among their successors long after they have gone to receive their reward. While their memories are cherished, their characters and works will produce effects upon their posterity; the righteous perpetuating the salutary influence of their holy lives and pious works, and the wicked, with whose names pollution is associated, transmitting the contaminating inheritance of corrupt principles

VOL. 2—10.

87.

and unholy deeds. These go down to their children and their children's children interwoven with all that is dear and hallowed in the cherished memorials of parental affection and ancestral honor; and few are the minds possessing energy and principle enough to break loose from such ensnaring associations and stand forth untainted by a parent's sins. Wise therefore is the arrangement of Providence, and salutary on the whole the levity of mind, which enables mankind so easily to escape from these ensnaring recollections. The dead are soon permitted to lie forgotten in their graves, and their works of evil fame at last are buried in the same forgetfulness.

Yet there are many exceptions. Every generation produces its master spirits, who tower above their fellows in beneficence or crime, and exert while living an extended influence, and not unfrequently transmit it with augmented power to the generations that follow them. The biographer and the historian alike employ their powers to deepen and perpetuate the impression. Thus distinguished men live, and speak, and act in the pages of their history, and become to succeeding ages, what they were to their contemporaries, benefactors, or destroyers,—blessings, or curses. While we cannot but execrate the memory of the wicked, who are thus

made to commit iniquity far beyond their own intentions; we glory in the memorials of the pious, whose good works follow them from age to age, diffusing as they descend the mellowed influence of sacred truth, and piety. Every new version of their history, and every new edition of their works, gives a fresh impulse to their power, and extends it to a new circle of fellow immortals. We have endeavored in former numbers to extend the influence of some of the leading actors in the great ecclesiastical Reformation of the sixteenth century to the little circle of our readers, with the design of contributing our mite to the revival of the active and holy Spirit, which then animated the church, and invigorated the friends of Jesus. We now present the memorials of another of those worthies, who, tho' less known, and less eminently graduated on the scale of fame, falls behind few, if any of them in learning, in amiable personal characteristics, in firm adherence to the sacred cause; and in noiseless labors and extensive permanent usefulness.

Leo Juda was a native of Alsace, and a year or two younger than Zuingli and Luther. His father was a priest, who compensated his observance of the law of celibacy by the prevalent practice of concubinage. Leo commenced his education under the tuition of the celebrated Crato, and in 1505 removed to Basel, where in company with Zuingli he pursued his studies, and enjoyed the instructions and lectures of the distinguished Thomas Wittenbach.* They took the degree of Master of Arts together in 1512, and Leo soon after received ordination, and became preacher at St. Pilt, or Hippolytus in his native country. His mind was too much enlightened however, and his taste for literary pursuits too strong, to permit him

*Leo thus speaks of him. "Vir in omni disciplinarum genere exercitissimus, et qui propter multijugam eruditionem omnibus istius seculi doctissimis hominibus miraculo et stupori et phoenix quidam habitus sit.—Ex eo hausimus quicquid nobis fuit solidæ eruditionis, atque hoc totum ei debemus."

to relish the duties of a Catholic parish priest; and he accordingly soon abandoned his charge, although they had become strongly attached to him, and returned to Basel to enjoy the society of the celebrated Erasmus, and devote himself wholly to the pursuits of literature. Did not the hand of Providence direct this movement to prepare him for future usefulness, and at the same time to bring him within the sphere of those illuminating influences, which preceded the public exhibition of the Reformation? Basel was then the literary capital of the Helvetic Confederacy—a luminous point in a region of darkness. Here Wittenbach & Erasmus were disseminating those liberal principles, which when carried into action—a result from which they themselves shrunk—necessarily led to the extirpation of all the superstitions and characteristic rites of the papal system. They clearly saw, and exposed without hesitation the abuses, and superstitions, which had been interwoven into the essential elements of the church, but ventured not to raise a finger for their removal; and when the attack was made, they approved; but when the conflict became warm, and the wrath of Leo X. began to fulminate, Erasmus at least retired from the contest, and sought security by flattering the Pope, and censuring the men, who, enlightened by his instructions, and stimulated by the holy Spirit of the Gospel, were carrying the lamp of truth into the dark places of the church, and boldly casting out the abominations, which had long sheltered there under imperial protection.

During his residence at Basel, Juda was chosen deacon of the church of St. Theodore, but did not long retain the situation. Soon after Zuingli's settlement as pastor or chaplain of the monastery of Einsiedlin, he welcomed to his literary retreat his old friend Juda, who took the office of a deacon under him, and devoted his leisure hours to his favorite studies, and the translation into German of some of the more important works of Erasmus. With the affection of brothers like-minded, these faithful priests pursued the work to which their Lord and Master had called them. They diligently employed the means, which the ample library of the

monastery placed within their reach, for enlightening their own minds, and enlarging the compass of their intelligence; while they were equally zealous to communicate the same illumination to all over whom their influence extended; and in this good work they enjoyed the countenance and support of the enlightened head of the establishment—the Baron of Geroldseck.

Leo maintained an active correspondence with his friends in Alsace, especially his mother. From her he received affectionate admonitions against gambling, female intercourse, and wicked companions; and he sent her in return some of Luther's works—particularly his Exposition of the Lord's Prayer; thus evincing as much anxiety for her religious improvement, as she did for his moral character. When his mother died in 1520, he received his sister and her son and kindly provided for them. This son, John Smith, or Fabritius, as he was called, according to the absurd custom of translating into Latin or Greek every name which could be tortured into significance,* he took with him on his removal subsequently to Zurich, and educated and provided for him as his own child. We have often wondered that benevolent men of wealth did not more frequently adopt this mode of charity. Instances we know there are, but they are only sufficiently numerous to enable us to estimate their value, and desire their multiplication. How easy would it be for men of affluence to keep a protege in a course of education constantly, by selecting one after another of the more promising youth among their less wealthy family connections, and acquaintances. How "many a flower, born to blush unseen, and waste its sweetness on the desert air," might thus be transferred to the

frequented garden, and enabled to diffuse its fragrance over the bosom of society!

After Zuingli had settled at Zurich, and openly commenced the work of ecclesiastical Reform, he felt the necessity of a friend and colleague on whose intelligence, prudence, and firmness he could place reliance, and embraced the opportunity to present his beloved Juda as a candidate for the first appropriate vacant place in the city. This proved to be the venerable church of St. Peter, of which he was chosen pastor (Leutpriester) in 1522, though he did not enter on his duties in it till the following year. Although Zuingli had already proclaimed the truth in Zurich for several years, little progress had yet been made in external reform. Most of the obnoxious rites and ceremonies, which had been foisted into the church during the dark ages, still maintained their place in the public services. Zuingli had wisely devoted his principal attention to the illustration of the Scriptures, and the diffusion of rational principles, and intelligent views among the people; aware no doubt that any attack upon the externals of their worship, before their minds were prepared for it, would only raise a storm against himself, which would be likely to arrest his progress, and would in reality confer no essential benefit on the community. Of what avail could be the prohibition of the mass, the destruction of the images, and the removal of the relics, if the people were still to remain in the blindness of ignorance and superstition? Leo found the Mass still practised at St. Peters, and did not refuse to participate in its observance. Yet he soon found occasion to manifest the firmness of his enlightened purpose in opposition to falsehood and superstition. When a preacher in the Augustine Monastery attempted to amuse and deceive an audience with legends and falsehoods, Leo interrupted him and said—"Hearken a little, Father Prior;—and ye, my dear fellow-citizens, be not afraid, of disturbance; I will do every thing in the spirit of the Gospel." A tumult however was raised, which had well nigh occasioned the effusion of blood, but was at length allayed by some ludicrous circumstances. While the

* These metamorphosed appellations form a curious episode in the history of the Reformation. We will subjoin a specimen. Schwartzerd converted into Greek, became Melancthon—Hauschein, Oecolampadius—Geissheuser, Myconius—Kursner, Pellican—Buchman, Bibliander—Steiner, Lapidarius—Zimmerman, Xylotectus—and Staeheli, made Chalibaeolus.

idle, and vicious priests and monks hated and opposed him, he was protected and supported as a faithful defender of Scriptural Christianity by all who knew and revered the truth—and the number of such men was not small when he arrived at Zurich.

Clerical celibacy had long prevailed in the Catholic church, with which the reforming pastors of Zurich were still connected. It was early commended even by writers distinguished for intelligence and piety as a life of greater perfection, than the conjugal state; and the propensity to monachism so prevalent in the primitive ages of the Christian dispensation gradually increased its reputation. Even as early as the days of Constantine an attempt was made in the Council of Nice to impose Celibacy on the clergy generally, but the effort was vigorously opposed and rejected. But the practice gradually extended, and received the confirmation of popular opinion—confirmation more efficient than that of Ecclesiastical laws, or decisions of Councils. In the Eleventh century the decisive act issued from the holy Court of Gregory VII. utterly forbidding marriage to all ecclesiastics. The German clergy were the last to submit to this oppressive decree, and the first to escape from the restraints it imposed, and the licentiousness it fostered. The Swiss divines led the way in this department of Reformation, and Leo Juda was only preceded by William Roubli, and Hans Schmid.—He was forty years of age when he married Catharine Gmunder, a native of St. Gall, and a liberated nun from the Abbey of Einsiedlin. Zuingli's marriage followed a few months after, (April 1524,) and Luther's, after much hesitation and many doubts, in the following year. So strong was the popular sentiment still, that considerable opposition was made, and in some places mobs were raised, and the lives of individuals threatened. Christian liberty however prevailed with the progress of christian knowledge, and the inalienable right of the clergy to the comforts and the cares of domestic life was established in all the protestant branches of the church, while celibacy with all its licentious results still main-

tains its ground in all the territories of papal domination.

Zuingli and Leo were yet the only pastors in the city, who were heartily and boldly engaged in the work of Reformation. "They alone," says an ancient Biography of Leo Juda, "preached the Gospel in the great and populous city of Zurich. The concourse of hearers from the country was great, for every body was anxious to hear the new doctrine. The government removed every thing which they understood to be opposed to the influence of the word of God, and encouraged the reformers to proceed; engaging to support them so long as they advanced in accordance with the Scriptures. When they had laid the foundations of their faith, and defended their doctrines in two public disputations, they abolished in 1524 the processions of monks and priests, and forbade the holy Sacrament to be carried about the streets—appointed persons to take the bones and relics from the churches and bury them—removed the organs from the house of God—put an end to the ringing of bells for the dead, the consecration of Salt and water in baptism, the use of Palm branches on the Sunday before Easter (Palm Sunday,) the final Unction, and many similar ceremonies, which have no authority in the word of God. The Bishop of Constance (to whose See Zurich belonged) was highly displeased with these measures; as were also the Dean and Chapter of the Cathedral, the Abbess of the Frau-Minster, the country abbots, monks, nuns, and ecclesiastics, several of the Senators, and many citizens and countrymen; and especially those of the nobility, who were on good terms with the French, those who received pensions* and cherished a military spirit—all these both secretly and openly sought to silence Zuingli and Leo, and their adherents, and eradicate their doctrines from the minds of the people."

This opposition frequently threatened and endangered their lives. Their houses were assailed by night with stones and

* Rewards for military services rendered to foreign princes and governments.

other missiles. Every movement in the purification of the church produced new excitement in the ranks of the adversaries. The whole vocabulary of slander was exhausted to stamp their names with infamy; and the most scurrilous satires & lampoons were industriously circulated to enlist popular feeling against them. Even the annual Almanack was made the vehicle of these bitter invectives—in one of which Leo was characterized as a Jew, and at the same time an evangelical Bagpipe player. One of these sarcastic epigrams is preserved, and may be here inserted.

Der Zwingli und der Leuw
Die hand ein gemeine Bulschaft
Die frisset Haber und Heuw.†

This was confronted by the following retort, put forth by some friend of the Reformers.

Der Zwingli und der Leuw
Die predigend s'Evangelium,
Dass manchen Christen freuw.*

This opposition, like all religious persecution, instead of accomplishing the purpose intended, rather confirmed the courage, animated the zeal, and extended the influence of these holy men of God. It was the cause of truth, and truth is always powerful—it was the cause of God, and his providential hand was stretched forth in its support. The friends of the Gospel daily became more numerous, and the interests of evangelical truth more prosperous. "The honorable government obeyed the word of God, and gradually removed every thing from their ecclesiastical institutions which they understood had been introduced by men in opposition to God and his word. Thus an entire reform was made in the city, and country."

Juda devoted his time and attention principally to the duties of his pastoral office—preaching and expounding the

† Zwingli and Leo
Possess a common brutism,
Which feeds on oats and hay.

* Zwingli and Leo—
They preach the Gospel,
And many pious rejoice.

We give the literal meaning, but no translation can do justice to such effusions.

Scriptures; often assisting Zuingli, who, as Antistes, was burdened with the "care of all the churches," and necessarily much engaged in public concerns, and controversies. He preached almost as frequently in the Great Minster, as in St. Peters, and thus relieved Zuingli from his more laborious parochial duties, and allowed him more undisturbed leisure for his public engagements. With hearts fully devoted to the prosperity of Zion and the edification of the church, they labored in concert, mutually aiding and extending each others influence. Even in the more literary part of their work they might be said to make common cause. What Zuingli wrote in Latin Juda immediately translated into German, to give it more extensive circulation and influence. They devoted special attention to the clergy, who had enjoyed little education, and performed little clerical service beyond the reading of the Mass, and the chanting of the liturgy; and endeavored to awaken in them a taste for the study of the Scriptures, that they might obtain the requisite qualifications for preaching the unsearchable riches of Christ.

Erasmus had published his Paraphrase of the New Testament several years before Juda's removal to Zurich. During his residence at Einsiedlin he made some progress in translating this celebrated work into German, and some time after his removal completed and published it. It was extensively circulated through the Canton, both among clergy and laity. In the Parish of St. Peters it was found in almost every family, and daily used as a Manuel of devotion; for the New Testament itself had not yet been published in the German language. The reformers now resolved on supplying this deficiency, and engaged with all zeal and diligence in the work of translation. It is certain that the work was carried on jointly, but what particular portion either executed has not been ascertained. From the multitude of public engagements which occupied Zuingli's attention, and from the express declaration of Leo's Son, we may however safely conclude the principal share of the labor fell on the latter. As we have given a brief history of this translation in a former num-

ber (May, p. 132,) we shall not now resume the subject; but proceed to another work of similar character, which, if it was less extensively useful, reflected not less honor on the talents, acquirements, and industry of its author. This is Leo's Latin Translation of the Scriptures from the Hebrew and Greek Originals. This was his last important work and he left it incomplete. "Four days before his death," says Bullinger, "he invited us—all the preachers and teachers of Zurich to visit him on his death-bed. After an affecting address to us all, he turned to Bibliander, and conjured him by the name of Christ, whom we serve, and by that brotherly love, which incorporates us all into one body, that he would complete the unfinished part of his translation—namely, the last eight chapters of Ezekiel, the whole books of Daniel and Job, the last forty eight Psalms, Ecclesiastes and the Song of Solomon. These books and passages, he added, I found exceedingly difficult, in the language as well as in the subjects; for this reason I reserved them to the last. And well I know, my dearest Theodore, that you could have translated the whole Bible from the beginning more successfully, more skillfully, more simply, and more correctly, than I: but hitherto we have not been able to persuade you to undertake it—now therefore give ear to the voice of your dying brother." This request was urged by all present: and Bibliander yielded to the intreaties, and promised sacredly to fulfil the wish of the dying Leo; although he was unwell at the time, and complained that we were imposing a burden on him, which required stronger shoulders. The faithful Pellican also promised the dying man, that it should not fail for want of care and accuracy." Bibliander proceeded in the work after Juda's death, with the assistance of Professor Collin; and the whole was revised by Pellican, and published at Zurich in 1543. Robert Stephens republished it at Paris with the Vulgate two years afterwards, but without the name of the Author. This edition is commonly called the Bible of Vatablus. "This translation holds a medium between those which are too literal, and

consequently barbarous in style, and those which are more periphrastic and elaborate. The author promised in his preface to pursue this course, and he has been faithful to his word. There are passages in it however where we should desire rather more precision and perspicuity. In aiming to attain too much refinement and elegance in his style, Leo Juda has sometimes wandered too far from the proper signification: yet still, although strongly attached to the new doctrines of the Reformation, and professing to follow the originals, he has not neglected the ancient versions of Scripture, and has even preserved some expressions consecrated by the usage of the church. Genebrard has criticised this version with too much severity, and perhaps on the other hand Richard Simon has judged it somewhat too favorably.* He adds however, "although the Latin version of Zurich is praiseworthy, yet it is not without faults."†

The most important and most useful probably of Leo's works were his two Catechisms for children and youth. They were the first efforts of their class in the Reformed Church, and among the happiest and best, if we may rely on the judgment of the Swiss writers of later ages. Natural and simple in their plan, chaste and lively in their style, free from all theological forms and scholastic distinctions, and happy in the selection and illustration of proof-texts, they were precisely adapted to the comprehension of the classes of readers and students for whom they were intended. "Leo Juda," says Bullinger, in his preface to the larger of these works, "has carefully written this illustration of the mind and Grace of God, not for the youth only, but also for the parents; that they may learn from it how to instruct their children. This work ought to be the dearer to us, as Leo has been for so many years faithful and honored in the Gospel of Christ; he has accomplished the difficult and comprehensive work;

*See his Hist. Crit. du V. T. Liv 2 c 21. and Hist. Crit. du N. T. c 23. Bibliot. Crit. T. 4 page 281.

†Biographie Universelle, Tome XXII.

in a pure simplicity, and appropriate and concise language, (viel bass dann sust jemand) much better than any one else could have done. He has not attempted to depreciate the works of any other faithful and learned servants of Christ; for he has not scrupled to transfer the most useful thoughts from them into his work,—a practice sanctioned not only by the most learned among the ancient writers, but by the holy prophets themselves.” Of the character and design of the smaller work the author gives the following account. “Since I am persuaded from the word of God, that it is a service acceptable to God, to lead the youth to him and train them up from childhood in divine knowledge and a holy life, I have been induced to prepare, in addition to my former instructions for youth (*Kinderbericht*), which are perhaps too long and unintelligible for small children, a smaller work, to assist those engaged in the instruction of children, whether pastors, school-masters, or parents, in this part of their study, and also to enable them to examine the children and ascertain their progress. I have been the more strongly induced to this, by understanding, that not only my superiors (Oberrn, those in authority), but also my dear Fathers and brethren—my fellow-laborers in the word of God, both in city and country, at their last Synod, have approved the measure. The former catechism is adapted for the larger and more intelligent youth; the latter for young children. God grant, that I may still exercise a diligent care for the youth committed to my charge. May God enable all parents to train up their children for his praise.—May God grant his Spirit to the children, that they may become pious godly people.”

These works were received with uncommon eagerness and delight, and introduced into all the Schools. The children were required to commit the smaller one to memory. This prepared the way for the introduction of the public catechisings in the church; which were afterwards held, once in four weeks, on the Sabbath afternoon, and attended by overflowing audiences. The pastors both in town & country illustrated the ca-

techism in Sermons addressed to children. At St. Peter's a preacher was employed for the purpose, who preached such sermons every Saturday, and conducted the monthly examinations. In Bern, Schaffhausen, St. Gall, Chur, Thurgau, and among the Grisons these catechisms were highly valued, and introduced into most of the Churches and Schools.

At Zurich they were used unaltered till early in the next century, when their antiquated dialect became unfashionable, and their simple form unsatisfactory to the Scholastic divines. They were both rejected therefore, and a new one compiled, and introduced, which owed most of its excellencies to Leo, but without acknowledging any obligation. Its polemic and scholastic form however bore no resemblance to his. His object was to teach children the religion of the Bible, not scholastic theology; and accordingly his instructions were simple, scriptural, and intelligible. It is much to be regretted that his catechisms should have been thus buried in oblivion; and still more that such a departure should ever have been made from the simplicity of the Gospel in catechetical instruction.

After the defeat of the Reformed army and the death of Zuingli, Juda was left at the head of the Zurich churches, and consequently became the most prominent object of reproach and opposition. All the misfortunes of the Canton were ascribed to the clergy, and all the enmity and bitterness against the Gospel and its advocates, which had been concealed during the prosperity of the cause, now stalked boldly into day. For a time law and justice seemed to be forgotten, confusion and disorder every where prevailed. Life itself had no security, save the ever-watchful guardianship of providence. A distinguished citizen, who witnessed the defeat of Cappel, declared, that he would plunge a dagger in Leo's breast as soon as he returned from the camp. A police officer, named Foster, however advocated his cause, and, when the man of murderous designs approached the gates of the city, he seized his bridle, and demanded peace for Leo in the name of the Burgermeister; and after much opposition

and profane abuse obtained his promise. At night some women came to his house and begged him to flee from the city immediately, disguised in female dress, or he would assuredly be assassinated. He dismissed them with thanks, put on his armor (panzer und helm,) and retired to the house of a friend in a different part of the city; where he remained concealed for several days till the storm subsided. Not long after he incurred a severe rebuke from the Senate on account of preaching the truth too plainly, and applying the Scriptures too closely to the consciences of its honorable members.

Leo's constitution was never strong, and began seriously to fail about 1540. He visited the mineral waters of Baden during the heat of summer, and there was taken with a violent inflammation of the liver. He lingered in a declining state for two years longer, and died at about sixty years of age. His conversation before his departure was edifying and affecting. "Four days before his death, sending for the pastors and professors of Zurich, he made before them a confession of his faith concerning God; the Scriptures, the person and offices of Christ, concluding, 'To this Lord and Saviour Jesus Christ, my hope and my Salvation, I wholly offer up my soul and body; I cast myself wholly upon his mercy and grace, &c.'—after which he added an hearty thanksgiving to God for all the blessings and benefits that he had received from him; prayed earnestly to him for the pardon of all his sins: made an exhortation to his brethren; and with hearty affections commended to God the Senate and people of Zurich, together with his wife and children, entreating him to be a husband to the widow and a father to the fatherless." His circumstances rendered the last of these petitions peculiarly appropriate; for he left a widow and six children with scarcely any property or means of support. His income had always been small, scarcely sufficient, with the exertions of his wife, "who sat day and night at the loom," to support his family. Two years before his death he presented a statement of his embarrassed circumstances to the Senate, and received

in consideration of his faithfulness and piety an increase of his salary. The Senate also granted a small annuity to his wife after his death, and provided for the education of some of his children. Thus God, who overrules the hearts and the hands of all men, hears the prayers of his servants, and provides for the fatherless and the widow among his people. The king of Israel is not the only attentive observer of the hand of providence, who could say, "I have been young; and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Thus lived and thus died the modest Juda, the Christian patriot, and laborer in the vineyard of the Lord. If his career was not brilliant as a star of the first magnitude, it was not the less efficient in its narrower sphere in diffusing the salutary beams of the sun of righteousness—if he possessed not a master spirit of the first order, capable of swaying nations by its energy; he employed all the powers of a vigorous, and well cultivated intellect in promoting the cause of truth. His talents, and personal character, and private conduct were all in happy unison with his public and official course; and no eccentricity, or indiscretion, so far as can now be discovered, operated as a drawback on his influence and usefulness. He appears to have made no effort to render himself conspicuous; but he always stood firm in the hour of trial, and like a faithful sentinel vigilantly guarded his post when darkness and dangers gathered around him. His character may be profitably studied. The pages of history present few individuals of more humble, consistent, & exemplary worth; and we have only to regret that we are not favored with the means of developing that character, more fully by exhibiting the workings of the Spirit within. The religious experience—the influence of piety on the mind and feelings of such a man would be an inestimable record.

For the materials of the preceding Memoir we are principally indebted to the History of the Church of St. Peter in Zurich by Solomon Hess, the present pastor.

NO. II.

"Mark VIII. 34—37. And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me: for whosoever will save his life shall lose it; but whosoever shall lose his life, for my sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Our Lord had already made considerable progress in the accomplishment of the active duties of his Mission. The unparalleled wisdom he displayed on all proper occasions, the effective eloquence of his discourses, and especially the fame of his miracles had awakened general interest and attracted multitudes of followers. Some were drawn by mere curiosity, others by motives of interest or ambition, others by a sincere, but ignorant desire to follow him as disciples. As it was no part of his plan to impose on the credulity of the vulgar, or to take advantage of the ignorance of the multitude, it became important, that he should openly and explicitly state the terms of discipleship, and faithfully forewarn them of the tribulations they would be likely to meet in this world, and of the glorious results which would follow in the world to come. But while the circumstances and occasion of this exhibition of the terms of discipleship were peculiar to the audience before him, yet the terms themselves, and the qualifications and reasonings connected with them are general, and apply with nearly the same propriety to the present state of the church and of the world. We may therefore approach the subject, as one in which we are individually interested. To follow Christ is the highest interest, and ought of course to be the first and most important business of our lives.

I. LET US CONSIDER THE NATURE OF THIS DISCIPLESHIP.

The Lord Jesus Christ is exhibited as the Great Prophet or teacher of the Church. His instructions are given, literally in his written word, and im-

pressively by his Spirit, applying that word, opening the understanding to comprehend it, and disposing the heart to yield to its influence. The work of a Disciple therefore is,

To study this word which he has given.

To receive all its truths and doctrines, and

To yield a cheerful obedience to all its requirements.

To such disciples he extends his covenant favors, guards them through life, and afterwards receives them to glory.

II. THE TERMS OF THIS DISCIPLESHIP.

These arise naturally out of the nature of Discipleship, and the duties it involves:

(a) *He must deny himself.*

All sin and all unholiness of heart, of views, of habits, and of pursuits stand in direct opposition to the condition and work of a Disciple. These must be denied—must be forsaken, and counteracted. The Disciple must deny his own wisdom—his own desires—his own pursuits, associations, and engagements, so far as they are sinful and incompatible with the laws and promises of Christ, the supreme teacher. Luke 14, 25—33.

(b) *He must take up his Cross.*

The cross was a dreadful instrument of capital punishment among the Romans and Jews in our Saviour's time. Malefactors were required to carry it, as they marched from the prison or judgement seat to the place of execution. Hence the expression "taking up the cross," would be used, by a natural figure of language, as the strongest emblem of wretchedness and hopeless misery. And was such to be the condition of the disciples of Jesus? He would not deceive them by flattering promises. Their attachment to him could not be maintained without difficulties and tribulations. He, himself, had suffered bitter persecution and was about to die on the cross. They might be called, as multitudes afterwards were, to follow him to the cross or the stake, and share with him the horrors of martyrdom. But even where

this should not be the result, opposition, persecution, and trials of various kinds must be encountered. In this sense we too are required to take up the Cross, and follow Jesus the Captain of our salvation; even though he shall lead us through a path of fiery trials, and honor us with a martyr's crown. Wicked men and devils are the instruments, but he holds the reins, and restrains or indulges them at pleasure.

III. THE IMPORTANCE OF DISCIPLESHIP.

This is illustrated in the text by various reasonings, exhibiting the final results of the whole, both in those who follow Christ, and in those who reject him.

1. *Whosoever will save his life shall lose it.*

In seasons of persecution the profession of faith in Christ, and adherence to his cause puts life in jeopardy. Some might, as many have done, deny him and apostatize, to preserve their lives and escape the threatened danger. Jesus Christ is the Lord of Life, and he declares, that if any man shall thus save his life, he shall inevitably lose it in the end. Though he may live many years, yet the curse of God will rest upon him. But in the eternal world he will endure the horrors of the second death. Surely then it is better to follow Christ.

2. *Whosoever shall lose his life for my sake and the Gospel's, the same shall save it.*

If adherence to the cause of Christ should bring persecution and death, still it would be profitable. His soul, his immortal interests would be secured. Death is the passport to life, eternal life—a life of eternal blessedness will be the result. How dear then should Christ and his Gospel be to our hearts, since they bestow such blessings, and deliver from such loss and woe!

3. *The whole world would be no compensation for the loss, or eternal punishment of the soul.*

Suppose the apostate by forsaking Christ could obtain it—anxiety and care would be the result—and could he even enjoy it without these, the comfort would be fleeting and uncertain. But he can obtain but little, and that with much labor and anxiety; and will this compensate for the loss of his soul?

This loss is vital—is irretrievable—is eternal. It can only be avoided by becoming a disciple. Who then will not follow Jesus and secure eternal life, although he must bid adieu to the world and resign all claim to its enjoyments? But this is not required. A temperate use of the world and its innocent enjoyments is fully granted. No man has more real happiness in the world than the Christian.

4. *What can a man give in exchange for his soul?*

If it is once condemned and lost, there is no reprieve. No ransom can deliver, or redeem it. Nothing can bribe the powers of death to give up their prey. God only has sufficient power to rescue a soul from the jaws of everlasting death, but he has repeatedly and explicitly declared, that he will not exert that power to redeem those who have once gone down to the pit. *Prov. 1:24—32.* If men therefore, will be so ashamed of him and his service here, as to deviate or apostatize, He will be ashamed of them in the day of Judgment. He will then reject them to their everlasting confusion and destruction. Discipleship then is the only hope of the sinner. This must be commenced early and pursued through life. Much is to be learned—much is to be done—the time is short. Let us be up and doing: Jesus have mercy on us. G.

AN EXTRACT.

'Now learn for thy comfort, O Christian believer, that though thou be in knowledge but as a child; and though thy faith be ever so weak, yet if thou so know the HOLY ONE as to be in the faith, if thou art in Christ, all the promises of God are thine; for all are yea and Amen in Him.

O then, let thine heart be touched with the greatness of the debt thou owest, and defraud not thy King of his just revenue of praise. And whether the present moment be lowering or fair, let a sense of present mercy, the mercy of that passing moment, lead thee to pay thy tribute of thanksgiving; and whether thy thought revert to the past, or thy hope be directed to the future, let thy heart ascend in gratitude to Him "who was, and is, and is to come;" & let thy tongue magnify the Lord.'

The Essayist's second argument in behalf of the Lutheran division of the Decalogue is the allegation, that it is authorized by the oldest and also by the greater number of the Jewish interpreters.

This argument is taken from Teller's *Bibelwerk*, vol. 1, p. 673. The Essayist, having copied it from Baumgarten's *Theologische Streitigkeiten*, adopted a typographical error in that work in making the reference to the second volume.

But Teller does not say who those Jewish teachers were; nor does he refer to any authority for his assertion: and in other remarks, p. 675 and 697, where he replies to the authorities of his opponents, he produces no counter authority, but contents himself with a repetition of the same assertion, a reference to the marks of distinction in the Hebrew text, and a very labored argument to prove that our tenth commandment contains two distinct subjects, and ought therefore to be divided into two commandments; whereas our first and second have but one subject, and must therefore be considered as one command.

Having no acquaintance with Rabbinical authors, I am unable to say upon what ground Teller's assertion is founded; but I suspect that it is a mere inference drawn from the general prevalence of the same marks of distinction, the single S or P, in the printed copies of the Hebrew text. In Exodus 20 they are as follows:

Verse 1. And God spake all these words, saying, S 2 I am the Lord thy God, which brought thee, &c. &c. (to the end of verse 6.) S 7 Thou shalt not take the name of the Lord thy God in vain, &c. P* 8 Remember the Sabbath day to keep it holy, &c. (to the end of verse 11.) S 12 Honour thy father and thy mother, &c. S1 3 Thou shalt not kill. S 14 Thou shalt not commit adultery. S Thou shalt not steal. S Thou shalt not bear false witness against thy neighbor. S 14† Thou shalt not covet thy neighbor's house, S Thou shalt not covet thy neighbor's wife, &c. P §.

* In Deut. 5, 11 not P but S. † In our version the 17th § In Deut. S. I may here correct an unimportant inac-

curacy in my first communication. The letters P and S belong not to the succeeding section but to the preceding one, and denote that the sections to which they belong are either open or closed at the end. It follows however that the beginning of the succeeding section is in each case either open or closed, if the end of the preceding one is so.

It seems to be taken for granted that those who introduced these marks into the text, and those who received them in their copies, intended by them, so far as the decalogue is concerned, to define accurately the limits of a subject, to mark out how much is embraced in each of the ten commandments, and to shew in what manner they must be divided; and hence it seems to be concluded that, as this location of these marks prevails so generally in the printed Hebrew text, it proves that the Jewish teachers generally received that division of the commandments which it is supposed to designate. But as the sections themselves in the Pentateuch, and consequently the marks which designate them, are modern, they furnish no evidence of the judgement of the ancient Jews, even if we admit them to be intended for the use which is assigned to them in this place: and it is evident that, on a question of this kind, the judgement of modern Jews is of no greater weight than that of modern Christians.

It is however by no means certain that these marks were designed for such a use, or have been generally so received by the learned Jews. Their use in the decalogue is doubtless the same for which they are intended throughout the Pentateuch. What this is, learned Christians are not agreed. Berthold thinks that the sections designated by them were designed to be read in the Synagogue during the week-day worship, which was celebrated on Mondays and Thursdays, because the large lessons, which were appointed for the Sabbaths, would have occupied more time than the people could spare.† Jahn supposes that they were intended for the use of individuals at their daily devotions in the

† Einleitung in die Schriften des A und N. Testaments 1 Th. Abs. 2. § 50.

Synagogue.† Van Der Hooght says that the S, representing the word *Sethumah*, which signifies that the section is closed up, denotes that the succeeding word or sentence is connected with that which preceded it, though *some over-curious Jewish scribes* thought proper to signify *some* distinction by the S.‡ If this be true, then the P, representing the word *Phethuchah*, and signifying that the section is open, indicates that it has no connection with the following one.

The opinions of Berthold and Jahn are refuted by the great number and the very unequal lengths of these sections, and by the incompleteness of the sense in many of them. The number 669 answers to no division of time; some of them contain only two or three words, while others are equal to as many long chapters; and some convey no definite meaning: as in Exodus 20, 1. *And God spake all these words, saying.* Van Der Hooght's opinion is supported indeed by many examples; but is contradicted by many others. The P often occurs where a connection is very evident, and the S where it cannot be perceived, and in some instances these marks are even interchanged. Thus in Exodus the fourth commandment is separated from the third by P, and in Deuteronomy by S. What distinction the S denotes Van Der Hooght leaves for *over-curious scribes* to explain. It is probable that these divisions and the marks by which they are designated, have their foundation chiefly in the mystical interpretations of the Jewish Cabbalists. That class of interpreters viewed the sacred text, and especially that of the Pentateuch, as a vast store of mysteries which they pretended to penetrate. The occurrence of a superfluous word, the omission of a word which the sense required, the size, form or position of a letter, and a multitude of such things, were regarded as the signs of some mysterious meanings, and were carefully noted and deeply venerated. The subject matter of the text did not appear to them in the same light in

which we view it: they saw in it many things which had no existence, and in pointing out the subjects occurring in it, consequently often made distinctions which had their foundation only in these idle fancies. The divisions are often accurate, and their subjects are justly marked by S or P as connected or unconnected, but in many instances these distinctions follow no rule but that of a capricious superstition, and are designed only to note some puerile conceit. An example of this trifling is given in Deuteronomy, chap. 2, where a section commences with the words, *we turned and passed by the way of the wilderness of Moab*, in the latter clause of the eighth verse, and ends with the sixteenth verse in the words: *So it came to pass when all the men of war were consumed and dead from among the people.* Common sense would have referred this verse to the following section, but the Cabbalists had reasons derived from their mysticism to connect it with the preceding one. No better reason existed for dividing the tenth commandment by an S into two sections.*

That the authors of this division did not consider these sections as two distinct commandments appears from the punctuation. A distinct command necessarily has a distinct subject, and constitutes in itself a complete sentence. In the pointed Hebrew text the end of a sentence has universally the final pause accent, silluk, under the last accented syllable, which is followed by the *Soph Pasuk* denoting the end of the verse. In long compound sentences comprising two or more verses, the Silluk and *Soph Pasuk* occur at the end of each verse, but the end of the last verse uniformly coincides with the end of the sentence. The intermediate pause accent, *Atnach*, is usually placed near the middle of the verse: its location varies with the sense, but it never ends the verse or the sentence; when it occurs at the end of a verse, which is very rare, as in the seventh commandment,

* A similar division of a section occurs in Numbers 26, 1. where P is placed after the word *plague*, in the middle of the verse, and the sense is interrupted and not a little obscured by it.

† Introductio in Lib. Sacros Vet. Fœderis. § 100. ‡ Preface to his Hebrew Bible § 27.

the Silluk followed by the Soph Pasuk, is placed immediately after it. But the two sections, which the Lutheran division makes the ninth and tenth commandments, are pointed as one verse and one sentence; the Atnach being placed at the end of the former section, and the Silluk with the Soph Pasuk at the end of the latter. All the other commandments, even the shortest, are terminated by the Silluk and Soph Pasuk.

To this it may be added, that in Deut. 5, 18, (in the English version, verse 23) the clause 'Thou shalt not desire thy neighbor's wife, precedes the other, 'Thou shalt not covet thy neighbor's house, his field, &c.; and the S is placed at the end of the first clause. If the authors of this division intended by it to point out the manner of distinguishing the commandments, they were strangely inconsistent with themselves; for on that supposition they made the ninth commandment in one place to consist of the clause, 'Thou shalt not covet thy neighbor's house; and in another of the words, 'Thou shalt not desire thy neighbor's wife; and their ninth commandment in the one place is their tenth in the other.

Moreover in the edition of the Hebrew Bible published at Hamburgh in 1587, by Elias Hutter, and in the splendid Hebrew Chaldee and Rabbinical Bible of Buxtorf, printed at Basel in 1619—22, the tenth commandment, (according to our division,) forms only one section in the text of Exodus, but is divided into two in Deuteronomy. The editors of these editions were undoubtedly warranted by sufficient authority to omit the division in Exodus, while they retained it in Deuteronomy; for their design was no other than to give a faithful exhibition of the Hebrew text as they found it in their copies. But if approved copies existed which exhibited the decalogue in these two forms at the same time, the fact proves that the Jews did not divide the decalogue agreeably to these sections; for if they did, they must have made nine commandments only in Exodus, and ten in Deuteronomy.

Finally, J. H. Michaelis, as I find

him quoted by Baumgarten,* observes, from Rabbi Bechai, that *the sectional division in this place is wanting in the greater part of our manuscripts*, "whence it would appear that this whole verse constitutes but one precept;" and he opposes to this objection the authority of other manuscripts collated by Rabbi Menahem, (author of a work entitled *Or Thorah*, i. e. *The Light of the Law*, which was published at Venice in 1618.)

The manuscripts quoted by Menahem were derived from the standard copy of Aaron Ben Asher of the academy of Tiberias: viz. the Jerusalem, Egyptian, and Spanish Mss. among which are those of Maimonides; and are therefore all Masoretic. Those collated by Bechai are probably of another class.†

I cannot find that any copies, either printed or manuscript, divide our first and second commandment into two sections: So far as I have yet been able to prosecute my inquiries they are always comprised in one. Now as the division of the tenth into two sections is wanting in a majority of the manuscripts, the conclusion seems inevitable that the Jews did not divide the decalogue agreeably to those sections; for as the number of the sections in these manuscripts is only nine, a majority of the Jews must otherwise have received only nine precepts; whereas the number has been always accounted ten.

It appears to me therefore extremely precarious to infer from the sections in

* *Theologische Streitigkeiten*, 3 Band 280.

† My first impression was that all the printed editions and nearly all the manuscripts have the tenth commandment divided into two sections. In this opinion I discover that I was incorrect. I perceive also that the authority of the Masorites was not so generally respected as I had apprehended. Most of the German Jews, it is said, disregarded it. The printed Hebrew bibles however, with very little exception, exhibit the Masoretic text; being taken from Spanish and Italian manuscripts, and corrected in a few instances only from others. In the smaller sections even the Masoretic Mss. seem to differ.

the decalogue, that the greater part of the Jewish teachers, or, indeed, that any part of them, used the Lutheran division of the commandments; and still more that the oldest of them did so. If Teller's assertion is supported by no better authority than these sections furnish, I think we may call it groundless.

All the direct historical evidence respecting the judgement or the practice of the Jewish teachers, as far as I have been able to find it, is against the Lutheran division and in support of ours. The oldest Jewish writers who furnish any information on this subject, are Philo, Josephus, and the author of the Chaldee paraphrase called the Targum of Jonathan.

Philo was contemporary with Christ and the Apostles. He was born and educated at Alexandria in Egypt, and was distinguished by his attainments in eloquence and philosophy, and his knowledge of the Holy Scriptures. Having no access to his works, I must be content with referring to other authorities. According to Gerard in his *Institutes of Bib. Criticism* § 626; Stackhouse's *Body of Divinity*, vol. 3. § 127; and others quoted by Teller in his *Commentary*; he divided the commandments in the same manner as we divide them; making that the second which forbids the making and worshipping of images, and including all that relates to coveting in the tenth.

Josephus flourished about the year of Christ 75, which was immediately after the apostles, and during the life-time of the apostle John. He was a Pharisee, a chief priest, an able military commander in the war against the Romans, and an eminent writer. His principal work is his *Antiquities of the Jews* in 20 books, which was published about the year 93. In the third book of this work chapter 5, he describes the giving of the law upon mount Sinai; and in Sec. 5 of the same chapter he thus enumerates the precepts of the decalogue: "The first commandment teaches us that there is but one God, and that we ought to worship him only. The second commands us not to make the image of any living creature to worship it. The third, that we must not swear by God in a false matter. The fourth, that we

must keep the Sabbath day by resting from all sort of work. The fifth, that we must honour our parents. The sixth, that we must abstain from murder. The seventh, that we must not commit adultery. The eighth, that we must not be guilty of theft. The ninth, that we must not bear false witness. The tenth, that we must not admit the desire of any thing that is another's."

The Targum of Jonathan is a Chaldee translation and paraphrase of the Pentateuch, composed in the seventh or eighth century, by some Jew, who falsely ascribed it to Jonathan the son of Uzziel, the author of a much valued Targum on the Prophets, and who is therefore usually called the Pseudo-Jonathan. Though this Targum is little esteemed on other accounts, its authority is good to shew what were the sentiments of the Jews of that time upon the subjects of which it treats; and in this work the precept which forbids the making and worshipping of images is expressly called the second commandment.*

To these ancient Jewish testimonies I may add the authority of St. Paul, who quotes the precept concerning all manner of concupiscence as one commandment, "I had not known lust, except the law had said, *Thou shalt not covet*. But sin taking occasion by the commandment, wrought in me all manner of concupiscence." Rom. 7, 7. 8.† The singular criticism of Teller on this text, designed to shew that Paul recognized two precepts relating to concupiscence, is a curiosity which I shall pass by at this time.

Concerning all these ancient authorities in favor of our division of the decalogue it is important to observe, first, that they mention it not as a subject of private opinion, nor as a controverted question, but as the common sentiment; and secondly, that they are not weakened by any authority of the same antiquity on the other side.

*Gill's Comment on Exodus 20, 4. Ainsworth's & Parker's Commentaries, quoted by Teller on the text. Buxtorf *Dissertatio de Decalogo* § 63. Ibid.

† Compare Rom. 13, 9 where the last five commandments are enumerated.

Among the later Jews who attest this division are the Rabbies Aben Esra, Bechai, and Abarbanel, to whom reference is made by Stackhouse in his *Body of Divinity* vol. 3, and by Ainsworth, Parker, Cartwright, and others, quoted by Teller in his *Commentary*.

Abraham Aben Esra was born at Toledo in Spain in 1099 or 1119 and died at the age of 75 in 1174 or 1194. He was one of the most learned of the Jewish teachers and is classed with their best commentators.†

Rabbi Bechai flourished at Venice in Italy about the close of the thirteenth century. By his harshness against the Christians he incurred the censure of the Venetians, and occasioned some passages to be expunged from his writings. His works were published at Venice by Daniel Bomberg in 1526 and 1546.§

Isaac Abarbanel or Avarbanel, a Portuguese Jew, was born at Lisbon in 1437 and died at Venice in 1509. He wrote copious commentaries on the Pentateuch, the former and latter Prophets, and other books of the Scripture. Pfeiffer, in a preface to the commentary on the former prophets, which was published at Leipzig in 1686, speaks of him in the highest terms of commendation.||

That these highly respectable Jewish writers were not singular in their judgment on this subject, but represent the generally received opinion of the Jews of their time, appears from the unexceptionable testimony of Nicholas de Lyra, or Lyranus, a native of Lyra, a small town in Normandy. Born of Jewish parents he was educated in the schools of the Rabbins: but having embraced Christianity; he was baptized at Verneuil in the convent of the Franciscans and joined their order. He pursued his studies afterwards at Paris, where he was advanced to the dignity of *Magister Theologiae*, and taught many years, with great reputation, in the Convent of the Minorites. After an eminently successful and honourable ca-

reer he died in 1340. He composed a *Commentary* on all the books of the Holy Scripture which together with some other writings has been often printed, and first at Rome in 1471 in 5 vols. fol. As a Commentator he holds the first rank among this class of authors in the middle ages. He possessed an intimate knowledge of the Hebrew language and was much conversant with the writings of the Rabbins, whose expositions, especially those of Jarchi, he often follows.¶

It is not probable that such a man should be ignorant of the general opinion of the Jews on such a subject as the decalogue; and, as a Franciscan Friar, and a Catholic professor of divinity, there is no reason to suspect that he misrepresented that opinion to the injury of the Catholic cause; yet this man does not hesitate to say that the Hebrews consider what the Catholics make the ninth and tenth commandments as one only.*

Another distinguished Commentator of the Papal communion, Cornelius a Lapide, a Jesuit, who flourished in the former part of the seventeenth century, and whose *Commentary* in 10 folios, characterized by extensive learning, laborious research, and zealous devotion to the Papal cause, has been repeatedly published at Antwerp and at Paris; in his exposition of Deut. 5, 7, observes that the Jews make the precept which forbids the making and worshipping of images a distinct commandment, and include the two clauses, *Thou shalt not covet thy neighbour's wife; Thou shalt not covet thy neighbour's house, &c.* in one.

These testimonies I think will suffice to shew that the judgement and the practice of the Jews, both ancient and modern, are utterly against the Essayist.

GLOVIS.

¶ See Fritsch's *Lexicon. Art. Lyranus. Walchii Bibliotheca Theologica* Tom. 4. p. 396. Hornes *Introduction to the Holy Scriptures* vol. 2. p. 747.

* Cartwright's *Comment*, quoted by Teller on Exod. 20, 17.

† Carpzovii *Introductio* in Lib. Sacros, &c. P. 1, p. 36.

§ Ibid. p. 51.

|| Ibid. p. 36.

The public worship of God, important and delightful as it is, ought not to occupy the whole of this sacred day, nor indeed, usually, the greater part of it. I shall, therefore, proceed to show how the remaining hours of the day should be spent. And here I would premise, that we ought to guard against the two extremes of excessive laxness on the one hand, and excessive rigour on the other: remembering that we "are not under the law, but under grace." It is confessed, that we have no express precepts in Scripture to direct us, how every hour of the Sabbath should be employed, nor do we need any. It is enough that we are there taught what is the great end of our being; what the happiness for which we are created, and what is necessary to fit us for the enjoyment of it; and that we are instructed concerning the nature and perfections of God; the general duties we owe him; the necessity of maintaining intercourse with him, and the importance of a growing conformity to the image of his moral attributes. A due attention to these particulars will be sufficient to direct us to our duty, in matters about which we have no positive written rules, and among others in that now under consideration. If we keep in view the great ends of the Sabbath, as an institution designed for our religious improvement; to promote our advancement in divine knowledge, and in all the branches of virtue and goodness, as the means of fitting us for heaven; we shall easily perceive in what manner this day may be most profitably spent; and if we are truly disposed to improve it to the best purposes, we shall find business enough to employ the whole of it.

On these principles, it will appear, that to waste any part of it in sloth and indolence is highly criminal, and indeed more inconsistent with the great design of it, than engaging in our honest secular callings.—This reminds me of the great impropriety of indulging in *sleep* more on this day than on any other; a practice not uncommon even among the professors of religion. Many persons who rise early every other day in the week to pursue the labors of their respective callings, seem as if they

thought the chief use of the Sabbath was to give rest to their bodies, by indulging them some hours longer than ordinary in bed; in consequence of which they are unable to get ready for the public worship of the morning, and thus are either detained from it, or not present till a part of it is over. No longer time can warrantably be allowed to sleep on this day, than is necessary to the comfortable discharge of the religious duties of it; in all of which it behoves us to be "fervent in spirit, serving the Lord."

Besides the duties of the *sanctuary*, already considered, there are those of the *closet* and of the *family*, which equally call for our attention.—As to the former: if the private exercises of devotion demand some part of every day, it seems reasonable that a larger proportion of our time should be devoted to them on the Lord's day, which usually affords more leisure for them. In the morning, solemn acts of prayer and meditation will be particularly useful to divest our minds of earthly cares, and prepare them for the public services of God's house. And in the evening the like exercises will be highly beneficial for fixing what we have heard in our memories, and strengthening the impression of them upon our hearts.—Reading and studying the Holy Scriptures also, with other books of divinity, will be a profitable employment of some considerable portion of our sacred time; which those persons more especially should be careful to improve for this purpose, who in consequence of a multiplicity of business and connexions in the world, can on otherdays command but little leisure for it.

That *family worship* and *instruction*, are duties of high importance, I shall not attempt to prove. It is not to be conceived that any one who possesses a principle of religion himself, can be indifferent to the spiritual welfare of others, especially of his domestics, and of the rising generation. Like faithful Abraham, whom the Almighty so highly applauded, "he will command his children and his household after him, and they shall keep the way of the Lord." This pious care should more or less be exercised by Christian pa-

rents and masters every day. But the Lord's day affords peculiar opportunity for it. The several members of families may then generally be most easily convened. Time may in common be most easily secured, and the interruptions to which most families are on other days liable, may on this, with a little resolution, be most easily avoided. The subjects of public discourse also may be of special use to furnish matter for inquiry, admonition and prayer.

Domestic employments of this nature, are of such vast importance to the young, and may be attended to with such peculiar advantage on the evening of the Sabbath, that nothing should be tolerated in a Christian family that is inconsistent with them. For this reason the common practice of paying ceremonious visits on the Lord's day is to be

discountenanced. Though it cannot be justly pronounced criminal so far to show hospitality on this day as to entertain a friend, especially one from a distance, the less company we admit, and the less festivity we indulge, the better. And care should be taken that the social intercourse of friends and relations be not protracted to an unseasonable length, so as to infringe upon the religious orders of the family. It may be proper to add, that such as have time to spare from their own personal and domestic concerns would employ it well in visiting *Sunday Schools*, and instructing the children of the poor; of whom there are great numbers who need, and are disposed to receive their aid. Such Sunday visits will turn to good account.

Palmer's Apology.

SECRETS OF POPERY.

Advice concerning the means proper to support the Church of Rome given to Pope Julius III. by certain Bishops assembled at Bologna.

(From the Archives du Christianisme.)

Persecutions did not produce the effect which had been expected from them. Pope Julius III. not knowing now by what means, on the one hand to combat the Reformation, and, on the other, to strengthen the papal power, consulted in 1553, respecting the means of consolidating upon his head the triple crown, three bishops, who met at Bologna, and framed in concert an answer, of which we will present our readers with some fragments, as the piece is too long to be given entire. They will find it, without doubt, as we have ourselves, very remarkable, and one of the most curious of the kind which has ever been published. The original is written in Latin; and we will endeavor to translate, if not with elegance, at least with scrupulous fidelity.

We found it in a work entitled: *Ap-*
VOL. 2—10. 39.

pendix ad fasciculum rerum expetendarum et fugiendarum, ab Orthwino Gratia editum Coloniae A. D. 1535. Sive tomus secundus scriptorum veterum (quorum pars magna nunc primum e mss. codicibus in lucem prodit) qui Ecclesiae Rom. errores et abusus detegunt et damnant, necessitatemque reformationis urgent. Opera et studio Edwardi Brown, Londini, impensis Rich. Chiswell. 1690. Those who would wish to read the *consilium* entire, or verify the extracts which we are about to make, will find this curious volume in the Royal Library at Paris, in fol. B, no. 1038 second volume, and the piece in question, at pages 641 to 650.

What we shall transcribe from it might easily be taken for a piece of keen and witty irony. It will be necessary therefore to cite our authorities. The *consilium* is preceded, in the volume to which we have just referred, by a preface, in which it is stated that "Vergerio," (first bishop, then nuncio of the pope, in Germany, and who, at the moment of being made cardinal, was

accused of leaning to the opinions of the reformation which he in fact embraced soon after,) "having found this document in the secret archives of the pope, communicated it first to his friends and afterwards published it in his works." It is found also in the *Memorabilia Joh. Wolphii*. Having then no reason to doubt its authenticity, we do not hesitate to resuscitate it in some degree in the extracts we are about to make, because it appears to us very remarkable in itself, and because the means proposed in it to combat the evangelical religion constitute the finest eulogium on the reformation, which it is possible to make.

After having given the pope to understand how important it was for the church of Rome, that what they were about to say should be confidential, and should not come to the knowledge of the public, our three bishops proceed in the following terms, to characterize the *Lutherans*, by whom they evidently understand, as was always the case in the early part of the reformation, the members of the *protestant* church in general.

"It is perfectly true that the *Lutherans* admit and recognize all the articles of the Apostles, the Nicene, and the Athanasian creeds; for it is needless to deny (especially between ourselves) what we all know to be true. These same *Lutherans* are unwilling to admit any other doctrine, but what has been taught by the Prophets, by Christ, and by the Apostles; and they wish that we should restrict ourselves to the very limited number of truths and precepts, (*paucissimis illis*) which were received in the time of the Apostles, or immediately after them—that we should follow the steps of these ancient churches; and that we should reject all those traditions which cannot be proved with absolute certainty, to have been given and taught by our Lord Jesus Christ, or by the Apostles themselves. Such are the erroneous notions held by our adversaries. As to ourselves on the contrary, subscribing to the opinion of your holiness, we desire that every one should believe and regard as necessary for salvation all the doctrines, traditions, institutions, rules and ceremonies which

have been up to this day, successively, introduced into the church, whether by the fathers, by the councils, or even by private individuals animated by a holy zeal. (p. 645.)

They then declare the faith that they attach to tradition, and proceed thus:—

—"And although we cannot adduce any certain proof of them, (for between yourself and us, we do not hesitate to acknowledge, that we are unable to prove what we believe and teach concerning traditions, and that with regard to them, we have to act solely upon conjecture,) yet we recognize their truth because the Church of Rome teaches it. (p. 645.)"

The reason which they give of the necessity of opposing vigorously the progress of the Reformation, is altogether characteristic: we will give it entire:—

—"The subjects of consideration are not indifferent matters, but such as involve the prosperity and indeed the preservation of your See, and the preservation of us all, who are its members and creatures. For in the time of the Apostles, (we must avow it here without disguise, but this must rest between us), and even some years after the Apostles no mention was made either of pope or of cardinals: it is certain that the immense revenues appropriated to the bishops and the priests did not exist; the churches were not built at so much expense; there were neither monasteries, nor priors, nor abbots; much less did they admit our doctrines, our laws, and our actual usages; but further they knew nothing of that authority which we now exercise over the people; on the other hand, the ministers of all the churches, without excepting the church of Rome, gave unhesitating submission to the kings, the princes, and the magistrates. Let your holiness picture to himself what would become of us, if by an unhappy lot we should be re-plunged into this original state of poverty, humiliation and slavery, and be obliged to obey an authority foreign to that of the church. The subject of consideration then, as we have said, is a matter of the greatest importance. (p. 645.)"

The origin of the power of the Roman church is described in the following words:—

“We see, in closely examining the question, that the church only acquired the glory, authority and power which she now possesses, when she had at her head bishops full of address and sagacity, who, on all occasions, urged the Cæsars to use their authority, and power to confer upon the See of Rome the primacy and sovereign dominion over the other churches. It appears that Boniface III, among others, obtained this privilege from the emperor Phocas. We see also that the church increased more and more every day from the time that they began to create cardinals, to augment the number of bishops, and to institute our numerous and excellent orders of monks and nuns. There is no doubt but that these popes, cardinals bishops, monks and nuns, did, by their address, by what they added to the ancient instructions (*suis additionibus*) by their practices and their ceremonies, cause the church to deviate from that primitive doctrine, which held her in poverty, and humility, and acquire for her by that means the credit and authority which she possesses. It is necessary then, in order to preserve her in this condition to employ the same means which served to bring her to it; that is to say, it is necessary to use much art and sagacity, and to augment the number of cardinals bishops, monks, and nuns.—(Page 645.)”

Here then we see, from the acknowledgment of three bishops sufficiently distinguished to be consulted particularly by the pope, at so important a crisis, how the errors and abuses which induced us to separate from the church of Rome, are to be traced back to the apostolic times, as some awkward apologist even in our day pretend! But let us proceed; the reflections which might be made are obvious, they would carry us too far, and we are in haste to cite other fragments from this curious piece. It will be seen by the following extract first that no change has taken place in Spain and next that it is not, *infidelity*, but *faith* that the church of Rome is afraid of.

“——Spain venerates more than any other country the person of your Holiness, your laws, and institutions; she makes no innovation or change. So from that quarter there is nothing to fear; for there are few Spaniards who do not hold the Lutheran doctrine in abhorrence; and if there be among them any heretics, they deny the coming of the Messiah or the immortality of the soul rather than err in the respect due to your authority or to that of the Roman church; and certainly this heresy is less dangerous for us than that of the Lutherans. The reason is evident; for if these Moors believe neither in Christ nor a future life, they are at least silent about these matters; at the worst they make them the objects of mockery among themselves, but cease not to obey the church of Rome; while the Lutherans on the contrary declare openly against her and make every effort to shake and to overthrow the edifice which she had erected—(page 646.)”

After this preamble there follow the divers measures which our three bishops point out to the pope for the purpose of strengthening his power. The first is to create in France and in Italy a hundred new bishops and fifty cardinals, of whom thirty or forty were to be chosen from among those who possessed the most ability, the most knowledge of court business, of politics, and of civil and ecclesiastical power (*sagaces imprimis, inque aulicis publicisque negotiis exercitatissimi, ac Pontificis Cæsareique juris peritissimi*.) in order to have them about his person as counsellors; the others were to be instructed to reside in their respective dioceses for the purpose of amusing the people with sports, spectacles & diversions of all kinds (*omne genus deliciis*;) they were to display great pomp as well in the church as abroad, and to appear frequently on horseback in public (*assidue equitando populo sese conspiciendos exhibeant*.) We next see what would be the result of these very evangelical measures:

“The speedy consequence will be, that the people, who every where admire such pomp and ceremonies, and to whom the presence of wealthy men furnishes the occasion of making a great

deal of money, will submit themselves to the yoke of your prelates, and all at length brought some by their own inclination and some by their interest will range themselves on your side—(page 646.)

The counsel which follows is no less instructive and edifying;—"It will be further necessary that your Holiness see that the cardinals and bishops confer ecclesiastical benefices on many children of citizens (*civium liberis sacerdotia conferant*.) This is in fact a wonderful means, and the surest of all to retain them in the faith. There is a large number in your church who long since would have embraced the Lutheran doctrine if they had not been prevented, solely by the consideration, that either themselves, their brothers, their sons, or relations might receive revenues from the church—(page 646.)"

They next advise to send into France

and Italy a large number of priests of a particular class (*ingentem numerum sacerdotum illorum quos vulgo Chietinos vel Paulinos nominant.*) "For, they continue, "the ordinary priests & the monks have so abused the mass, say it with so much precipitation, and lead a life so impure and disorderly, that it is with reason men will not suffer themselves to be persuaded, in spite of all the efforts of our sophists, that an abominable, and impious man (*sceleratum et inpium aliquem*) can cause Christ to descend upon the altar, deliver souls from purgatory, and give absolution of sins—(page 646.)"

Then comes the advice to institute every where new orders of monks, these orders having, by confessions, assemblies of public worship, and practices which they themselves invented (*quos ipsi introduxerunt*), contributed greatly to the establishing of the papal power.

(To be continued.)

REVIEW.

VIE DE HENRY MARTYN,

Missionnaire aux Indes Orientales et en perse, traduite de l'Anglais sur la sixième édition. Avec cette épigraphe. Tu as travaillé pour mon nom, et tu ne t'es point lassé. (Apocalypse II, 3.) 1 vol. de 462 pages in 8vo, Geneve—et Paris.

LIFE OF HENRY MARTYN,

Missionary to the East Indies and Persia, translated from the sixth English Edition: With the motto: Thou hast labored for my name's sake, and hast not fainted. Rev. 2, 3. Geneva and Paris; 462 pages. 8vo.

(From the Archives du Christianisme.)

The name of Henry Martyn, whose life has just been translated into French, is well known by all the friends of missions. They are aware that this young man, who became a missionary at the age of twenty-five years, preached the Gospel first in the East Indies,

afterwards in Persia; that he made translations of the New Testament in the Hindostanee and Persian languages, and that, soon after having completed this last work, as he was returning to England for the restoration of his impaired health, he died at Tocat, in his thirty-second year, probably by the plague, which was at that time making ravages in all Asia Minor. These general facts are known; but the interesting details of his apostolic career, as well as the internal character of his soul, so humble and so entirely devoted to the love of his Saviour and of men, are much less extensively understood. Nothing is more edifying or useful, than to enter into the secret sentiments of a Christian; and this is a privilege we enjoy in reading the life of Martyn, which consists in a great measure of extracts from his private diary. We are witnesses of his profound humility, of his abhorrence of sin, of his lively fervor, of that complete self-denial,

which enabled him to break the tenderest cords, and which, notwithstanding his feeble health, always urged him to the most laborious enterprizes, as soon as duty directed him to them. The predominant trait of Martyn's character was a deep melancholy. We see him unhappy in all his affections: suffering one after another the most afflictive bereavements. He was exceedingly solitary; his success among the heathen was apparently small; and he often felt a degree of discouragement mingled with all his efforts: yet still we see him enjoying pure happiness when he raises his view towards the throne of God, when he considers his unspeakable mercies to sinners, and when he reflects on the innumerable favors he has received. He then forgets his sorrows; he is already in anticipation a citizen of heaven, and the moments pass, as it were, in the bosom of his God. Hence he receives the strength requisite to enable him to continue his pilgrimage upon the earth.

After having accompanied the Missionary into the midst of his labors; after having attended his disputes with the moonshees and the pundits of India, and his controversies public and private with the moolahs of Persia, and his ministrations and philological studies, we are enabled to enter his retirements, where he examines his heart before the Lord, where he deplors his discouragements and his native weakness, and where he fervently supplicates strength from above to sustain him. In this respect especially this volume appears to us valuable. It has the merit, which is exceedingly rare in a historical production, of being a work eminently adapted to christian edification. The first part in which he relates his conversion, his doubts, his distress and his peace, is full of affecting passages, of profound reflections on the depravity of the human heart, and of elevation of the soul to God. His heart is often filled in such a degree with love, that it is to this invisible witness of his thoughts and sentiments, that he addresses himself; and he almost always writes as in the presence of God. He examines and judges himself rigidly. Some passages extract-

ed from a few pages of his diary will make him better known:

"Confession is not repentance, neither is the knowledge of sin contrition. I condemn myself for not exerting myself in doing good to man by visiting the sick. We ought certainly to exercise all the gifts, which we have received, if we would enjoy the communion of a perfect God. Every wheel of the chariot must be in motion if we would take the prize in the race."—(page 46.)*

"When I cast my eyes upon each of the days I have left behind me, I may say I have lost it. So much time mispent: so many opportunities lost of doing good, by spreading the knowledge of the truth by conversation, by example! How little zeal for God, or love to man! so much vanity, and levity, and pride, and selfishness! All this affects me strangely: I tremble at the world of iniquity within me. If ever I am saved, it must be by grace."—(p. 47.)

"I feel a sad strangeness between God and my soul from careless unbelieving prayer, which distresses me. I am afraid the work of grace is but shallow. I pray, but look not for an answer from above: and while I consider at the times of prayer every grace as coming from God, yet in the general tenor of my course I seem to lay the greater stress on my endeavors, heedless of the strength of Christ."—"How much better is it to have a peaceful sense of my own wretchedness, and a humble waiting upon God for sanctifying grace, than to talk much, and appear to be somebody in religion.—O my God, who seest me write, and recordest in the book of thy remembrance faithfully my sins and backslidings; bring down my soul to repent in dust and ashes for my waste of precious time, carnal complacency; and self-sufficiency! I would desire to devote myself anew to thee in Christ: though I fear I hardly know what that means, so great is really my ignorance of myself."—(p. 42.)

* The reference is here made to the Hartford Edition of 1822; and the French form of the sentence preserved, where it differs materially from the English.

We see by these extracts, with what feeling and in what spirit he wrote his journal; we here learn the nature of the Christian life; and see that it is a feature which characterizes the man in a high degree; and it may in this respect be useful to every person anxious of moving in this life of blessedness and peace. The reader will be speedily astonished at the progress, which Martyn made from the time he understood and received the Gospel to his death, which was a very short interval. What desires and efforts to place himself in the presence of God! With what truth of feeling does he describe the happiness experienced in a day spent in mental prayer, almost habitual, pervading all his engagements. And when he speaks of the prejudices which he at first cherished against his sister, and shows us how gradually the truths of the Gospel found their way to his heart, with what accuracy does he depict the spiritual state of many Christians, at the time when their minds begin to be enlightened, and agitated between the errors to be rejected and the truths to be received.

We see him, even in the conflicts from which he came off victorious, partaking of the frailties of poor human nature: he is often dejected, discouraged: distrust of himself and timidity accompany him every where; yet at the same time Martyn by his services and his knowledge deserves a place among distinguished men. Is not this, strong encouragement for the humble believer who must remain in the obscurity in which providence has placed him? In the first pages of the book he finds himself in reference to his situation in company with one of the servants of the mighty God, who shines as a luminary in the church.

We remark in passing, that Martyn wrote only for his own use; he did not expect that his diary would be published after his death. It appears to us, that this circumstance ought to be taken in consideration by a great number of our readers. If an author paints a fictitious personage, we fear improbabilities and unnatural scenes; few of the feelings expressed are precisely accordant with experience; it is necessary to suppose a situation, and then "imagine the sensa-

tions we should experience in it. Where an author prepares his own history for publication, whatever may be his sincerity, he will suppress certain private details, which the reader perhaps would have made prominent; he selects according to his own views; he makes himself both a judge and a party: but here we have a conversation of Martyn with himself in the retirement of his closet, to which he admits us. We find him always the same; true in his sensations, natural and simple in his mode of expressing them; and it is in some measure unconsciously that he makes himself known to us. The traits which strike us are precisely those which appear to have escaped his notice.

We would not forget one characteristic which appears to us worthy to be specially observed among many others: we mean the faculty which Martyn possessed of reading his own heart to the very bottom, and of analyzing its most secret sensations. This is no common gift.* All men are indeed conscious of the motives which influence them in their actions; but there are but few who are able to give a distinct account of them. There is a kind of fatigue attending this concentration of the mind, and returning to its own operation; and it too often happens, that the mind fears and escapes from this examination.—When therefore we have occasion to perform this work, which is indispensable to a child of God, we must engage with earnestness. We shall surely see in his soul many movements of our own; we shall recognize ourselves in the picture he has drawn of his sorrows; and following the clue which he offers to conduct us into the interior retreats of our own hearts, we shall grow with him in sincere humility, and communion with our Saviour Jesus Christ.

The last two parts of the life of Martyn are more occupied with events than the first; but wherever we find him, whether in the vessel which bears him far from his country and from those he loved, or in Bengal, or in Persia, strug-

* There are however many English works of the same kind, in which we find it.

gling against the heat of the climate, or a prey to devouring fever, we always see him fervent, humble, occupied with the one thing needful, and sustaining all his afflictions with Christian patience. He received a most fraternal welcome in Calcutta; his friends wished to retain him there, considering it a station adapted to his talents; but, as he himself remarked, "his heart would have been broken, if he had been prevented from going to the heathen." This was his vocation. He spent some time however in Calcutta, and devoted himself with zeal to the study of the native languages, especially the Hindostanee. He also preached frequently to his countrymen, but as he preached Christ crucified with great power he became the object of the persecutions and calumnies of unbelievers. He left Calcutta to settle at Dinapore; to which place he had been directed. His voyage (up the Ganges) was long and fatiguing. He spent part of the days in studying, while the boat advanced slowly, and improved every opportunity of announcing the Gospel. The following passage from his diary has affected us:

"The first solitary Sabbath spent among the heathen: but my soul not forsaken of God. The prayers of my dear friends were instant for me this day I well perceive; and a great part of my prayer was occupied in delightful intercession for them. The account of the fall of man in the third chapter of Genesis, and the consideration of his restoration by Christ, was unspeakably affecting to my soul. Indeed every thing I read seemed to be carried home with ineffable sweetness and power by the Spirit to my soul: and all that was within me blessed his holy name."—(p. 151.)

The labors of Martyn and his progress in the Oriental languages are surprising. We do not intend however to enter here into an analysis of his memoirs, knowing that will soon form the subject of an article in the *Journal des Missions Evangeliques*. Our sole object is to recommend the perusal of this work, which embraces details the most interesting, and developements of Christian experience the most edifying. We have read it repeatedly for the exam-

ples it affords, and for exciting our own hearts to serve and love God with more zeal and fervency.

Notes of considerable extent on the principal missionaries mentioned in the journal of Martyn, especially Carey, Schwartz, Van der Kemp, and Ziegenbalg, close this excellent volume. The whole edition, we are assured, is already nearly exhausted.

(N. B. To some of our readers it may be proper to remark, that this invaluable work has been repeatedly published in this country, and they will find it in almost all the bookstores.—Ed.)

ASHMEAD'S SERMON.

A Sermon preached in the second Presbyterian Church, Charleston, (S. C.) May 24, 1829, on assuming the Pastoral Charge of said Church. By WILLIAM ASHMEAD. Charleston. p. 47.

The leading object of this discourse is to shew, that the faithful "servant of Christ cannot please men."

"They may respect him, and treat him with politeness. They may acknowledge his usefulness. They may admire his learning, and applaud his talents. They may attend, with a certain sort of pleasure, on his ministrations. But, after all, the truths which he inculcates must conflict with their habitual practice, and disturb, in some degree, their peace of mind. In one word, his preaching, in exact proportion to its efficacy and real utility, must render them dissatisfied with themselves. And this, let it be observed, is just what we mean, when we say, that he cannot please them." p. 10.

The faithful minister of Christ cannot expect to please men, on account of the exclusive and uncompromising character of the religion which he inculcates.

"The early believers in Christ were persecuted, as Gibbon informs us, not because they had embraced a new religion, but because they had the unparalleled presumption and effrontery to assert, that this religion was the *only true one*, and obstinately refused, under the influence of such an illiberal notion, to have any thing to do with the superstitions, or the criminal pleasures of the rest of the world." p. 17.

(*Spirit of the Pilgrims.*)

From the Evangelical Magazine.

FUTURE PROMISES.

"My counsel shall stand, and I will do
all my pleasure." *Isaiah xli. 10.*

I.

Envelop'd in impervious shades
Futurity to man remains;
But the All-seeing Eye pervades
All time and space, and all sustains.
Man cannot of to-morrow boast,
Nor should on flattering joys presume,
Nor sink with fear's envision'd host,
Of woes that may not be his own.

II.

Whate'er the sacred word reveals,
Our faith may grasp with certain hand;
"The Lamb of God shall loose the seals,
And his unerring counsel stand."
Through ev'ry age since time began,
Mysterious goodness we explore;
"His gracious pleasure has been done;"
And shall, till time shall be no more.

III.

Isa. ix. 6.

"A child shall be born, and a Son shall
be given,
The government vast on his shoulders
shall rest;"
He died for the dying—He lives for the
living—
And in Him all people on earth shall
be blest.

IV.

Dan. xii. 4.

"And many shall run on the merciful
mission,
And darkness shall flee, and pure
knowledge increase;"
And still they are tracing the haunts of
perdition,
Proclaiming glad tidings of pardon &
peace.

V.

Matt. xxviii. 19, 20.

"Go forth," said the Saviour, "& teach
every nation,
And, lo! I am with you wherever you
go;"

His Cross is their glory, His work their
vocation,
And converts renew'd their new Eden
below.

VI.

John xiv. 16, 17.

"My Spirit I send you, the Comforter
holy,
To cheer you in sorrow, and cleanse
you from sin;"
He teaches, convinces, and sanctifies
wholly,
And places sure hope and sweet com-
fort within.

VII.

Matt. xvi. 18.

"My church I will build on the rock of
salvation;
Nor mortals, nor devils, shall o'er it
prevail;"
Nor cunning, nor force, shall subvert its
foundation,—
For truth is eternal and never can
fail.

VIII.

Rev. xi. 15.

"The world is the Lord's—over thrones
and dominions,
For ever and ever Messiah shall
reign;"
And churches, contending for modes &
opinions,
Shall all lose their tests at His coming
again.

IX.

Heb. viii. 6.

"I never on earth will forsake you—no
never."
How precious the promise!—thy flock
how secure!

John xiv. 3.

"Where I am in heaven, ye shall be
forever;"
How glorious the hope!—the salva-
tion how sure!

ALIIQUIE.

BRITISH AND FOREIGN BIBLE SOCIETIES.

Hull, (Eng.) July 1, 1829.

The Anniversary of the Hull Auxiliary Bible Society took place on Monday last, June 26, in the Mariner's Church. The Annual Report was read by Rev. John Scott, and received with general satisfaction. It embodied some interesting particulars.

He related some interesting particulars respecting the British and Foreign Bible Society, stating that a very large increase had taken place both in its income and issues of books; the best proof that those clouds, which had for a time overshadowed it, are clearing away, and that the sunshine of prosperity again beams upon it. The last year, the increase was 400*l.*, while the present was upwards of 7,000*l.*, the total being 86,000*l.* The number of Bibles and Testaments issued last year, exceeded, by 42,000, that of any preceding year; that of the present year again exceeds the last by 29,000; the total numbers being 164,193 Bibles; 201,231 Testaments—in all 365,424.

Rev. T. Dikes, E. Dudley, Esq. a Delegate from the Parent Society, and several other gentlemen, then addressed the meeting. Mr. D. adverted to the gratifying facts detailed in the Ladies' Report, and felt certain that no person could hear, with a disdainful smile, these "short and simple annals of the poor." He then entered into a detail of the proceedings of the parent Society. The funds had increased last year 17,314, and the issue of copies 29,000. The total issue of copies last year exceeded 1,000 a day, being 365,340, which, deducting Sundays, and supposing the men employed 12 hours a day, would furnish a continual supply of two copies a minute. So far as he had obtained information from the connected and affiliated Societies, the total number of copies circulated at home and abroad was about 10,273,350—being considerably more than one-third of all the copies of the scriptures ever printed on earth. The next fact he should state was, that there was an increase in the number of connected Societies at home and abroad. The number of new Societies of every name in England and Wales,

VOL. 2—11. 40.

was 121, and in Ireland 84. He dwelt particularly upon the latter, as evincing an increased desire among the people for the possession of the Scriptures. Independently of the exertions of the 591 Institutions, the number of copies the Society had granted for that country exceeded by 52,000 the number issued in any former year, being in all upwards of 104,000.

In noticing the foreign operations, he alluded, in the first place, to France, where there were now about 500 Societies in full activity. The Parisian Society issued 14,614 copies last year; total, 91,664. In addition to this, the Agent of the British Society had issued 60,025. The excess of issues last year over the preceding, was 3,340. Many new depots had been formed; the Sunday School system had been rapidly extending, which had produced a corresponding demand for the Scriptures; and there was hardly an arrival which did not announce an extension of the biblical spirit.

In Germany the number of associations, exclusive of Prussia, was 180, and one agent, a clergyman of the church of Rome, Leander Van Ess, had circulated last year 20,740 copies, making a total of about 629,000. At Frankfort, another agent had circulated last year, 10,000 copies.

In Prussia, the number of Societies exceeded 81, and they were going on harmoniously. The King had lately increased his subscription, and had ordered a collection in every church on behalf of the Institution. *Every protestant monarch on the Continent was now a member, subscriber, and friend to the Bible Society.*

In Sweden, the circulation was considerably on the increase. Last year it was 32,000; total number 400,000. In Norway, there were three Societies, and 15,000 copies were circulated last year.

As to Russia, (where all remembered that a suppression of the old Society took place,) the Sovereign had granted permission for the Establishment of a Protestant Society; and it was hoped that, ere long, information would be received of the revival and increased exertions of the former Society.

He should not give a correct view, if he omitted to state, that lately there had been considerable openings in Austria, Bohemia, and Hungary; and two or three Societies were in full operation in Poland. In Spain, Portugal and Italy, a large number of copies had been circulated by individuals, principally natives of England, and in particular by a lady who was residing in the latter country, and who found no difficulty or opposition in her work.

Proceeding onwards, he alluded to Greece; a country peculiarly interesting at the present time. No fewer than 7500 copies had been granted to that country within the year, and the demand had increased. It had lately been resolved by the Committee to undertake a translation of the Old Testament into modern Greek. The agent in Syria had disposed of about 6000 copies,—850 at Constantinople; and he gave a most interesting account of the reception of copies of the Scriptures by the boys and girls in the Greek schools.

With respect to the progress of the Society in Asia, he might observe, that independently of Mr. Barker, there were two other agents, one of them a Jew, who acted not only with abundance of zeal, but also with abundance of uprightness and honesty. In Persia, a new edition of the Testament had been printed, with the book of Genesis; and Isaiah was now printing. At Calcutta, the issues last year were 8,107, total 141,000; and he mentioned as a gratifying fact, that soldiers of a regiment who were stationed several years in the Upper Provinces, and gave annually a day's pay in support of the Society there, on being removed to Southern India, a distance of 850 miles, made it their first care to enquire if there was a Bible Society there, and gave a renewal of their bounty. In Ava, D. Price, [an American,] had established schools of instruction for the young nobility, and in them the Scriptures were regularly read as a class book. At Serampore, 6 new versions or translations had been completed, and 3 more were nearly ready; making a total of languages, into which the whole or part of the Bible had been translated there, of 32. At Malacca, two individuals had been ap-

pointed to pay a visit to Siam, and many parts of the Eastern Coasts and Islands in which Chinese were to be found, for whom large issues had taken place; but they were found inadequate to the demand, so anxious were they to have copies of what was called the "Good Book." He rejoiced to find that in America the increase had been very great, both in the formation of Societies and in issues. The number of copies, he said, exceeded by nearly one half the issues of any other year, and the new Societies amounted to upwards of 80. In fact, he might say, upon a general survey of the state of the Society, that in funds, friends, and issues,—and he hoped in its spirit and tone,—there had been a decided improvement. In noticing the increase of friends, he stated that, at one meeting in England, a Dean and 14 or 15 clergymen, who formerly opposed the Society, came forward to join it, finding its results were directly contrary to their anticipations.

Journal of Commerce.

THE BIBLE UPON THE CONTINENT OF EUROPE.

A lady at *Carlsruhe*, under date of Jan. 23, 1829, writes thus to the Secretary.

"You seem surprised that I have so many opportunities for circulating the Sacred Scriptures. In the first place, particularly during the present winter months, very many peasants from the mountainous districts, and often from a great distance, come here to dispose of their wood for firing; and as a few copies of the New Testament have found their way into every place among them, and they are chiefly inhabited by Catholics, the people are now generally anxious to obtain a Testament. This is particularly the case in the immediate vicinity of the town of Baden, and deeper in the interior of the mountains; where, formerly, very few knew any thing of the Holy Scriptures; and from whence many have confessed to me that they had only seen it for the first time in my house. A few days ago, a person from the mountainous district said to me with great emotion, "God be praised, that we are now in possession of the New Testament! Hitherto we have been obliged to believe only what our Minis-

ters told us; but now we are ourselves able to read the word of God." In the second place, farmers come here from every part of the country; as Carlsruhe is the seat of the Government, and in going home they are glad to take a Testament with them."

"There is a great want of the Holy Scriptures in the Bavarian Provinces on the Rhine, which lie so contiguous to us. Many farmers attend the markets here from thence. I have already done much for those districts; people have come to me from a distance of ten or twelve hours' walk, in order to obtain Testaments. They are very poor, and have no Bible Society among them. They stand greatly in need of it, for both the Churches (Protestant as well as Catholics.) I was in correspondence with some Clergymen respecting the mode of applying a sum of money, which I had the prospect of receiving, to this purpose; being then only obliged to render an account to God: at present, however, it is my duty to account for every thing to the Society whose President I am; and as the wants of our own country are far from being fully supplied, I am under the necessity of confining distributions, for the time being, to the Grand Duchy of Baden. Might I be permitted to recommend this impoverished country to the benevolent generosity of the British and Foreign Bible Society, on the ground of its having suffered most grievously by long protracted wars, and by repeated change of Governments? A few days ago, I received a letter from a Clergyman residing there, who applied for twenty Bibles for his congregation; but, much as I was grieved at the circumstance, it was out of my power to send him them. The messenger who brought me the letter was a Catholic; and complained that the Clergyman only took care of the Protestants, and never troubled himself about the Catholics. I advised him to apply to his own Minister, but at the same time gave him a copy of Van Ess's Testament for himself, with which he appeared to be highly delighted. If the British & Foreign Bible Society should feel disposed to do any thing in behalf of this unfortunate country, I would write to several Clergymen there, or to

the President of the Bavarian Provinces on the Rhine, so as to provide for the books being immediately distributed.

Accept the assurance of unfeigned regard and gratitude from your feeble fellow-labourer in the great work in which you are engaged."

GREECE.

Letter from the Rev. Jonas King, dated Egina, Dec. 30, 1828, to Miss Margaret Cornewell Ely, Philadelphia.

The beautiful little silver pencil, and the golden pen, often remind me of the giver, though she would not have been forgotten had no such tokens of friendship been given. The interest which you took in forming a little society for the establishment of a school for females in this part of the world, to say nothing of the kindness, and hospitality, and many attentions which I received in your father's house, was sufficient to give you a place in my memory.

The little pencil has travelled with me through the whole of the Peloponnusus, and has been in constant use, and most serviceable in taking notes on a thousand different subjects. I need not say that I am very grateful to you for it.

Now I wish to know something about that little society which you were endeavouring to form, and which I should compare to a bouquet of flowers. Does it flourish? Can it furnish me with the means for establishing a school, for those of your age and sex, in this interesting land, where the Moslem is, I trust, no longer to bear sway, and the grated harem no longer to be seen. Your advantages have been such, that though young, you know the worth of female education; and your benevolent heart, trained by the instructions of that holy Book of Inspiration, which you daily read, will, I doubt not, lead you to make exertions for those who are separated from you by the wide rolling ocean. I wish to establish many schools, and there is now nothing to prevent me from so doing, but the want of the means.

I wish, however, to establish one of a superior order, in which females may be fitted to give instruction to others, and in which all those useful and ornamental branches of literature shall be taught, which are taught in your city.

And it would be very desirable, if I had the means, to erect a building for such school, as almost every house and church in the whole country has been destroyed; and the poor people have as much as they can do, and more than they can do, to erect a dwelling for themselves and families.

In the midst of all these ruins, how charming would it be to see one rising, on the portals of which should be inscribed "ΦΙΛΑΔΕΛΦΙΑ," (Philadelphia) which, in Greek, means "brotherly love," and that for the instruction of the most interesting part of our race! I think that I should be able to erect a stone building, large enough for the accommodation of a hundred young ladies, (that is, for the purpose of study and recitation,) for about *one thousand dollars*. If it were intended to furnish them with rooms to live in, double that sum might be necessary. And on many accounts, this would be desirable, and especially as they might then be under the immediate care of the matron who might preside over the institution.

Now I wish you to lay this letter before your mamma, Mrs. C——, and Mrs. L——, and consult them, and see if they will not assist you, and solicit aid from others, and furnish the means for such a school in Greece. If they choose, it might bear your name, which, in Greece, would thus be rendered immortal—would be remembered along with those of Persis, Tryphena and Tryphosa. **
***** About three hundred dollars a year would, I think, enable me to procure suitable instruction for the above mentioned school. Should only a part of it be contributed, even a small part, it would be very acceptable, as that, together with some donations from other places, might furnish the means for establishing a school on a small scale. If a hundred cannot be educated, let ten be, or even five. JONAS KING.

Christian Advocate.

PERSECUTION IN SWITZERLAND.

We resume our extracts from the Archives du Christianisme on this subject.

"While in France under a Catholic government we enjoy perfect religious liberty, and christians of all denomina-

tions from one end of the Kingdom to the other assemble without interruption to worship God according to the dictates of their consciences: while in England the Catholics have legally recovered their civil and political rights, and since the 23d of April last, when the law of emancipation went into operation, are admitted to seats in the chamber of Peers, and the house of Commons; while in Geneva the Dissenting christians enjoy the protection of government, and freedom from disturbance, the government of the Canton de Vaud, preferring the example of Spain and Portugal, pursues a course of intolerance and persecution. We design to keep our readers as far as possible informed of the course of this lamentable and disgraceful episode in the history of Protestantism."

After the trial and banishment of M. Lenoir, the government, controlled by a barbarous (*savage*) populace, commenced prosecutions against the Rev. Henry Oliver of Lausanne, and M. Durand, a deacon of the Dissenting church at Vevay, who signed the credentials of M. Lenoir. Mr. Oliver's whole crime consisted in appending to this commission the note *l'Eglise de Lausanne a remis au cherfrere Lenoir 8 fr. a son passage* Signe: H. Olivier, pasteur—"The church of Lausanne has remitted to our dear brother Lenoir 8 fr. for his journey." He escaped prison by giving satisfactory bail. Prosecutions were also instituted against the Rev. M. Lardon, pastor of a Dissenting church, for administering baptism to an infant in a private house, at Yverdon—against F. Simond, the father of the child, and Dr. Devely, at whose house the ceremony was performed. M. Lardon preserved his liberty by giving bail. The populace, not satisfied with this tardy course of persecution, while fettered with the forms of justice and legal investigation, attacked in a mob on Sunday evening, April 12th, the house of M. C. Dapples, pastor of the national church at Lutry, near Lausanne, while he and his servant were within, "perhaps reading the Bible, though we cannot affirm this with certainty." The doors were forced open, the windows, both glass and sash-

es, broken by a shower of stones, and a fire pump, or engine, drawn up to fill the house with water. In this they were checked by the arrival of the watch, and a municipal officer who succeeded in dispersing them. An official enquiry has been instituted, in such an artful manner at first as to elicit no information; but we are assured, and we are happy to mention it, that the Council of State has given orders to renew the investigation, and expressed a firm determination to submit to no imposition and to pursue the matter until the guilty are apprehended. This is very well; and we have no doubt of the disposition of the Council in this matter; but it would be still more effectual to remove the means of inflaming the passions of the populace, and to employ its unquestionable influence over the semi-official *Gazette de Lausanne*, to prevent the publication of a series of inflammatory articles, which have certainly contributed much to derange the ideas of the people and turn their heads, so as to produce these lamentable consequences. We hasten to add, that the ring-leaders in these abominable disorders belong for the most part to the dregs of the population." "At Rolle, the justice of the peace compelled, or rather persuaded by menaces, the pastor, A. Rochat, to omit the usual meeting on Easter day. It is affirmed, but we can hardly believe in such an excess of forgetfulness of all propriety, that the justices of the peace (*juges de paix*) have been confidentially charged by the Council of State to watch the conduct of the pastors—that is in terms less polite, they have been transformed into *spies of the Inquisition* to report the information they might obtain by these honorable means. This applies not merely to the pastors of this sect, but to the ministers of the national church. Thus it has been sought to conceal under the mask of hatred of dissension, the hatred of the Gospel itself, which lies at the bottom of all these measures, and betrays itself on all sides."

The case of M. Monnard, professor of French Literature in the College of Lausanne, a man justly beloved by all who know him, and a zealous advocate

of public liberty, has excited much interest. M. Vinet, a professor in the University of Basel, and a native of Vaud, the author of an excellent *Memoire en faveur de la liberte des cultes*, which received a prize in 1826 from the Society of Christian Morals, being indignant at the revival of the persecution in his native country, and at some articles in the *Gazette de Lausanne*, wrote a couple of pamphlets full of spirit and talent, which may be considered a brief summary of the doctrines so ably established in his *Memoire*. Desirous of having them published he solicited his friend Monnard to put them into the hands of a printer, he himself engaging to meet the expenses. The Council enraged at the appearance of the pamphlets, and informed that Professor Monnard had superintended the publication, immediately met, and, without awaiting the regular course of process through the inferior tribunals, suspended him from his office until the final decision by regular course of law, and ordered the Academic Council to provide for the instruction of his classes in the mean time. A correspondence was also opened with the government of Basel, which so far complied, as to order an inquiry in the case of M. Vinet, the author. No cause of action however was found, although he openly and frankly requested a full investigation. Finding the Basil Council unwilling to involve themselves in the case, he addressed himself to the Council of Education, to whom as professor he was amenable, and received on the same day (May 3,) a reply, full of kindness, from the Chancellor of the University; and by four o'clock of the same evening he was in the diligence with his family to demand a trial at Lausanne, and contend for the reign of truth and liberty. He was accompanied by the good wishes and prayers of all the pious who were acquainted with the circumstances.

As had been hoped and expected by all liberal and respectable men, both the inferior court, and the Tribunal of appeal at Lausanne, decided, that there was no cause of action against either M. Monnard or M. Vinet. Yet as late as June 2d the act of suspension had not been revoked, nor a teacher provided

in his room; for the Academic Council, considering the act illegal and its rights infringed, had refused to obey the order. "We are further assured, that the prosecutions have more recently been conducted with remarkable mildness, and at this time we hear of very few cases of condemnation. It is said, for instance, that at Yverdon they were satisfied with merely imposing a fine on the parent, who had sought baptism for his child out of the national church. On the other hand, besides the cases already announced, proceedings have been instituted against M. Verly, of Orbe, and M. C. Rochat, one of the pastors of the Dissenting Church." It appears from the letter published in our last number, that M. Rochat, aware of his danger, made his escape and retired to England.

At the Session of the Grand Council on the 12th of May, petitions were presented for more vigorous and efficient measure against the Dissenters. A long and interesting debate, a sketch of which is given in the Archives, took place on the subject, and the memorials were dismissed with this address to the memorialists—"That the Grand Council beheld with pleasure their attachment to the national church, that it entertained no desire to encourage any religious changes; but that it saw no necessity for adopting new measures, that the law of the 20th of May was sufficient, and that the authorities should be vigilant to prevent both violations of the law and disorders which might be committed by the people on account of the Dissenters."

The history concludes with the following remarks. "Let not our sentiments be misunderstood. We advocate the cause of the Dissenters, not because they are separated from the national church of their country, but because they are persecuted. We believe they have a right to separate and that every attempt to prevent the free exercise of their worship is persecution; and we extend to them our hand as to brethren in the common faith, the separation being at bottom only a matter of discipline. Our views of separation, considered abstractly and in its principles, are not changed; we approve it only in cases of

absolute necessity; and a large number of pastors in the Canton of Vaud are evidence that one may be a faithful and zealous minister of Jesus Christ in the bosom of the National Church. Being friends of religious liberty, by which we mean liberty of worship, as well as liberty of conscience, we oppose intolerance and when, under the pretext of Dissent, we see the fundamental doctrines of the Gospel attacked, and perceive that with more art than honesty a religious movement is confounded with political measures to which it is entirely foreign, we advocate the cause of our persecuted brethren, and of the doctrines which they maintain—in so far as they hold the doctrines of the Helvetic Confession of Faith, which in our opinion is founded on the Word of God."

REVIVAL AMONG THE CHOCTAWS.

In the last number of the Religious Intelligencer, we find the following extract of a letter to the editor of that paper from the Rev. Loring S. Williams, one of the missionaries of the American Board among the Choctaws. It describes a scene "more interesting," as Mr. W. says, "than has ever been witnessed among the aborigines of our country since the days of Brainerd:"

"The cloud of mercy that seemed to hang over us for a time, which at first was no larger than a man's hand, has at length begun to pour down a most refreshing shower. It is indeed a rain of righteousness; and this hitherto very dry and barren waste begins to 'bud and blossom as the rose.' It is all of God, and we would give him all the glory; and we hope our christian friends will join us in rendering thanksgiving and praise to Him who is worthy, for his mercy endureth forever. Two weeks ago a general meeting was held in the woods, about 15 miles from Mayhew, which continued three days. It was attended by brethren from different stations, and by some clergymen and christian friends from Mississippi and Alabama. I suppose there were not more than 200 Choctaws present; yet, of this number, 18 adults entered into solemn covenant with God's people, and enjoyed for the first time the sealing

ordinances of the gospel. Col. Folsom, the principal chief of this district, with three of his brothers, were of this number. Two white men, hired laborers in the mission, also united with the church at that time. These persons dated their convictions principally from impressions received at a meeting similar to this, some months ago. We have had an intimate acquaintance with them all, and could not hesitate in receiving them into the bosom of the church, as most hopeful subjects of renewing grace. But I must add, what calls for devout and incessant thanksgiving to God, that about eighty others of this people were awakened to a sense of their sins and danger, and took the "anxious seats;" besides three or four white men, and as many blacks. There was a shaking among the dry bones, and the ground was bedewed with the tears of repentance. Some trembled like a leaf shaken by the wind; many wept and sobbed with groanings that cannot be uttered. All were solemn. All the clergymen and christian friends who witnessed the scene, felt that it was the Lord, by his Holy Spirit. There was an overpowering, an irresistible evidence of this. Here were seen very aged Indians of both sexes, (one woman a hundred years old,) middle aged, youth and children, flocking as clouds, and as doves to their windows, to the place appointed for those who wished to be on the Lord's side. It was at several times during the meeting that they came forward; sometimes an individual, then another, or perhaps two or three, and more at a time. Among these were three or four "captains," or petty chiefs. One very aged chief, who was awakened last winter, found peace with God at this time; as did some others who had been serious for some time. Others, since the meeting, after a season of great distress, have been filled with comfort. A new song has been put into their mouths, even praise to our God. The preaching at this meeting was partly through interpreters, (one of whom was hopefully converted ere the meeting closed;) partly by some brethren who could preach in Choctaw without an interpreter; but chiefly by converted Indi-

ans themselves. Yes, verily, the Lord Jesus is raising up a people here, to shew forth his praise. The king was apparently filled with the Spirit, and eminently assisted in dispensing those truths which have become so sweet to his own soul. Most of the new members exhorted and prayed with much feeling. Oh, such a wrestling in prayer, such a yearning over sinners, such floods of tears, I myself never witnessed in any land; and I suppose that a scene more interesting, on the whole, has never been witnessed among the aborigines of our country, since the days of Brainerd. I am permitted, also, thro' abounding grace, to add, that since the meeting I have been trying to describe, another, in some respects more deeply interesting, has been held at the station called Hebron, when nearly 40 persons more took the anxious seats. This number constituted quite a majority of those present, who had not been previously awakened. The chief of this place has been, until very recently, exceedingly hardened; spending his Sabbaths in gambling with his people, within half a mile of the gospel. We hope he is now decidedly pious. He prays, and weeps, and pleads, as a dying man, with his people; and it is not in vain. Great indeed is the moral change among this people. Behold what hath God wrought. The station named Ait-ik-hunnah, where I reside, has been greatly favored since early in the winter. Several of the Indians, who joined the church two weeks since, were from that settlement. Several others near the station are, we hope, not far from the kingdom of God. The converts and awakened persons are scattered over a considerable extent of country, under the jurisdiction of Col. Folsom. But we are made glad, also, with the prospects of our brethren in the south part of the nation. The word dispensed has not been in vain. Our brethren there have long sown in tears, but they are now beginning to reap in joy. Some few individuals have been recently awakened, and may now be called a praying people. Their chief, also, is at least friendly, if not (as it is hoped he is) really seeking the salvation of his soul. So that the three kings or

principal chiefs of this nation are standing in defence of the gospel."

The letter concludes with the earnest entreaty, that Christians of every denomination would pray for the missionaries, that they may be humble, prudent and faithful; and for the Indians, many thousands of whom are still groping in heathen darkness.—*N. Y. Obs.*

ANECDOTE OF DR. LIVINGSTON.

The following anecdote, which will serve to illustrate the similarity of feelings in the experience of pious Christians of different countries, was related by the late eminently pious and learned theologian, the Rev. Dr. Livingston, not many years before his decease, to the Rev. Dr. Alexander, of Princeton. We copy it from Dr. A.'s introductory essay to a little work just published in this city, entitled "Advice to a young Christian."

While a student at the University of Utrecht, a number of pious persons, from the town and from among the students, were accustomed to meet for free conversation on experimental religion, and for prayer and praise, in a social capacity. On one of these occasions, when the similarity of the exercises of the pious, in all countries and ages, was the subject of conversation, it was remarked by one of the company, that there was then present a representative from each of the four quarters of the world. These were Dr. Livingston, from America, a young man from the Cape of Good Hope in Africa, another student from one of the Dutch possessions in the East Indies, and many natives of Europe of course. It was therefore proposed, that at the next meeting, the three young gentlemen first referred to, together with an eminently pious young nobleman of Holland, should each give a particular narrative of the rise and progress of the work of grace in his own soul. The proposal was universally acceptable; and accordingly, a narrative was heard from a native of each of the four quarters of the globe—of their views and feelings, of their trials and temptations, &c. The result was highly gratifying to all present; and I think Dr. Livingston said, that it was

generally admitted by those present, that they had never before witnessed so interesting a scene. And since I have taken the liberty of mentioning the name of that venerable and distinguished theologian, I beg leave to add, that I have never seen a man who appeared to love vital piety more, or to understand its nature better.

New Lutheran Synod.—At a conference of ministers and lay delegates of the Evangelical Lutheran church, resident in Virginia, held in the Lutheran church in Woodstock, on the 8th, 9th and 10th instant, a new Synod was formed for Virginia, separate from the adjacent Synods of Maryland and North-Carolina, to which the ministers of the Lutheran church residing in Virginia, heretofore belonged.

CLASSIS OF EAST PENNSYLVANIA.

We promised in our last a continuation of the review of the declaration of this reverend body with a special view to furnish an illustration of the character of the population of that region, the peculiar state of society, the history of the recent general and unhappy excitement and its special bearing on the pastors of those churches. Only one individual of the few contributors to the magazine possesses the requisite local knowledge, and circumstances beyond our control have necessarily prevented him from writing.

DICKINSON COLLEGE.

The annual commencement of this institution was held on Wednesday the 23d inst. The degree of A. B. was conferred on 32 young gentlemen, and that of A. M. on 9 alumni in course. The honorary degree of A. M. was conferred on the Rev. R. W. Cushman of Philadelphia and the Rev. Alexander McFarlane of New Jersey.

At the close of the exercises it was announced, that the Rev. Philip Lindsley D. D. was elected President of the College, and was expected to enter upon his duties at the opening of the next term. The Rev. Alexander McClelland Professor of Moral Philosophy & Belles Lettres, and Henry Vethake Esq. Professor of Mathematics and Natural Philosophy have both resigned and left the institution.

THEOLOGICAL SEMINARY.

The semi-annual examination, which according to the regulations of the institution should have taken place on the 23d inst. was omitted on account of the ill health of the Professor and several students for some weeks past.

MAGAZINE
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NOVEMBER, 1829.

THE INFLUENCE OF THE CHURCH.

"For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell, for I have desired it."—Psalms 132, 13 14."

When the Israelites under the command of Joshua took possession of the land of Canaan, Jerusalem was the principal city of the Jebusites, and Zion the Strong Hold, by which it was defended. It was so strongly fortified by nature and art, that, the Israelites, altho' they slew their king in battle, were unable to conquer the inhabitants, or drive them out, until the time of David. He took possession of the castle, built his palace and many other edifices on the same eminence, and called it the *City of David*. In it he prepared a tabernacle, and set up the ark of the covenant, which before had been located in Shiloh and other places. Here it remained during the long and prosperous reign of David, and soon became the central point of all the public worship and religious institutions of the whole nation. Hither all the tribes were required to repair three times at least in every year to celebrate their sacred solemnities. Here the pious Jews always met the tokens of the presence and favor of their covenant God and Redeemer, and were enabled to rejoice in the fulness of his salvation. Thus the name of Zion naturally became associated with all their religious hopes and feelings, and incor-

porated into many of their sweetest psalms, devotional exercises, & prophetic anticipations. Hence the association became so permanently established, as not to be affected by the subsequent removal of the ark with all its interesting appendages into the magnificent temple erected by Solomon on the adjoining summit of Mount Moriah. The name of Zion was retained in the oracles of inspired truth, appropriated to the church of the living God, and thus handed down to future generations. It was adopted by the New Testament church, transmitted into all languages and used by all nations, where the gospel is known and prized, even to the present day, as the most interesting epithet by which the church can be described. To the ear, to the taste of the pious there is a peculiar charm in this name, the reason of which may perhaps be found in the text: For the Lord hath chosen Zion; he hath desired it for his habitation. He hath said, This is my rest forever: here will I dwell for I have desired it.

To illustrate and apply the sentiment of the text, we may consider *the church*, which is thus honored with the continual presence of her covenant God, as an *institution of his own appointment, intended to exercise a salutary influence among mankind, and to hold an immediate connection with the kingdom of glory.*

I. THE CHURCH IS AN INSTITUTION OF GOD'S OWN APPOINTMENT.

This world, small and insignificant as it may appear in comparison with the grandeur and immensity of Jehovah's

**Delivered at Lebanon, Pa. Sept. 27, 1829, before the Synod of the German Reformed Church, as a missionary sermon, although not originally prepared for that purpose.—By the Rev. Daniel Young.*

other works, has been during every period of its existence a theatre for the exhibition of Almighty power, wisdom and grace. Its creation and preservation with all its countless inhabitants, rational and irrational, from the terrific lion to the invisible mite, and all its varied productions, vegetable and mineral, for the support and comfort of these inhabitants, attest the unceasing care of an ever present Deity. But in the history of man—rebellious man—the most important and unequivocal testimonials of his goodness have been seen. While his justice and holiness have maintained their full supremacy, his wisdom has devised means for the exercise of grace and love stronger than death towards the offending race.

Base was the crime and unnatural the rebellion by which man fell from his original state of innocence and holiness; and dreadful the abyss of misery into which he was plunged by this fall. The crime was a virtual renunciation of the authority of God, an entire abandonment of all holy principles, a full espousal of the cause of God's enemies, and an identification of interest and spirit with them. Hence every principle of justice and holiness required, that mankind should be involved in the same condemnation, and subjected to the same punishment which had overwhelmed the fallen angels. But while the hand of justice was raised to inflict the righteous penalty of violated laws, the heart of mercy yearned in compassion over a fallen world, and, having devised a plan of redemption, stretched out the sceptre of mercy, and bid the trembling penitent touch and live. This salvation was proffered through the merits and atoning sacrifice of the Son of God afterwards to become incarnate; and a church was established among mankind in which and through which this salvation might be dispensed. The foundation and fundamental principles of this church may be traced to the earliest promises of a Redeemer; its first acts of worship to the altars, the sacrifices and prayers of the patriarchs; and its first visible, external organization to the circumcision of Abraham's family; or perhaps with more propriety

to the erection of the tabernacle and institution of the Mosaic economy in the wilderness. This form of the church was arranged in every particular according to express direction of God, and made peculiarly pompous and imposing in its ceremonies, that it might be efficient as a splendid national establishment, and typify by comprehensive symbols and expressive emblems the richer glories of the gospel dispensation.

Both in the tabernacle and in the temple which succeeded it, by special ordination of God, a retired apartment, the Holy of holies, was consecrated as his especial residence; for he had chosen Zion, and desired it for his habitation. Here the Shechinah, the visible symbol of his presence, dwelt between the cherubim upon the mercy seat. Into this most holy place the high priest alone was permitted to enter once a year with sacrificial blood to make expiation for the sins of the people. Toward this they uniformly turned their faces when they offered prayers to their covenant God; and from this, as the Oracle of eternal truth, they received the answers to their petitions, and the communications of his will for their direction. This however was but a temporary arrangement, adapted to a temporary dispensation, which was designed, not merely to dispense grace to the favored posterity of the Father of the faithful, and to preserve among men the knowledge and revelations of Jehovah, but more especially to prepare the way, and in the fulness of time to introduce a more perfect, enlightened, evangelical state of the church. When the long expected Messiah appeared, and was "cut off, not for himself," but "to make reconciliation for iniquity, and to bring in everlasting righteousness," Zion, no longer limited to the narrow boundaries of Palestine, assumed a new and still more glorious aspect. The introduction of this evangelical dispensation changed the external form of the church, abrogated its pompous ceremonies, removed the veil which had concealed its spiritual interior, and presented a system of worship and ordinances, so simple and spiritual in their character, as to be adapted to all states of society,

and accommodated to all nations, climates and languages. Yet in these varied forms it remains substantially the same church, resting on the same foundation, embodying the same grand principles of eternal truth, and exhibiting the same mode of redemption thro' the sacrifice and atonement of the Lord Jesus Christ. Still the God of Israel makes it his habitation and his rest—not in any grand central temple honored with the visible symbol of his presence, but in every place, where his name is recorded and his worshippers are found, he dwells in all the manifestations of his love and the gracious influences of his spirit. As the creator and preserver he is every where present throughout the universe, but as covenant God and Redeemer he is only known in Zion—for Zion is the dwelling place of covenant love, and the great depository of redeeming mercy. Here as in the dwellings of Israel the pure light of heaven shines in its gracious effulgence, while fearful darkness covers all the habitations of Egypt—all the remaining families of the children of Adam. In this simple, yet energetic form, the church has been established among us, her precious privileges placed within our reach, and her salutary power exerted to illuminate the minds, to penetrate the hearts, and transform the characters of men. Her very portals bear the impress of the divine power & goodness by which she was ordained, while "holiness to the Lord" is inscribed on all her sacred things—on all her spiritual services. "Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the great King." "God is in the midst of her, she shall not be moved." "God is known in her palaces for a refuge." "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell, for I have desired it.

II. THE CHURCH IS INTENDED TO EXERCISE A SALUTARY INFLUENCE AMONG MANKIND.

If Zion is the kingdom of God; if the church is an institution of God's appointment, then we may expect some important purpose, worthy of himself, to be intended and accomplished by it:

and it will require little observation to show, that this terrestrial habitation of God, does exert a most salutary influence over the best interests of mankind both in reference the present and the future world. While the church enjoys the constant labors of an enlightened ministry, it must necessarily diffuse extensive knowledge through the surrounding community. Much, it is true, will depend on the character, qualifications and fidelity of the man who ministers. When he brings to the work a mind endowed with native talent, cultivated by education, and daily improving by unremitted study, and at the same time possessing the confidence and affections of the people, his labors cannot fail to produce an important impression.

The great mass of mankind, engaged in the various avocations of life, enjoy little opportunity for mental improvement. From morning to night, during the whole week, their heads and their hands must necessarily be more or less constantly and intensely occupied. To such the church opens an inestimable school. While the return of the sabbath day releases them from the pressure of business and cares, the ministrations of the sanctuary spread before their minds the ample stores of knowledge—the whole treasure of the truths and principles of revelation, illustrated by all the lights of science and literature applied with laborious study. Stupid indeed must be the mind, and depraved the heart, that will not improve under such instruction. True, it is not science; it is not literature; it is not philosophy, that is here taught, but it is something far more important. For all the purposes of life the great majority of mankind need neither science, literature, nor philosophy, but they do need the knowledge of their own condition and relations, the knowledge of the grand principles of morality, and especially the knowledge of that religion, which brings life and immortality to light: and these are the prominent lessons, that are ever inculcated from the sacred desk. Here are taught those divine principles and truths, which most effectually illuminate the minds of men, regulate their passions, curb their imaginations, and ena-

ble them to think soberly and judge correctly on all important subjects. Here they learn the most effectual lessons to improve their taste, and cultivate the best affections of their natures. From this consecrated desk, if filled with intelligence and piety, a hallowed influence will go forth into all ranks of the community, that will gradually improve the tone of moral feeling, raise the standard of moral action, and carry order, harmony and propriety into all the departments of society, and even into the bosom of every family. Do you ask proof of this? Go into those neighborhoods and families, that have yielded themselves most unreservedly to the influence of the church and the power of the Gospel, and mark the peace, order, and subordination prevailing there. View them in comparison with those who enjoy not the same privileges, or who neglect and abuse them; or in comparison with what they themselves were before this influence operated upon them; and the plain substantial facts will speak for themselves—and speak too in a tone of triumph, which would be deemed exaggeration in the lips of any advocate for the church.

But the most important influence of the church is of a higher and nobler character. It looks beyond the present transitory condition of man, contemplates his future existence, and provides for his future blessedness. If man is indeed immortal—and who does not feel by the workings of the spirit within him, that his soul must survive this perishing body?—then preparation and security for immortal bliss is at once his highest interest and his most important work. To enable him successfully to accomplish this work was the grand object contemplated in the establishment of the church, and the organization of the system of grace. For this, Zion, the habitation of his holiness, has been established among men; and her ministers appointed to open her gates, and invite into her sacred inclosures the families of mankind. For this the gospel comes, armed with a peculiar species of power, which penetrates the heart of the sinner, (sometimes of the most hardened and depraved,) takes possession of his

feelings and affections, destroys his carnal principles, breaks him loose from the vassalage of unholy habits and attachments, and transforms his whole character into the holiness and purity of a convert. Hence he is trained and disciplined and prepared by the same efficient hand for a place in the mansions of blessedness. Sometimes while all around are careless and unmoved this transforming influence is exerted silently and imperceptibly on a single individual, unnoticed by the world; or noticed only for the growing purity, of his life, the seriousness of his deportment and the warm energy of his devotional exercise. At other times the power of God operates more generally, and numbers, awakened to a deep consciousness of their sins, are led to weep together in penitence; or enabled to rejoice together in the strange experience of “the peace of God, which passeth understanding.” To the pious mind this world affords no scene more grateful than such effusions, and overpowering influences of the grace of the gospel. If we can sympathize in the sorrows of Zion, when she mourns because her ordinances are forsaken, and few come to her solemn feasts; shall we not also participate in the joy of her triumphs, when converts flock into her bosom, and fill her courts with spiritual worshippers?

This influence of the church, so salutary to the best interests of society, and so richly fraught with eternal blessings to individuals, derives all its efficiency from the immediate and continued presence of God. It is because the Lord hath chosen Zion and made her his habitation, that her influence is so powerful, and so beneficial among mankind: for every thing good, and every thing holy derives its origin from him and depends on him alone for its efficacy. Means and instruments and human agencies are employed in the accomplishment of this work, and, to superficial observation, it might appear, as if the efficiency depended wholly on them: but although they are means of God's own appointment, and in their nature admirably adapted to the purpose for which they are used, yet still they are

but *means*, but *instruments*, and depend wholly on a superior, an Almighty power to give them efficacy. "A Paul may plant, and an Apollos water, but God must give the increase." This is our hope and encouragement, since we know, that our covenant God and Redeemer loves the prosperity of Zion, and is ever at hand to bless and prosper every proper effort for her welfare. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it.

III. THE CHURCH ON EARTH HOLDS AN IMMEDIATE CONNECTION WITH THE KINGDOM OF GLORY.

Zion is the habitation of God. The church is an institution of his own appointment, in which he displays his grace and manifests his redeeming power, and in which he makes his habitation and his rest; hence we might naturally expect a close connection with that Kingdom of his glory into which the multitude of the redeemed are eventually gathered. We may notice a few of the leading characteristics of this connection.

The same King reigns in both.

The Lord Jesus Christ seated on his mediatorial throne is King of Zion. He, who was once the babe of Bethlehem, the man of many sorrows, is now exalted at the right hand of the majesty on high, possessing all power in heaven and in earth, and upholding all things by the word of his power. He sits upon the everlasting throne of David, as the last and greatest of the Sons of David, exalted in immortal majesty. The hosts of heaven bow around him in submission; Angels and Archangels, the principalities and powers of heaven, are his ministering Spirits, the vast range of immensity is the sphere of his influence; the worlds and systems of the universe are the different departments of his empire; yet Zion is his habitation and his rest forever. Within her consecrated inclosures he reveals the riches of his truth and grace. Here "everlasting love displays the choicest of her stores," and communicates the richest of her treasures to perishing sinners.

Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

Here he dwells in all the majesty of his divine nature, and in all the glory of his ineffable perfections; and manifests himself in the goodness of his mercy, and the fulness of his covenant love.

Thus he reigns in the Church below and in the Church above, distinguishing them only as different departments of the same mediatorial kingdom.

The same laws and principles prevail in both.

The hosts of heaven are governed by his will. The sentiments and opinions, that prevail among heavenly minds are all derived from the emanations of his wisdom, and the communications of his infinite knowledge. Truth, eternal truth, unalloyed with error, unclouded with darkness, sheds its bright illuminations over every mind, exerts its unobstructed influence in every bosom, and directs the movements of every blest inhabitant. Error and ignorance and prejudice gain no admission there, but knowledge righteousness and holiness form the elements of every character, and diffuse their imperishable charms over the whole glorified community. O what a state of Society! Whose bosom does not swell with irrepressible longings to participate in its fruition? In her measure the Church on earth possesses the same knowledge and holiness: though alas, that measure is deplorably small, and blended generally with much ignorance and prejudice. The laws and truths and facts legitimately taught in the church are all derived from the same fountain, and contain such portions of the same wisdom as the great head of the Church has been pleased to communicate. The revelations made are peculiarly adapted to our circumstances and wants, and are amply sufficient for every purpose connected with our comfort and usefulness during our terrestrial pilgrimage. But a brighter prospect beams upon the hopes of the pious. A day of more intense light, a scene of more perfect knowledge is spread before our anticipations. "For now we see through a glass darkly, but then face

to face; now we know but in part, but then shall we know even as also we are known."

To contemplate the consummating link of this connection, we must advance one step farther, and add, *that all the children of Zion, all the genuine members of the church will be transferred one after another to the mansions of glory above, and all at last merged into one universal and eternal kingdom.* The sons and daughters of Zion belong to the families of mankind, and dwell in flesh and blood, surrounded with sin and sorrow; but, being redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, they are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Thus gathered into the church, they are nourished and edified by all the Ordinances of God's appointment; made partakers of "an Unction from the Holy One which teacheth all things;" guarded by the ever-vigilant protection of their Covenant God from all the evils and temptations of the world; and confirmed in all holy principles and established in all goodness. Thus they grow up under the fostering influence of the Great Shepherd of Israel till they are made meet to be partakers of the inheritance of the Saints in light, and then they are removed to the glorious fruition of that inheritance. Death, which to others is the King of terrors, is to them the harbinger of light and glory. When they bid adieu to this world, they are introduced to that better world, where all the preparations of glory, made by Covenant love, await them. The disruption of the ties and endearments, which had bound them to friends and kindred here, will cement more firmly their attachment to kindred spirits there. We follow them one after another to the bed of mortality and number them with the dead, but as they recede from our view they are numbered with the living on Mount Zion above; while others are brought forward to fill their stations in the Church. This heavenward emigration is continually advancing, and will proceed in regular succession, until the last generation of the family of Adam, shall be redeemed and gathered

into the New Jerusalem. That eventful day will close the history of the church, and the history of man, and merge all the scattered branches and different departments of Zion into one consolidated harmonious and universal Kingdom. In the purposes of God and the arrangements of his providence all things are evidently tending to this glorious consummation. The period of Zion's millennial splendor will come and gather into her bosom all the families and nations of mankind, and then pass away to introduce her celestial glory; when the new heavens and the new earth will be spread forth as the habitation of the redeemed, who will then burst the barriers of death, and rise to renovated life and immortal glory. For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it.

We cannot take leave of this subject without considering for a few moments its more important practical bearings.

1. If the church is an institution ordained of God and made his dwelling place, then neglect of its services and opposition to its influence are contempt of his goodness, and rebellion against his authority. While the God of grace is thus causing his goodness to pass before us how many eyes are averted to avoid the sight—how many hearts closed against its reception! While the doors of the Sanctuary stand open from week to week, presenting all the blessings and grace of the Gospel, and inviting men of every name and rank and character to come in and participate, how few accept the invitation and avail themselves of the inestimable privilege! Multitudes utterly forsake the house of God, and turn their backs with cold contempt upon its services and instructions; or if at any time curiosity or other motives attract their presence in the holy convocation, they sit unmoved as mere uninterested spectators. The notes of mercy fall upon their ears, but find no access to their revolting hearts. Unbelief and prejudice and carnality form a triple shield around the man of sin, and guard his heart against all access to the power of truth and the sword

of the spirit. The services of the sanctuary possess no charm for his worldly feelings; the spirit-stirring notes of sacred praise arouse no kindred emotion in his bosom; the strains of devotion awaken no heavenward aspirations in his spirit; the language of God's revelations, and the illustrations and instructions of his accredited ministers communicate no knowledge to his dark repelling mind; or if an occasional ray breaks through the triple casement of his barricaded heart, he promptly repels its intrusion, and sedulously guards against an influence, which he is ready to brand with the odious name of priestcraft. And when he perceives evidence of this influence operating around him, how it awakens his fears, and calls forth all the opposing energies of his nature. He will alarm the neighborhood, and call to his aid every infidel, and every drunkard, and every votary of vice, and arm them with a train of violent resolutions, and teach them to respond his notes of danger—danger to the state,—yea, danger to the church itself! Thus under the odious name of priestcraft and fanaticism men oppose the gracious power of truth, the holy influence of the church, and madly fight against God himself! But what is the condition—what the prospects of such men? Think of this, ye that forget God, and oppose his authority. Neglecting his church and opposing its influence here, is there one ground of hope to expect admission to the courts of blessedness above? If the church on earth, and the church in heaven are connected—if the same King reigns in both, if the same laws and principles prevail in both, then surely those who are excluded by their own dispositions and feelings and conduct here, can never hope to gain admission there. Outcasts they are by their own voluntary acts—outcasts they must remain to all eternity. And even if they should be admitted with all their present feelings and dispositions could they be happy—could they be comfortable there? Are they prepared to enter with full accord into all the holy symphonies of heavenly praise? Would the songs of Zion, chaunted in the melodies of heaven, be music to those ears, which on earth were only charmed with sounds

of mirth and revelry? Would the name of Jesus, and the contemplation of his perfections, and the full vision of his glories, and the recollection of his wondrous works of grace and mercy be delightful to feelings there, which here had been accustomed to turn away from such objects and reflections with indifference or disgust? Ah, no: heaven would be more intolerable to such a mind, than hell itself with all its horrors. "Oh, that they were wise, that they understood this, that they would consider their latter end!"

2. If the view just presented of the nature and object of the church on earth be correct, then much of its influence and usefulness depends on the character and fidelity of the ministry. If the church is a school, it cannot accomplish its beneficent object without competent instructors—if it is designed to diffuse the light of knowledge through the community, its ministers must be well taught themselves—if it is to be made the medium, or means of communicating sanctifying grace and holy principles to men, its pastors must be men of God—full of the Holy Ghost and of faith. Darkness never can originate light; ignorance is utterly incompetent to dispense knowledge and wisdom; and men of the world and its unholy spirit can never communicate the high and spiritual principles of the Gospel. The very thought is absurd; and God has established no absurdities in his church. He has given the whole system of truth which he designs should be taught in the church, and which he has endued with energy, "quick and powerful, sharper than a two-edged sword," to penetrate the hearts of men, to dissipate the groveling darkness of their minds, and renovate their whole moral characters. In this sacred volume are collected all the treasures of revealed knowledge—here are presented all the momentous facts and holy principles requisite to effect the salvation of guilty men, and all the precepts and promises necessary to direct the holy course and sustain the elevated character of the christian disciple. But Oh, what knowledge, what study, what intellectual improvement is requisite to enable us adequately to understand these records of infinite wisdom;

and profitably to illustrate and apply them for the edification of the church! Well may we who are engaged in this important work tremble, lest by our ignorance or carelessness we pervert the counsels of God, and mislead the souls of men. Let us awake to the solemn responsibility resting upon us, and use all possible exertions, and employ all the means within our reach to enlighten our minds, enlarge our understandings, and qualify ourselves to preach intelligently and faithfully the unsearchable riches of Christ. Let us also labor to afford every facility in our power to those who are about to enter this sacred office for the acquisition of the necessary qualifications. They come forward in a day of peculiar interest, and into a state of society demanding a wide extent of preparatory knowledge. Never perhaps did the enemies of the gospel and the opposers of its ministry assume a bolder front, or marshal around their standard a greater number of talented and educated men. With these the advocate of the Gospel must come in contact, and how, without at least an equal measure of talent and learning, can he successfully maintain the cause of truth? Before such assailants the ignorant and uneducated, with all the force of truth on their side, must cower and shrink and retire from the unequal combat, while the cause of God and the interests of the Gospel are trampled under foot through the mere incompetence of their advocates. But we cannot now pursue this theme. God dwells in Zion—may he also clothe her priests with Salvation, that her saints may shout aloud for joy, and her enemies be abashed and clothed with shame.

3. We direct your attention to one more practical bearing of this subject, which is more especially appropriate to the occasion and object for which we are assembled this evening. If the influence of the church is so beneficent—if its privileges and blessings are so important, then vigorous exertions to communicate them to the destitute are fully warranted, and loudly required. To us the church has opened its treasures—on us it has lavished the richest of its ineffable blessings—and shall we quietly

feast upon the bread of life without one effort to convey even the crumbs that fall from our well-spread table to our famishing brethren? Are we not called upon by every principle of gratitude, of philanthropy, of fraternal affection to supply the destitute with the means of grace and instructions of the Gospel? Multitudes of our brethren are still deprived of the privileges and ordinances of our holy religion. No sanctuary opens to them its fountain of living waters; no pastor breaks to them the bread of life; no man of God is near to console their afflictions, & soothe their wounded spirits in sorrow and bereavement; and no sympathising guide to lead their trembling steps down to the dark valley of the shadow of death, and light up in their hearts the joyful hope of a blissful immortality. Yet onward must they go to meet their fate, taught or untaught, prepared or unprepared. Are they our brethren, and can we see them in this dilemma without a prayer or an effort to save them? O think, brethren, what would be your condition, if your churches were all closed or demolished, your pastors banished, and your sabbath days coming and going, like the days of business or amusement, without one lesson of divine wisdom, or one message from the God of heaven! Would you not summon all your energies to a powerful effort to counteract the awful danger of such a pagan state, and provide for yourselves and your children the instruction and hallowed influences of the church? And will you not love your neighbor as yourself, and provide for him when you have opportunity as a kind providence has provided for you? Brethren, it is the cause of God—it is the cause of humanity. We leave it in your feelings, we press it to your hearts, we commend it to your prayers and benefactions. Remember its elevated and beneficent objects—even to extend that holy church which God has ordained in the world, to exercise a salutary influence among mankind, and stand in immediate connection with the kingdom of heaven. For the Lord hath chosen Zion; he hath desired it for his habitation: he hath said, This is my rest forever; here will I dwell; for I have desired it.

CONCLUDED.

A multitude of other counsels follow of which the substance is: To institute new fraternities in honor now of one saint, now of another, as Thomas Stella their brother and colleague had before done with so much success; and to introduce into the public worship, great pomp, images, statues, wax-candles, lamps, organs & other instruments; "things, they add, which the people love above all others, and which will cause them almost to forget this doctrine, that is so mortal and pernicious to us." (*Hæc etenim sunt quibus vulgus præcipue delectatur et quorum gratia doctrinam illam, quæ nobis adeo exitialis et perniciosa est, fere obliviscitur.* (page 647.)

We cite entire the following counsels:

—"It is further necessary that the holy cardinals and bishops should frequently celebrate the mass in person with all possible pomp and magnificence, that they should consecrate in public baptismal fountains, that they should ordain priests, that they should bless churches, altars and cemeteries, that they should baptize bells, and should give the veil to nuns; for these are also things that astonish and charm the vulgar, and the contemplation of which catches them both soul and spirit as in a net; so that they can no longer desire other nourishment or instruction, and this (to tell the truth) is the end for which they were introduced—(p. 647.)"

—"On Good Friday of every year the thrice sacred oil for anointing and for the sick is consecrated. This ceremony is performed by a bishop surrounded by twelve priests who accompany the exercise with three adorations, as many salutations, exorcisms and insufflations (*insufflationibus*); and then mix with the oil a precious balsam. Let your Holiness prescribe, that in future there shall be necessary, for this consecration, at least five salutations, and twenty priests, that there shall be added to the oil, beside the balsam, some substance that costs a great price, such as manna, for instance; let it be declared to have fallen in the desert, and that consequently it is with reason employed in the ceremony."

"In like manner when the water of

baptism is consecrated, salt and oil is mixed with it, the paschal wax-candle is three times plunged in and the sign of the cross is made upon it; order that there be added a little vinegar, for this should also be used in the ceremonies of the church, since some of it was offered to Christ upon the cross."

"In like manner also in the consecration of churches the bishops write on the ashes, with their crosier, the Latin and the Greek alphabets; order that they add the Hebrew, if indeed they understand it, (nevertheless this last condition is not of great importance, for they certainly do not know the Greek alphabet—hardly indeed the Latin, and yet they write them both on this occasion as well as if they were acquainted with them,) for in these three languages the accusation of Christ was written on the cross."

"Order that the bishops in place of anointing only the palm of the priest's hand anoint also the exterior as well as the interior; that they sprinkle the oil over the head & on the whole person; for if a few drops of oil have the virtue of sanctifying, then a greater quantity will sanctify them still more—"

"When bells are baptized, incense and perfumes are burned before them; let there be also used some musk and some amber for the greater edification of the public, and to command more fully their respect—"

"Lastly when a bishop prepares to celebrate worship with pomp and magnificence, he distinguishes himself from the ordinary priests by a great number of ornaments, such for example, as the bones or the relics of some deceased person set in a cross of gold; enjoin upon him to carry suspended to his neck, by a pretty large cord, an entire arm or a leg or the head of some saint; this will greatly contribute to augment the piety of the multitude, and will inspire the beholders with incredible respect (*incredibili admiratione*)."

"All these ceremonies were invented by sovereign pontiffs, you then, who are also sovereign pontiff, can augment the number if you choose; and this is indeed necessary, if you would attain

the end which we have pointed out. (page 647.)"

Our three bishops in the next place discover a new cause of the evils which have assailed the Romish Church in the neglect which took place, of logic, sophistry, school philosophy, metaphysics, decretals, &c. &c. and in the rage which men manifested to apply themselves to the study of the Greek and the Hebrew, to compare with the originals the versions of the bible, and to cultivate theology and the study of the ancient fathers of the church. The reasons that they give why the Pope should interdict the reading of a certain work entitled *Decretum* are too remarkable to be wholly passed over in silence. We will give the first and the principal—

—"This book is in fact very dangerous, and strikes a very serious blow at your authority although in some parts it seems to exalt it, for it denies, for example, in several places, that the pope has the right to add the least thing to the doctrine which Christ himself revealed to us and which the apostles taught. Thus it is said in the Canon;

Transferunt, etc. 24, q. 8. Those who preach any thing but what the apostles believed, substitute falsehood in the place of truth. Now this is a maxim entirely Lutheran. For what else do our adversaries daily repeat but that we dare not depart even a hair's breadth from what existed in the time of the apostles? And who among us does not make a departure frequently every day. Scarcely indeed have we retained in our churches a shadow of that doctrine and discipline which were received in the time of the apostles:—we have adopted such as are entirely different. Now the book in question calls us liars for having acted thus; but in this we have only followed the example and precepts of the sovereign pontiffs, and submitted to their orders and pressing solicitations— (page 648.)"

But the following is the strongest and most characteristic in this truly wonderful piece:

—"Finally, (and we have reserved this counsel for the last, as the most important of all which, under present circumstances, we can give to your Holi-

ness,) it is necessary for you to watch, and to labor by all the means in your power that as small a portion of the Gospel as possible, (especially in the vulgar tongue,) should be read in the countries which are under your dominion, and recognize your authority. Let the small portions contained in the mass suffice, and let no one be permitted to read more. As long indeed as men were content with that small portion of the Scripture your affairs prospered and your maxims prevailed; but your authority, temporal and spiritual, began to decline from the moment the people usurped the right of reading more. It is this book after all, which more than any other has excited these troubles and commotions, that have brought us to the brink of destruction. And we must grant that if any one examines it with attention, and then compares in detail what it contains, with what is daily practised in our churches, he will discover a great difference, and will find not only that our doctrine is entirely different from that which the Scripture teaches but often wholly contrary to it. Now as soon as the people, excited by some one of our learned adversaries, shall have learned this fact, they will not cease their clamours against us, until they have divulged all, and have rendered us the objects of universal hatred. On this account we must remove these writings out of the sight of the people; but with prudence and circumspection lest this measure should stir up against us tumults and troubles greater still than the first. Your legate among the Venetians *Dr. John della Casa* archbishop of Beneventum, has managed this point admirably, for without openly condemning the Gospel, or ordering that it should be kept concealed, he has attained, in a roundabout way and with a little dissimulation the same end, by disallowing in the extensive catalogue of heretical books published by him, of at least a part of the doctrine contained in the Scripture, and especially of certain chapters which, more than the rest, are opposed to us; and in doing so he has acted well and religiously, whatever busy fellows may say. A great number of persons indeed, judged it absurd, at

first sight, that a man who had never studied a word of theology, should undertake to condemn so many authors who have written on religion, and that he should publish some book, we do not know what, with the title, *Of the divine Wisdom* (*De Arte Divina*.) But it is of small consequence: those who cast this reproach upon him show that they have but little to do, and that they are profoundly ignorant of what relates to the interest of the church of Rome—(page 648 and 649.)

Some advice about the precautions to be taken in the sale of indulgences and the necessity of appointing none but ignorant bishops devoted to the court of Rome (*rudes ac literarum ignari: et ceterum rerum curiae peritissimi et familiae*

tuos studiosissimi sint), and of removing the Lutherans from the Councils, and a few reflections on religious Germany terminate the piece, which might be taken, we repeat it, for a cutting satire, if its authenticity were not well established. The title of the original is: *Consilium quorundam Episcoporum Bononiae congregatorum, quod de ratione Stabulendae Romanae Ecclesiae JULIO III Pont. Max. datum est. Ex bibliotheca W. Crashavii, in Theol. Baccal. et verbi div. apud Temp. Lond. Prædic.*

It is dated: Bononiae 20 Octob. 1553, and signed: VINCENTIUS DE DURANTI-BUS *Episc. Thermularum Briziensis*; EGIDIUS FALCETA *Episc. Caprulanus*; and GERHARDUS BUSDRAGUS, *Episc. Thessalonicensis*.

THE CHRISTIAN A STRANGER AND SOJOURNER.

No people were ever so blessed with present and temporal good as the people of Israel during the period of their prosperity. Their peculiar advantages may be expressed in one word:—they were a theocracy; God was their king. The Lord chose them to be his people, and he became their protector and father. He made them the eye of knowledge to the human race, the glorious altar from which the light of truth shone far and near. They were, what the Greeks boasted that their Delphos was, viz. the navel or middle of the world. If the nature of the dispensation under which they lived be considered, it will appear that their laws were most admirable—that they manifested a wisdom and clemency truly divine. Their country was one of the finest on which the sun looked down—a land abounding with springs of water, metallic mines, and woods of the more valuable kinds of trees—a land adorned with hills of vines and olives, and intersected with valleys of corn that bore a hundred fold, and of fields beautiful with flowers as the gardens of Europe. Incredible almost is the account of its fertility in those happy times when the Lord “opened his good treasures,” and commanded the heaven to “give the rain

in its season.” Property was to a great degree equalized, and the family inheritances were secured by the year of Jubilee. By several laws made specifically for that purpose, their poor were protected and cherished in a surprising manner. In short, they were, whilst obedient, a most happy and enviable nation. If any people had reason to be attached to their country and to human life, it was the people of Israel. Yet, as if to impress the sentiment most deeply on our minds, because for our benefit it was written, they were reminded, that the land of Canaan was not theirs; that they were only lodgers and travellers, who had turned aside to remain for a season, and who should speedily depart. “The land,” said Jehovah, “is mine; ye are strangers and sojourners with me.” Levit. xxv. 23.

That life is a journey—that we are all travellers to another world, is a common, a trite sentiment. Yet it is one, if rightly understood, deeply impressive; and to the Christian it is a glorious truth, a fact to which his thoughts revert with the greatest satisfaction, a topic of frequent and delightful meditation that never grows old; like the wells of knowledge, whose waters do not lose their sweetness by being often drawn.

It is a sweet, perhaps sometimes somewhat dashed with bitter. Melancholy may be mingled with pleasure, when we recollect that the place that now knows us will soon know us no more; that we must "lie down in the dust," and "the worm feed sweetly on us." Yet still the better, the happier, feeling will prevail, when we remember that "now is our salvation nearer than when we believed;" and that "if the outer man perishes, the inner man is renewed day by day;" and that when "the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It is interesting to see how this sentiment has been recognized and felt by saints in former times. Not only did Abraham, Isaac and Jacob, who dwelt in tents in the land of the Canaanite, confess that they were strangers and pilgrims on the earth; but even the king of Israel, seated on the throne of Jerusalem, could say of himself, "I am a stranger with thee and a sojourner, as all my fathers were;" probably referring to the words above cited from the book of Leviticus. The author of the 119th Psalm intreats that God would reveal to him his commandments, because he was a *stranger* on the earth; and the apostle Peter, remembering that he was shortly to put off the tabernacle of his body, as the Lord had showed him, exhorted the brethren, to pass the time of their sojourning here in fear.

The life of a good man is a state of continual progression towards everlasting happiness. His labour, his toil, his expectation, will not be in vain in the Lord. The inheritance is sure; for He that cannot lie has promised it. It is "reserved in heaven" for him; and *he* is himself "kept by the power of God through faith unto salvation." Here we have the two elements, the two parts, of this divine truth. *It* is kept, and *he* is kept; and each is kept for the other; and both are kept by the same mighty power. What is therefore to hinder this junction? Or, in other words, what is to prevent the celestial pilgrim from reaching the place of his destination? Delightful thought! Every year, every month, yea, every day and every hour,

places him nearer the object of his wishes. He is not like a person on a wrong track, who, the longer he travels, is but the farther off from the point he is desirous of reaching. Every district of country he has left behind him, every common—meadow—wood—stream—every charming spot over which he lingered, as if reluctant to leave it; and every avenue horrent with shade and fearful with silence, every region of savage scenery through which he crept with breathless fear—all he has past has shortened the distance between him and the city of his destined abode. As when a person, travelling to the metropolis of a great empire, sees at length the smoke in the distance, and catches occasionally a glimpse of one of its spires, as the wind lays it bare and the sun flashes on it; and begins to find that the road is more frequented with people and carriages, coming and going—as, under all these circumstances, he knows that he is within a few miles of the city, and begins to quicken his pace: so the Christian, advancing in the divine life, feels that he is coming nearer heaven; and his expectations are afresh excited—his desire to tread the golden streets reawakened—his long cherished affection for its inhabitants revived—and all his soul calmed, solemnized, and elevated with the immediate prospect of coming to the gates of the New Jerusalem—of emerging up amidst the splendours of immortality, and of beholding, from heavenly places in Christ Jesus, the vision of God and the Lamb.

The recollection that he is a pilgrim greatly influences his feelings and modifies his experience. He is not unmindful of his future prospects. He reflects often on Christ's second coming. He meditates on the period of the manifestation of the sons of God—the period of their redemption and adoption. He remembers often the language of the apostle: "When Christ, who is our life, shall appear, then shall we also appear in glory with him;" and, "We know not what we shall be; but we know that when Christ shall appear, we shall be like him, for we shall see him as he is." He can say with Paul, "I count not myself to have apprehended; but one thing

I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It is to him what the apostle Peter denominates it, "the end of his faith;" the object which he had in view when he first believed, and which he still keeps in sight. Since the period of his early espousals to Christ he has not, for any length of time forgotten it. Many may have been his subsequent feelings, his conflicts and trials, his hopes and fears, his seasons of exultation and of humiliation. Frequently may he have been bowed down greatly; and, as frequently, the joy of the Lord may have been his strength. The thorn may have been planted in his flesh, the messenger of Satan sent to buffet him. He may have passed through the night of weeping, and seen the morning of joy; or the Lord may have given him songs in the night. He may have been *in* straits, and brought *out* of them. He may have viewed the sea before him, the pursuing army behind, and the precipitous mountains on either hand; and, standing still, have seen the Salvation of the Lord. He may have been "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." He may have walked in the quiet sunshine of peace, or sat down in great delight beneath the shade of that divine tree whose fruit was sweet to his taste; or, he may have heard the water-spouts of the deep calling to each other, as they broke in thunder, and rolled all their waves and billows over his head. In short, his experience may have been as singular as his temperament is peculiar; and his feelings have been modified as much as possible by education, views of truth, temptation, situation in society, and events of life; but, through all those vicissitudes of experience, he forgets not that he is a *pilgrim*, that this world is not his rest, and that he is "journeying to the place of which the Lord said, I will give it you." His sentiments accord with those of the patriarch Jacob, who said, "I have waited for thy salvation, O Lord." Through the whole of

his life, or at least, the greater part of it, Israel felt that here he had "no abiding city, and he looked for one to come." Whether he was in Padan-aram, keeping the flocks of his uncle Laban, exposed to the drought by day and frost by night; or, whether he pitched his tent before Shechem, the city of the idolatrous Hivite; or dwelt in Bethel, the place where the Lord appeared to him, and where he saw the angels of God ascending and descending on the ladder that reached to heaven; whether he sojourned in Hebron, the country endeared to him by so many associations, the place of his youth, the spot where the three celestial guests honored the patriarch's board, the inheritance containing the cave where his fathers Isaac and Abraham lay; or whether he offered sacrifices at the well of Beersheba, beneath the grove planted by Abraham and upon the altar built by Abraham; or, lastly, whether he was finishing his days in Goshen, under the protection of his beloved son Joseph, and surrounded by his numerous posterity; in all these situations he probably never forgot, that he was passing "the days of the years of his pilgrimage;" and, seed-time and harvest, morning and evening, waited for God's salvation. It is remarkable, that when he saw his end approaching, and had called together his sons around him, he interrupted the blessing he pronounced on them in order to give vent to this long cherished feeling:—"Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that the rider shall fall backward. *I have waited for thy salvation, O Lord.* Gad, a troop shall overcome him." The parent was forgotten in the saint; the prophet for a moment closed his eyes on the visions of prophecy, that he might open them upon the glory, which was just ready to be revealed.

The Christian's recollection of his situation as a pilgrim in this world, and the anticipation of a better, mitigates his anxiety for present good. He does not indeed despise the present: he is no hermit or cynic. He makes no merit of abstaining from what God allows; nor has he any idea of lashing and scourg-

ing himself into saintship. All the good things of the present state are good to him. He is to the full as able to extract satisfaction from them as other men. Pleasant to him is the light, and sweet are all the influences of earth and heaven, with all their grateful vicissitudes; and glorious to him is this theatre of wonders—the universe, that spreads out before his imagination its illimitable fields, sown thick with prodigies of wisdom and power. Dear to him is friendship, and literature, and the noble institutions of his country, and every thing good in its season which God has given him a heart to enjoy. He is never indifferent to the claims of humanity, or the calls of patriotism, or to any of the interests of the human family, considered only as the inheritors of this world. Yet he cannot forget that this is not his rest; that he is “journeying to the place of which the Lord said, I will give it you.” His love of the present is consequently moderate, wise, and consistent with the dignity of his future destination. Whilst he enjoys the good it tenders, he knows it is far inferior to that which is in reserve for him. Other men are more eager in the chase, because they have no higher game; this is their all; they seek no other—desire no other—think of no other. Let us eat and drink, say they, for tomorrow we die. They become impatient; they are vexed beyond bearing with the obstacles that meet them. The Christian is distinguished by a calm self-possession, a subdued feeling, arising from a just appreciation of worldly things compared with those which are heavenly. He uses the world as not abusing it, knowing that the fashion thereof passeth away. Should this picture, a circumstance not improbable, be extremely unlike many silver-slippered professors, we are not disposed to allow the delineation to be inaccurate; but would rather give the lie point blank to their Christianity.

To the Christian pilgrim present suffering is comparatively light. His sensibility to suffering, in whatever form it may come, is as acute as that of others: it is, in some respects, more acute. As his benevolence is greater, his sympathy is stronger; as he desires the happiness

of men more ardently, he laments their miseries more bitterly; and, as his own capacity for enjoyment has been improved and enlarged by the religion he has embraced, the ills of time become more heavy and oppressive, and awaken within him reflections of a more melancholy character. But then he has peculiar supports and consolations. He “is saved by hope.” It continually goes before him as the star before the Magi. It draws him on as by a continual charm, and stands still at last over the palace where Jesus reigns. We know the influence of hope in ordinary cases. We know what the merchant will risk in the hope of gain; the adventurer, in quest of good fortune; the naturalist in pursuit of scientific discoveries; and the warrior, that braves death in a thousand forms, and undergoes a thousand perils, “seeking the bubble reputation, even at the cannon’s mouth.” What is it that animates those individuals? It is not what they *have*, but what they *expect*. Yet the object of their expectation is uncertain, and always of very limited value. How much then may not the Christian be animated, when he has in prospect a good of illimitable worth, and when his pursuit is sure to be rewarded with success! If he meet with inconveniences, he cannot forget that they belong to his profession as a pilgrim; and he will patiently bear them, in the anticipation of reaching that distant good, the possession of which will counterbalance a sea of toil, and the labor of ten thousand lives. A pilgrim is not disappointed in meeting with inconveniences by the way. The road may be rough or thorny, it may lie over the burning waste, or through the deep and horrid defile—the valley of the shadow of death—the sheltering palm-tree may be wanting to shield off the scorching heat of noon, and the fountain to quench his thirst. He may be obliged sometimes to lie down on the wet earth, exposed to the chilling night wind; or, he may pass the night in a wood, where, among the branches of the tree he has climbed, he hears the hissing of the dire serpent, or the roar of the tiger leaping on his victim, and various cries of doleful creatures. But did he not know all this before he started? Did he expect to find the life of a

pilgrim a life of ease and luxury? Did he suppose he should find the road carpeted for him, as if he were a Persian king? or strewed with garlands, flowers, and branches, as if he were a conqueror, entering the metropolis of his empire in triumph? Surely not. He knew there were hardships before him; he reckoned on meeting with them; and he resolved to brave them, animated by the hope of accomplishing the object of his journey, of reaching the long wished for spot, where all his toils will cease. And shall the Christian—who is a stranger and pilgrim on the earth, and who is journeying to the place of which the Lord has spoken to him, be disappointed by the troubles of the present life? Shall he not rather encounter and vanquish them, as he presses on to the “mark for the prize of the high calling of God in Christ Jesus?”

The pilgrim travelling to the celestial land is reconciled to the loss of his Christian friends. He looks around him, and sees how death has thinned the ranks of his acquaintance. One drops, and another drops, until the grave contains the great majority of all whom he has loved—all “the excellent of the earth” “with whom he took sweet counsel, and with whom he went to the house of God in company,” “with the voice of joy and praise, and with a multitude that kept holyday.” He has seen the grave opened to receive them; he has heard the hollow sound returned by the crumbling of the mould upon their silent shell; he has seen the tomb shut them in, excluded from the light of the sun, and cut off from the paths of the living. He has seen oblivion touching his closed lips when their names were mentioned; or slowly nibbling away with the chisel of time the letters in which he had engraven them, in the fond hope that they might retain their place in the recollection of the living. He has shut up the thought of them in his heart; and if he does not mention their names, it is because he dares not trust himself with the subject; or because it seems a violation of the sacredness with which death and immortality have invested them. These sensations he has experienced again and again, as the insatiable grave

has repeated his demands, calling for another and another of his companions. He has felt the pathos of the poet's remark, that “the most melancholy effect of years is the catalogue of those we loved & have lost perpetually increasing.” (Pope.) He has felt himself growingly alienated from a world in which he sees he is every month literally more a stranger: but though sad, he is not distressed; though he sometimes shed tears, he sees through them as they fall, the visions of the future. He “sorroweth not as those that are without hope.” He believes he shall see them again. He is himself a pilgrim: he is travelling towards that very country they have entered. They have closed their pilgrimage before him: some of them have basted like the Baptist to fulfil their course; they have found an easier and more expeditious path across the wood around which he is toiling with weary steps. Yet the time will come when he will arrive at the termination of his wanderings, and be admitted to the presence of those from whom he has been for a time separated. He will see them again, and his “heart will rejoice, and no man taketh from him his joy.” With these hopes he comforts himself and others. When he remembers that his friends have died “in the Lord—have entered into rest, and attained the object of their most anxious wishes;—that, in leaving this world, they have made a most advantageous exchange; that they would be filled with horror at the very thought of leaving the warm bowers of Paradise to return to this cold and bleak region; that they have not forgotten those old friends whom they have left behind; that they are awaiting the happy day when they will join them—are looking for the gathering together of all the elect of God, the filling the seats of heaven, the ripening and fulfilment of all the purposes of grace;—when he remembers these things, he “lifts up his head with joy, knowing that his redemption draweth nigh.”

“Having these hopes in him, he purifieth himself even as Christ is pure.” “Seeing all these things must be dissolved,” he considers “what manner of person he ought to be in all holy conversation and godliness.” Knowing that nothing unclean, nothing that defileth, can enter the city to which he is going, he labors “to purify himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God.” The recollection gives elevation to his sentiments, as well as sanctity to his conduct. He lifts his thoughts to a higher region; he “sets his affections on things

above;" he has "his conversation in heaven." He leaves behind him "this dim and dusky globe, which men call earth," to breathe a purer atmosphere, and "draw empyreal air." He treads on the stars, and converses in thought with the immortals. Nor are his feelings fanatical; they are sober, solid, deep, noiseless, built on knowledge, inspired by truth; they are the result of long meditation, mature thought, steady faith, firmness of moral purpose;—the fruit of a life of prayer and communion with the Divine Spirit: for he walks not by the outward light, but by that which "shines in the word, and the mind through all its powers irradiates." His great care is to gain at last an entrance into the happy country whither he is going. He prays that he may "not run in vain, neither labor in vain;" that when he comes to the gate of the holy city, he may not hear that voice from within, more terrible than a thousand thunders—"Depart!"—"I know you not." Depart! Ah! Whither shall he go? Whither shall he go? If he has lost that blessed prize which had been the object of his constant pursuit—of his passionate longings—of his deepest anxiety—of his "many prayers and tears;"—if, after having come within one little step of attaining it, he must turn

his feet aside: whither shall he go? The thought of such an event is overwhelming; the very possibility is terrible. He therefore endeavors to practise true wisdom—to "lay up a good store against the time to come." He connects the labors of time with the destinies of eternity. He strives "if by any means he may attain to the resurrection of the dead." He sows unto the spirit. He regards the present state of probation as the seed time of the soul, and eternity as its harvest; and he is anxious not only to sow "the good seed of the kingdom," but to scatter as large a quantity of it as possible—to sow "bountifully, that he may also reap bountifully;" remembering that "Christ will render to every man according as his work shall be." These are his principles, his hopes, and desires; these the objects of his solicitude. And, taking out of his bosom as occasion may require, the roll of his spiritual directory; relieving his uneasy steps by the staff of divine support; and "drinking of the brook by the way;" heaven in his eye and love divine in his heart; heedless of the vanity, turmoil, and tumult of the world, which rolls by his ear like the evening sound of the distant village, he marches on calmly and confidently to immortality.—*New Bapt. Miscellany.*

SUNDAY SCHOOLS.

We have been favored with a copy of a pamphlet of 32 pages 8 vo. recently published under the following title: "Suggestions in vindication of Sunday Schools, but more especially for the improvement of Sunday School books, and the enlargement of the plan of instruction. By Archibald Alexander, D. D. professor of Didactic & Polemic Theology in the Theological Seminary at Princeton, N. J." This is an important and seasonable publication, and we hope it may obtain an extensive circulation among the enemies as well as the friends of Sunday Schools. As many of our readers may not speedily see the work itself, we feel disposed to favor them with some extracts.

The "Suggestions" are introduced by

some judicious remarks on the importance of religious instruction begun at an early age. It is admitted, "that the faithful preaching of the gospel is the GREAT MEANS to which all others should be subordinate." But to render this intelligible and profitable preparatory instruction is indispensable. This ought to be given by parents, guardians and masters, but is too commonly neglected, hence youth grow up in "shameful and dangerous ignorance." As the antidote for this evil "God, in his kind providence, has directed the attention of his church to a remedy, which may be considered effectual, if it be diligently and universally used. This is the SUNDAY SCHOOL system of instruction." The value of this system has already been

tested by experience, and its influence has been found universally salutary to the children, to the teachers, and not unfrequently to the parents also. The following observations deserve serious attention.

"It is manifest, from an examination of the constitution of the Sunday-School Union, that all its articles are catholic: no preference is there shown to any one denomination. And it is equally evident, from a consideration of the character of the gentlemen who compose the board of Managers, that no partiality has been exhibited. It would scarcely be possible to form a board, with a more equal respect to the several denominations concerned in this enterprise; and, as far as is known to me, the same impartiality is manifest in the proceedings of the board, both in the selection of their officers and committees, and in the books selected for publication.

I have been led to make these remarks, because it has been objected, by some, to this society, that while it professes catholic principles, it is, in fact, merely an instrument for building up one denomination. But how is this possible, when no one denomination has a majority in the board? Will all parties, retaining their peculiar sentiments and attachments, concur, in promoting the separate interests of a society different from their own? And I would ask of those who make this objection, what single act of the American Sunday-School Union has even the semblance of partiality for a particular sect? I am verily persuaded that no such act can be pointed out. It may be true, indeed, that some denominations enter more zealously and generally into the enterprise than others, but this argues no fault in the constitution, or partiality in the board; or in their agents. The remedy is—and it would be a most desirable one—that all denominations emulate each other in zeal and energy, in promoting Sunday-schools, in their respective churches. Here is a wide field for a noble, a holy competition. But surely, there exists no ground of complaint, and no reason for objection to the constitution or administration of the Society.

But while the American Sunday-School Union have been scrupulously careful to maintain impartiality, as it relates to the several religious denominations united in this scheme of benevolence; it is probable, that they have not been sufficiently aware of another objection, which has recently been made by some warm friends of the institution. It is alleged, that there is danger, lest the American Union should establish a system of religious instruction every where, independent of the regular and authorized pastors of the church. It is said, that their agents penetrate into the parishes of every denomination, and there establish their schools without the consent, or concurrence of ministers, or other church-officers; and that by this means, the religious instruction of the youth is likely to be taken out of the hands of those to whom, according to the economy Christ's house, it has been regularly committed. And, moreover, that we have no security for the soundness of the doctrines inculcated by the teachers of a society, which may propagate just what opinions it pleases; and so it may happen, that the children of a parish may, in the Sunday-schools, be taught doctrines directly repugnant to those held by the minister, and by the church to which he belongs. I bring forward this objection with all its force, that its weight may be duly appreciated by the Managers of the Union.

Now, in answer to this, it can be truly stated, that the Managers of the American S. S. Union have ever been solicitous to obtain the co-operation of the clergy in their respective spheres of action and influence; and they have not only invited their aid, but have even, in some instances, given offence to some clergymen by one of their standing questions, which they regularly call upon the schools under their care to answer; which is, "How far are the ministers engaged in promoting the schools? Have you taken any steps to interest ministers in your vicinity to promote Sunday-schools? But if ministers, generally, have paid little or no attention to the subject, and the schools have gone forward without their aid or inspection, surely the blame does not lie at the door of the American S. S. Union. If the

clergy of the different denominations will not take hold of this thing, and give it a direction within their own parishes or preaching districts, it is impossible for the American S. S. Union to compel them to perform their duty. And if the minister of a parish will not come forward and lend his aid and counsel, must the work stop? Must the Sunday-school agent make no effort to provide for the instruction of those who are willing to be taught within those bounds? Surely, no sincere friend to the rising generation would affirm this. And candor compels me to declare, that when at the late meeting of the Delegates of Auxiliaries with the Board, in Philadelphia, this subject was brought up and discussed, the Managers discovered every disposition to adopt any resolution, or take any measures, which would have the effect enlisting the clergy of the several denominations, cordially in this work; and when a resolution was proposed and voted by the Delegates of the Auxiliaries, to urge this matter again and more earnestly on the pastors and other church-officers, it received the decided approbation of the Board of Managers of the American Sunday-School Union. But the aspect of the question which is most important is, not who have been remiss in the discharge of duty in time past, but what can be now done to avert the danger and prevent the evil which it has been seen is imminent. In observing on this subject, I beg leave respectfully to say to the ministers of the gospel of every denomination:—

Dear brethren, I scarcely know a pastoral duty of higher responsibility, than to lend your utmost aid and influence to give efficiency and a right direction to Sunday-schools within the limits of your parishes and your vicinity. You have known and felt how difficult or rather impossible it is, for one man to instruct effectually all the youth of a large parish. If you should do nothing else, it would still be imperfectly done. Under these discouraging prospects, some of you have probably been driven almost to despair of effecting any thing; while others have endeavored, by occasional catechising, and by paying an annual pastoral visit to the families under your care, to accomplish what seemed prac-

ticable: but you know, that unless parents, guardians, and masters will do their duty faithfully, in the domestic instruction of their families, these occasional exercises never can be effectual to feed the lambs of Christ's flock. O! how much would many of our fathers in the ministry have given for a half a dozen faithful co-adjutors in communicating elementary knowledge to the young? But in their time, such aid could not have been obtained. No young person, nor scarcely any elderly one, could have been persuaded to become teachers. Such a thing was unknown and uncustomary, and no one thought of it. But, now, Providence has provided you with a piece of moral machinery, which, if rightly directed, will be of as much avail to you, as the labor-saving machines to the mechanic in our extensive manufactories. It will not answer for you to leave it in the hands of others. They may direct it well, or they may not; but as it is to operate on the youth of your charge, for whom you have an account to give, you ought yourself to attend to its operation. You ought to be solicitously attentive to, and be found in the midst of, all Sabbath Schools within your own charge—watching, from week to week, with that deep interest and anxiety which you cannot but feel, the course of instruction—the conduct and character of teachers and scholars—and the progress and prospects of the school; admonishing in love and pastoral faithfulness the laborers who may seem to be remiss—giving encouragement to the faithful and a word of exhortation to all. Thus you will make one of their number,—you will be intimately acquainted and connected with all their plans and proceedings, and may exercise over them all the kind care and salutary influence which belong to your place and duty, and for which they will return kindness, confidence, and gratitude. It is this faithful, constant, official inspection, which the officers and managers of the American Sunday-School Union greatly desire to see exercised over their schools by every minister of the Lord Jesus Christ;—they feel as if this was the right and province and duty of ministers, and they have often mourned over

the distance which has seemed to separate the chief laborers in the vineyard from those whose design, responsibility, and success are so nearly allied to their own. Others may perform the laborious parts of the service, but it belongs to you, and it behooves you, to inspect these schools and see that nothing is inculcated which is contrary to sound doctrine, and that no spirit of wild fanaticism is introduced by ignorant zealots. As a watchman on the walls of Zion, you cannot, you must not remain an indifferent spectator of this powerful system. It will go forward whether you lend your assistance or not; but it is your incumbent duty to give it direction, so far as its operation affects those under your care. Why is it that some of you, my brethren, have so little discerned the signs of the times, as not to perceive, that a mightier moral engine has not been set in operation for ages? That it affords to the faithful pastor greater facilities for the instruction of his people than any thing before discovered? And is it possible that any of you have paid no serious attention to the progress of Sunday-schools, and have given no effectual aid to their establishment in your parishes? or that, having them there, you are contented that they may take their course, (and whoever will, may have the superintendence of their instruction?) I respectfully ask you, who have hitherto neglected this subject, what you could desire in the way of aid to your arduous pastoral duties, more convenient and effectual than Sabbath-schools in every district of your congregation? By their means you enjoy the assistance of ten, twenty, thirty, or forty persons, every Sabbath, earnestly and diligently engaged in giving religious instruction to the children of your charge; and in giving it to multitudes whom your instructions would never have reached. And your young men and women, instead of spending the Sabbath idly or unprofitably, are now, many of them—in a train of useful learning and improvement, which will every year be rendering them more capable of being useful and respectable members of the church, and will qualify them for becoming heads of families

with a good prospect of being able to teach them the way of life, and to bring up their children in the nurture and admonition of the Lord. I am acquainted with one large congregation, where the pastor, until lately, neglected Sabbath-schools, and they languished until they were near extinction; but now he feels their importance, and devotes himself to promote their prosperity, visiting one of them and lecturing to children and parents every Sabbath, and the whole aspect of this congregation is changed. The desire of learning has extended itself to all ages; and there is, throughout the congregation, a lively attention and alacrity in relation to sacred things, which is very different from the apathy and lukewarmness of their former condition. I confess, I do not see how any man having the care of souls, can reconcile it to his conscience, or how he will answer it to his Master, if he continues to be indifferent to this important concern. But it is not sufficient that you approve the institution, and speak well of it, and give free consent to its introduction into your parish: much more than this is incumbent on you, and expected from you. It is a duty, the obligation of which you cannot evade, to give your personal aid and counsel to carry on this important work. Many ministers begin to have their eyes opened to see this business in a far different light from what they formerly did; and begin to look upon Sunday-schools as the most important auxiliaries to their great work of rescuing immortal souls from everlasting destruction: and I hope the time is at hand, when every clergyman and every church-officer, will be found taking an active and a leading part in the affairs of this institution, so far as it is connected with their respective churches.

And, here, I beg leave to state, that the American Sunday-School Union prescribe no standard of doctrine to the schools in their connection. Their object is to bring their scholars to a knowledge of the BIBLE, the great repository of all religious truth. The Sunday-school teacher who seeks wisdom from on high, and draws his instructions from this pure fountain, will not be likely to be misled, or to mislead

others, in any matter of importance. But it behooves the pastors of the churches to see to it, that nothing is inculcated on the youth under their charge, which is inconsistent with that form of doctrine which he himself esteems and teaches to be truth. And it is a fact too well known to be here repeated, that the catechisms of different evangelical churches have been frequently and willingly used as books of instruction, whenever this has been requested by parents, or others having the right to direct the religious instruction of children. And if this long approved method of instruction has been less attended to than its importance demands, the reason may be found in the diversity of religious denominations, which are frequently mingled in the same school; or, where this does not exist, in the inattention of the clergy to the schools established within the precincts of their pastoral charges. For, I may venture to affirm, that no evangelical pastor will ever meet with any difficulty in having the catechism or form of doctrine adopted by his own church, inculcated on the youth of his own parish. I am, at this time, acquainted with a large and flourishing Sunday-school, containing above a hundred scholars, in which the catechism of the church to which they belong is made an object of attention and instruction on one Sabbath in each month. But in schools unconnected with the pastoral charge of any minister—of which there are many—the superintendents and teachers must of course pursue that mode of religious instruction which to them appears best: and as long as all the books of instruction used in Sunday-schools are published, and may be examined by all who feel an interest in this subject, there can be no danger that error will be circulated by means of this institution." pp. 11—17.

This is followed by some excellent remarks on the importance of libraries in the Sunday-schools, and the character of the books of which they should be composed, with some judicious strictures on the works of fiction, which have issued from the S. S. Depository. We

have only room for the closing paragraph on this topic:

"Upon the whole, then, I would give it as my opinion, that while fictitious works should not be altogether proscribed, they should not form a large proportion of the books issued from the Depository; and that in the selection of those to be put into the hands of children, the utmost caution should be used. It would be a real loss to the rising generation, to call in all the delightful and instructive little stories of Mrs. Sherwood and Miss Edgeworth. Who would object to the "Shepherd of Salisbury Plain," or other stories of Miss Hannah More, in the "Cheap Repository," because they are not real histories? For a long time it was commonly supposed, that that tract of unrivalled excellence, "The Dairyman's Daughter, was a fictitious story; and now, when it is known, from the best authority, that it contains a history of real facts, its effect is probably no greater than before; although it affords us much pleasure to be assured, that the persons in whom we have taken so lively an interest, did actually exist. One thing, in my opinion, ought faithfully to be done by authors: they should inform their readers whether the personages and occurrences of their narratives, are real, or fictitious; for whatever be said of the lawfulness of fictitious writing, it never can be consistent with truth, to palmar on the public a tale of the imagination for historic truth.

p. 22.

The author next proposes an enlargement of the plan, so as to embrace infants, as in the Infant Schools, and more advanced scholars, such as now attend Bible Classes, and indeed all, at any age, who desire instruction.

"But I would not confine the instruction of Sunday-schools to youth; I would have it extended to all who are willing to be taught. The fact is, that multitudes of adults need instruction as much as the youth; and many would be delighted to have the opportunity of learning. Pride and false modesty would prevent some from coming forward,

lest their ignorance should become manifest; but I would spread a mantle over their weakness, and devise a method of instruction which would require from adults nothing else but to hear, with the privilege of asking questions as often as they might be disposed to do so." p. 25.

The whole school thus extended in its plan should be divided in six classes or departments, on the following arrangement:

"The first class would include infants and others, who were learning to spell and read.

The second class, such children as were able to read, but not sufficiently advanced in age and intellect, to study the lessons contained in the prepared books of questions. These children should be furnished with a simple, historical catechism, containing questions and answers; and also plain moral precepts, with a reference to the retributions of eternity.

The third class should embrace all children and others who are capable of learning the select lessons: in short, most of those who now attend Sabbath-schools.

The fourth class should comprehend all those who have gone over the selected lessons which relate principally to historical passages; and they should be furnished with a similar book of selected lessons relating to the doctrines and moral precepts of the Bible. Their answers to these doctrinal questions ought to be in the words of Scripture. After which, they should learn the catechism of the church to which they belong, with such explanatory lectures, or exposition, as might be provided.

The fifth class would consist of such young persons as are commonly included in Bible classes, who would be instructed in the emblems, figures, parables, types, and most remarkable prophecies of Scripture. This would include Biblical antiquities, and many other interesting matters which do not fall under that denomination; especially a short system of sacred geography, and a concise and perspicuous view of the collateral history of the Bible: by which I mean, such historical facts as are re-

ferred to in the Scriptures, or may serve to elucidate the sacred history.

The sixth class should be instructed carefully in the evidences of divine revelation, external and internal; in the nature and proof of divine inspiration; and in the history and canonical authority of all the books contained in the Old and New Testaments; together with the reasons for rejecting apocryphal books of every description." pp. 26—27.

We conclude with one extract more.

"If, for example, in villages and the country, the Sabbath-schools should meet at 9 o'clock in the morning, at which time the three younger classes would be instructed, and at which the attendance of the pastor ought not to be expected. Supposing, then, the public service to commence, as is usual, at 11 o'clock, the children might all attend in the church, under the inspection of their teachers; but let the afternoon be devoted entirely to the instruction of the higher classes and of adults, at which time let the pastor and his assistants attend, and aid in the instruction of the school. And it may here be remarked, that however numerous the schools may be for younger children in the morning, it would generally be expedient that all the teachers and advanced scholars should meet together in the church, or some other central place, in the afternoon; because this description of learners will be less numerous than the younger, and the minister cannot instruct in more places than one. This arrangement would, it is true, exclude the afternoon sermon where such a service is usual; but it would furnish a substitute far more effectual for the instruction of the people. In cities and large towns this plan may not be considered expedient, or where the people have always been accustomed to a regular afternoon service in the church; but if once the instruction of adults as well as children was made a part of the exercise of Sunday-schools, it would be found, on trial, to be far more beneficial to all concerned to attend these, than to hear an additional sermon; and especially as the usual service of prayer and praise might be as solemnly performed in the Sabbath-school as in the church.

And on all these occasions there ought to be some kind of lecture delivered by the pastor. But in regard to the particular arrangement, every congregation could determine it best for themselves. All that I mean by the above observations is, to show that the plan proposed

may, without any great inconvenience, be reduced to practice, as in cities and large towns the evening might be occupied with the exercises of the Sabbath-schools, if that was preferred to the afternoon." pp. 27—28.

POETRY.

AUTUMN.

"Sweet sabbath of the year!
While evening lights decay,
Thy parting steps methinks I hear
Steal from the world away!

Amid thy silent flowers
'Tis sad but sweet to dwell; [ers
Where falling leaves & drooping flow-
Around me breathe farewell.

Along thy sunset skies
Their glories melt in shade;
And, like the things we fondly prize,
Seem lovelier as they fade.

A deep and crimson streak
Thy dying leaves disclose;
As on Consumption's waning cheek,
'Mid ruin, blooms the rose.

Thy scene each vision brings
Of beauty in decay;
Of fair and early faded things,
Too exquisite to stay.

Of joys that come no more;
Of flowers whose bloom is fled;
Of farewells wept upon the shore;
Of friends estranged or dead.

Of all that now may seem
To memory's tearful eye,
The vanished beauty of a dream,
O'er which we gaze and sigh."

TEARS THAT WILL NOT DRY.

Tears, o'er the loved and honour'd dead
In bitter grief will fall—
For blighted hopes, and blessings fled,
Shrouded within the pall—
But faith and peace their balm bestow—
Those tears may not forever flow.

The heart may mourn its cherished
dreams

Destroyed—alas! how soon—
O'er blighted years, and joy's bright
beams—

Faded, ere yet 'tis noon—
But *Hope*, to cheer its gloom, is given
The Bow of Promise, set in Heaven!

But there are tears, whose burning
source

Deep hidden in the soul—
Burst forth with agonizing force
No soothing can controul—
Ingratitude, and *wrong*, supply—
The source of tears that will not dry.

From the *Christian Guardian*, & *Church
of England Magazine*.

MATTHEW XXVI. 30.

Why cease the angel choir
Around th' eternal throne?
Why silent every lyre,
And hushed is every tone?
Wherefore stays your song divine,
Why to earth your ears incline?

Hark! heard ye not the song,
Of earthly voices sweet;
With heart, and lip, and tongue,
In solemn cadence sweet?
But who is he who leads the band,
While all around in rev'rence stand?

'Tis he! the King of Saints!
Maker of earth and sky;
Who for a time consents
To lay his glory by! [praise,
The Lord well pleased accepts the
That his beloved Son doth raise.
H. E.

THE SYNOD OF THE GERMAN RE-
FORMED CHURCH.

In accordance with a Synodical resolution of the last year, the Synod of the German Reformed Church of the United States of America met at Lebanon, Pa. on the 27th of September, 1829. The Synodical Sermon was delivered in the morning by the Rev. Theo. L. Hoffeditz, President, from 1 Cor. 4, 1—5. In the afternoon the Rev. J. H. Fries preached the missionary Sermon in the German language from Isa. 32, 17—18; and in the evening a missionary discourse was delivered by the Rev. Daniel Young, in the English language, from Ps. 132, 13—14. In the morning of the same day the Rev. Mr. Dechant preached in the Lutheran Church, in the German Language, from John 5, 39, and the Rev. Albert Helfenstein, Jun'r. in the afternoon, in English, from Luke 15.

Monday morning, 9 o'clock. The Delegates from the different Classes both preachers and elders assembled in the German Reformed Church. The Session was opened with singing and prayer. The Delegates presented their commissions and took their seats, viz.

From the East Pennsylvania Classis.

MINISTERS.

Rev. Theo. L. Hoffeditz, President,
“ J. W. Dechant,
“ J. C. Becker,
“ George Wack, Jun'r.

ELDERS.

Ab. Levan,
Jacob Rupp,
Daniel Levan,
Henry Weitzel.

Lebanon Classis.

MINISTERS.

Rev. Albert Helfenstein, Jun'r.
“ Henry Kroh.

ELDERS.

J. P. Gruenawalt,
John Gloninger, Esq.

Susquehannah Classis.

MINISTERS.

Rev. Just. H. Fries,
“ Benj. Schneck.

Zion Classis.

MINISTERS.

Rev. F. Rahauser,
“ J. R. Reily,
“ Jacob Mayer.

ELDERS.

William Heyser,
William Wagner,
John Zeller.

Maryland Classis.

MINISTERS.

Rev. Martin Bruner,
“ Jacob Geiger.

ELDER.

John Hammond.

Virginia Classis.

MINISTER.

Rev. Charles Helfenstein.

West Penn. Classis.

No Delegates, and no Minutes forwarded.

The Rev. George Wack was chosen President, and the Rev. J. R. Reily and Rev. M. Bruner Secretaries.

The following delegates from corresponding ecclesiastical bodies were present, viz. From the Lutheran Synod of East Pennsylvania, the Rev. Mr. Ernst, and Rev. Mr. Stein, who presented 20 copies of the Minutes of their last Synod, which were thankfully received; and from the General Assembly of the Presbyterian Church, the Rev. Daniel Young, who handed in one copy of the Minutes of the said Assembly.

Resolved, that the Elders, who were appointed alternates, and who may at any time attend the Synod, be considered as advisory members.

Resolved, that Mr. Philip Denius, an Elder present from the Susquehannah Classis, be invited to sit as an advisory member, in the absence of the elders appointed by the Classis.

Twenty copies of the Minutes of the Reformed Synod of Ohio were presented to this Synod, gratefully received, and put into the hands of a committee for examination.

Resolved, that the Corresponding Secretary inform the Lebanon Classis of the neglect of their Secretary to send a copy of their minutes to the Synod.

The president appointed the following standing Committees:

1. To examine the Minutes of the Classes, Messrs Becker, Rahauer, Fries, Wagner and Zeller.

2. For Correspondence, Messrs Hofeditz, Dechant, Bruner, A. Levan, and Heyser.

3. On the State of Religion, Messrs. A. Helfenstein, Geiger and Hammond.

4. To examine the Treasurer's accounts—Messrs Bruner, Mayer, D. Levan, Rupp and Weitzel.

5. To examine the Minutes of Ecclesiastical Bodies in correspondence with us—Messrs. Fries, Kroh & Rupp.

The Minutes of the last Synod were read in part.

Concluded with singing and prayer.

Afternoon Session.

Opened with singing and prayer.

The Rev. J. P. Schindel of the Lutheran Synod of East Penn. being present was invited to sit as an advisory member.

The reading of the Minutes was resumed and finished.

The Committee appointed by the last Synod to publish the New Constitution reported, that they had not, for important reasons, accomplished it—they were excused. Resolved that a committee be appointed to revise the Constitution, and report to this Synod. The Rev. Dr. Mayer, and Messrs Dechant, Becker, Heyser and Wagner were appointed.

The Committee appointed by the last Synod to prepare a Circular &c. in reference to the Theological Seminary made their report, which was adopted and is as follows:

"The Committee appointed by a resolution of the Rev. Synod of the German Reformed Church adopted at the Sept. Session, 1828, to prepare a Circular letter describing the state of the Church in our country, the situation of the Theological Seminary, its connection with the religious and moral condition of the German population, and its importance to the several plans of improvement by the various benevolent institutions; and that the same be transmitted to such persons as may be disposed to give effectual aid to the Seminary by contributing to its funds or library; also to engage travelling agents

and to prescribe their duties, beg leave to report to the Synod the proceedings of the Committee in the execution of said trust.

In doing this the Committee have to remark in the first place, that considerable time elapsed before the members of their body were apprised of their appointment, and still a longer period before they received the official information. Besides, much inconvenience resulted from the distant residence of some of the members, and the necessary avocations of others. However meetings of the Committee were effected as early and often as practicable, and after much deliberation a circular, as directed by the Synod, was prepared, and 1000 copies printed and transmitted to members in every quarter of the church, and the Rev. Jacob Beecher and Bernard C. Wolff, Esq. were appointed and commissioned agents to obtain Subscriptions in aid of the Seminary, principally of one hundred dollars each in reference to the ten thousand Dollar-scheme, at the same time to accept of smaller subscriptions, and to solicit donations of books.

Unfortunately Mr. Wolff declined acting, and the inclemency of the winter together with the delicacy of Mr. Beecher's health rendered his agency so arduous and oppressive, that nothing short of the most ardent zeal in the cause of religion, and strenuous devotion to the interest of the church, worthy of all commendation, could have sustained him in the trials and hardships he had to encounter. To the fidelity and diligence of Mr. Beecher in the service he has rendered, the Committee with pleasure offer this their voluntary and unsought for testimony. Within the time limited by the scheme Mr. Beecher made a return of subscriptions, a particular statement of which the Committee have published in the Magazine of the German Reformed Church for general information, as well as directions to subscribers in regard to payments. To this publication the Synod is referred for more particular knowledge on the subject. For the services rendered and the expenses incurred by Mr. Beecher the Committee have made him a compen-

sation of five hundred dollars. Payments beyond this sum, and \$24 paid by the Committee for printing the Circular, are placed, as directed in the Magazine, to the credit of the Committee, which the members are desirous of transferring without delay in such manner as the Synod may direct, and thereupon of resigning and retiring from a trust, which they entered upon with great diffidence under a conviction of inability to do it justice; but which nevertheless has been attended to by them with much solicitude, and they flatter themselves with all the success, that under existing circumstances could be expected.

All which is respectfully submitted.

Abraham Shriver,	} <i>Members residing in</i>
John Baltzel,	
George Baer,	
M. Brunner.	

Fredk. Md.

September 15, 1829.

Resolved, that the balance of the expenses of printing the Minutes of last Synod be paid out of the Treasury, and that the delegates from the several Classes be requested to collect at their next meetings their respective quotas, and forward them to the treasurer.

Resolved, that hereafter copies of the Minutes of the Synod shall be sent to the members of Synod free of expense in numbers apportioned to the number of Churches under the pastoral care of each.

Resolved, that Messrs. Rahausen, Hofeditz and Hammond be a committee to examine the accounts of Professor Mayer, and report to the Synod.

The Delegates appointed by the last Synod to attend the several Ecclesiastical bodies in correspondence with us made their respective reports, which were accepted.

Resolved, that a committee be appointed to correspond with our European brethren. Dr. Mayer and Messrs. Dechant and Becker were appointed.

Resolved, that the report of the committee appointed by the last Synod to procure a Charter from the Legislature for the Theological Seminary be the order of the day for to-morrow morning.

Concluded with singing and prayer.

In the evening a sermon was preached

vol. 2.—11. 44.

by the Rev. B. Schneck on Heb. 2, 3. in the German language.

Tuesday Morning, 9 o'clock.

Opened with singing and prayer.

The Rev. George Duffield, a delegate from the General Assembly of the Presbyterian Church appeared in Synod, and was invited to sit as a corresponding member.

The Synod then took up the order of the day. The Committee appointed to procure a Charter reported, "That on account of obstacles put in their way, they have not been able to effect the object of their appointment." The Rev. Mr. Ebaugh read a statement in vindication of himself and his friends; which was replied to by Mr. Reily, a member of the Committee, and the Rev. Dr. Mayer.

Closed with singing and prayer.

Afternoon, 3 o'clock.

The Session was opened with religious services.

The Rev. G. R. Livingston, D. D., a delegate from the General Synod of the Reformed Dutch Church, appeared in Synod, presented twelve copies of the Minutes of said Synod, which were gratefully received, and took his seat as a corresponding member.

The committee appointed to examine the Treasurer's accounts made their report, which was adopted, and is as follows.

"We, the undersigned committee, appointed to examine the treasurer's accounts, do report, that we find a balance in favor of Synod of sixty-five dollars, and forty-eight and three quarter cents."

M. Brunner,
J. Mayer,
J. Rupp,
D. Levan,
H. Weitzel."

The Rev. Dr. Hendel, Treasurer, tendered his resignation to the Synod, but at the earnest request of Synod consented to serve another year—whereupon Resolved unanimously, that the Rev. Dr. Hendel be re-appointed Treasurer of the Synod.

The consideration of the Report of the Committee on the Charter was resumed, and, after some further discus-

sion, a communication on the subject from the Rev. L. L. Hinsch was read.

Concluded with singing and prayer.

Wednesday morning, 9 o'clock.

Opened with singing and prayer.

The Rev. F. A. Scholl, a delegate from the Classis of Maryland, appeared in Synod and took his seat.

The Synod resumed the consideration of the report of the Committee on the Charter, and adopted it.

The following question was then put—shall the Theological Seminary remain at Carlisle? The vote was taken by ballot, and decided in the negative. (*Neg. 23, Aff. 1.*)

The question on the location of the Seminary was deferred till to-morrow morning.

The Report of Professor Mayer on the state of the Seminary was read—Resolved that it be referred to a Committee, consisting of Messrs. Hoffeditz, Schneck, and Wagner.

Resolved, that a Committee be appointed to prepare a Draft of a Charter, and lay it before the Synod at its present meeting. Dr. Mayer, and Messrs. Becker, and Gloninger were appointed.

The Committee on correspondence reported, and their report was adopted, and contains the following documents.

1. A letter from the Rev. D. Willers, describing obstacles which have prevented his attendance, and on account of which he desires to be excused.—The Committee consider the reasons satisfactory. Resolved, that he be excused.

2. A letter from the Rev. Mr. Nebeling, requesting some contributions for his benefit. A collection, as usual, was taken up in Synod for this object.

3. A letter from the Rev. David F. Schaeffer, of Frederick, Md. communicating the afflictive intelligence of the death of our dear brother, the Rev. Jonathan Helfenstein.—Resolved that the Synod testify its heartfelt sympathy in the loss sustained by the afflicted family and church in his death.

4. A letter from the Church of Middleton, Md. praying that leave may be granted to the Rev. Henry Wagner to accept their call. Resolved, that it be referred to the Maryland Classis.

5. A letter from the Brethren, Fritch-

ey and Crawford, describing the state of the Reformed Church in North Carolina as highly prosperous. They name four churches in Rowan and Cabarras counties, which offer three hundred dollars for the support of a pastor, and earnestly beg that one may be sent to them immediately; and if this is not practicable, to console them with the assurance, that one will be sent soon. They also request that five copies of the Minutes of the Synod in the English language and one in German may be sent to Mr. Fritchey, and three English and two German to Mr. Crawford.—The Synod, rejoicing in the pleasing intelligence communicated by these young brethren, Resolved, that this letter be referred to the Managers of the Missionary Society, with the earnest request that a preacher should be sent thither as soon as possible.

6. A letter from the Committee in Frederick, Md. on the subject of Missions, &c.

7. A Call from a congregation in Mendon, Montgomery county, N. Y. for Mr. Adam Lechner. The call was subscribed by many persons of various denominations, who have associated as a church and wish to be taken under the care of this Synod, and to have Mr. Lechner ordained as their pastor.—Resolved, that this call be referred to a Committee for the purpose of making enquiries, &c. Messrs. Scholl, Helfenstein and Bruner were appointed.

8. A call from a church in Somerset county for Mr. Berentz.—Resolved, that Mr. Berentz be referred to the examining Committee for examination.

9. A communication in recommendation of Frederick Herman, Jr. requesting that he might again be restored to the ministry.—Mr. Herman, being present declared this to be his earnest desire—whereupon the Synod, having received satisfactory evidence of his reformation, Resolved, that the decision of the Synod held in Reading, 1821, by which Mr. Herman was suspended from the ministry, be revoked, and he restored as a minister in good and regular standing.

10. A letter from the Rev. L. L. Hinsch, respecting the affairs of the

Theological Seminary, which was read, and unanimously disapproved.

Closed with religious services.

Afternoon, 3 o'clock.

Opened with singing and prayer.

The report of the Committee on correspondence was resumed.

11. A letter from the Rev. Samuel Helfenstein, Sr. recommending Mr. N. Dodds to the Synod as a candidate for licensure.—Resolved, that Mr. Dodds be referred to the Committee for examination.

The President presented his Son Charles P. Wack to the Synod, requesting, that he might be examined, and if qualified licensed to preach the gospel.—Resolved, that Mr. Wack be also examined.

12. A letter from the Rev. C. Knaus requesting to be dismissed from this Synod for the purpose of connecting himself with the Classis of the Reformed Dutch Church. He also states, that he had attended the General Synod of the Reformed Dutch Church as a delegate from this body, and was received in a friendly manner.—Resolved, that his request be granted.

14 & 15. Testimonials in recommendation of Mr. Shelhammer from the churches of ———, with a request that he be ordained as pastor of said churches.—Resolved, that he be referred to the Committee for examination.

16. A letter from the Rev. N. Zeiser containing various counsels and suggestions.—Resolved, that it be laid on the table for further consideration.

Remainder hereafter.

MISSIONARY SOCIETY

Of the German Reformed Church.

The Annual Meeting of this Society was held at Lebanon on Wednesday evening Sept. 30, 1829, in the German Reformed church. In the absence of the President the Rev. Lewis Mayer, D. D. was called to the chair. The meeting was opened by prayer and the reading of a portion of the Scriptures, after which the constitution of the Society and the accounts of the late Treasurer pro tem. were read. The Annual Report of the Executive committee was presented by the Rev. M. Brunner. This was followed by Resolutions to adopt the

Report and make more vigorous exertions for the prosperity of the Missionary cause. In support of these resolutions speeches were delivered in English by the Rev. Mr. Snyder and the Rev. Dr. Livingston of the Reformed Dutch church; and in the German language by the Rev. Messrs. Dechant and Fries. The congregation was dismissed with the apostolic benediction; after which the Society proceeded to the election of officers, and chose the following individuals:

Abr'm Shriver, Esq. *President.*

Rev. L. Mayer, D. D. }

" S. Helfenstein, sr. } *V. Presidents*

" J. C. Becker. }

" M. Brunner, *Recording Secretary.*

" J. Geiger, *Treasurer.*

Managers.

Rev. T. L. Hoffeditz, Rev. J. Mayer,

" J. R. Reily, " B. Schneek,

" Jacob Beecher, " H. B. Schaffner,

" A. Helfenstein, sr. " F. Rahauer,

" A. Helfenstein, jr. " Mr. John Hammond,

" J. W. Dechant, " J. Hendel, Esq.

" J. S. Ebaugh, " Jos. Hammond,

" F. A. Schell, " John Schley,

" J. J. Ungerer, " M. Rickenbaugh,

" D. Bossler, " G. Small,

" Henry Kroh, " L. P. W. Balch,

" D. Zacharias, Dr. J. B. Mish.

The members of the new Board of Managers, who were present at Lebanon afterward met and organized and transacted some business, of which we have received no official documents. The following gentlemen were chosen as an executive committee—Rev. L. Mayer, D. D., Rev. J. R. Reily, Mr. Jacob Spangler, A. Shriver, Esq. Rev. J. H. Smoltz, Mr. Balch, and Joseph Hammond. Committees were appointed to employ an agent or agents, to make arrangements with the Editors of the Magazines, &c. The next annual missionary sermon in the German language to be preached by the Rev. T. L. Hoffeditz, or in case of his failure by the Rev. F. Rahauer; and in the English by the Rev. Albert Helfenstein, jr. and in case of his absence by the Rev. Martin Brunner. The price of the German Magazine was reduced to one dollar.

We would here add, that the Committee appointed for the purpose have made such arrangements with the present editor of the English Magazine, as to enable him to continue the publication. After the close of this year the paper will be published at York, Pa. to which place all letters and papers must be directed after the first of Nov.

We present the Report of the Executive committee, which was read at the anniver-

sary, entire, although it furnishes a gloomy picture.

"To the board of Missions and to the members of the American Missionary Society of the German Reformed Church," the Executive committee beg leave to submit the following report of their proceedings during the year which now terminates.

The committee appointed last September by the Board of Missions immediately subsequent to the anniversary of the Society, with regret have to remark, that it was not until after a considerable time had elapsed, that they were officially, or indeed at all informed either of their appointment, of the powers with which they were invested, or the instructions by which they were to be governed. So soon thereafter as practicable, the members notwithstanding their dispersed and inconvenient situation, conversed and took into consideration the objects of their appointment and the powers with which they were clothed. These were found to be embraced in the second and sixth articles of the constitution of the society, and to consist in the appointment of missionaries as well as generally to promote the interests of the German Reformed Church. The magnitude and importance of these duties were of much anxious concern to the committee, and the members feeling their responsibility were led to serious reflection, how, in any degree, to effect the objects of their appointment. To them it was apparent that scarcely any effort could be made with the least hope of success, without the immediate co-operation of the ministers of the Gospel connected with the Synod, by calling the attention of their respective congregations to the imperious wants of the society in pecuniary resources; and also of efficient and devoted missionaries of the cross, to go forth into the wide spread and yet extending missionary field of the church. On enquiring into the state of the treasury, they were so unfortunate as to find it nearly exhausted, and this embarrassment was much increased by pressing demands for the payment of expenses incurred in the publication of the Magazine of the German Reformed Church. Deeply impressed with the importance of providing for, and preserving the publication, seeing that other religious denominations have divers of the kind, whilst the German Reformed Church has but this one in the English, and that the education of a large and increasing number of German descendants in this country is confined to this language, and moreover being persuaded that unity, fellowship, and general information cannot well be preserved, much

less promoted, in a community of any considerable extent without such a medium of communication, the committee sought early and earnestly to obtain an agent to solicit further subscriptions, but were altogether unsuccessful.

The committee deem it proper further to observe, that in the course of their deliberations they discovered that the treasury of the society is almost entirely disregarded, and funds which should be remitted to it have been disposed of at the discretion, and according to the partial and oftentimes erroneous views of individuals. Such a course of things it is evident, must be incompatible with regular proceeding and destructive of all check or accountability, at the same time operating immediately to reduce your committee and treasury to a mere nominal existence.* Thus circumstanced the committee early in February last published an address to the ministers and members of the German Reformed church to which the Society is specially referred and of which the following is a true copy:

"The Executive committee of the Missionary Society to the ministers and members of the German Reformed Church.

The principal pillars under Providence on which religious societies have to de-

*This difficulty is almost unavoidable in the present location of the different departments, of the concern. The Treasury and Executive committee are located in Frederick, Md., the Magazine published at Carlisle, and the last annual meeting of the society was held at Mifflinsburg, nearly a hundred miles further north. At that meeting the treasurer did not attend, and the monies collected were put into the hands of a treasurer appointed pro. tem. who, finding the money pledged and called for elsewhere, did not deem it necessary to send it to Frederick, merely for the formality of passing it through the treasurer's hands. Other monies, from subscribers, have been received in Carlisle both by the Editor and the publisher of the Magazine, which they did not think advisable to forward to the treasury and immediately draw out again; supposing themselves entitled to retain the sums thus received, while not exceeding the amount of their claims, provided a faithful account were rendered to the treasurer. The committee approved of this course. If the remarks of the committee apply to the late Treasurer pro. tem. we can state in his vindication, that he has rendered a full statement of his accounts at the recent anniversary to the Board, from which he received his appointment.

pend, experience has proved to be Theological Seminaries and periodical publications. The one supplies an enlightened and useful ministry; and the other an identity of enduring instruction co-extensive with every part of the community. In the German Reformed Church these important matters have been too long neglected, and although now attended to, are nevertheless in a state of great pecuniary difficulty. As regards the Seminary however, prospects are encouraging. The committee contemplate the measures adopted for its support with a gratification proportioned to the concern produced by the exhausted condition of the *Missionary Treasury*. Without speedy replenishment, demands upon it must be disappointed, the Society's publications be abandoned, and the wide extended missionary field of the church be left without religious culture. The extremity in fact is such as to leave to the committee no alternative but this address. They hope it will lead to an immediate and general effort for aid, particularly by the clergy. Willing minds and firmness in purpose can readily accomplish what is required. The committee recommend as the most efficient and ready means, that each clergyman in his congregations explain by public addresses the urgency of the occasion, and thereupon take up such collections as can be obtained; also that he press the agents of the Magazine to collect all arrearages of subscriptions, and transmit the monies thus procured to the treasury with as little loss of time as possible. The aggregate of such an effort cannot fail to afford substantial relief, while the portion of labour and contributions of individuals will be very inconsiderable.

The committee add earnestly the request, that the missionary funds be not otherwise disposed of, than by payment into the treasury. Any departure from this rule is an encroachment upon their authority productive of embarrassment, and leading to uncertainty and perplexity in the adjustment of accounts.

Signed in behalf of the committee,

A. SHRIVER, *President*.

When this address was sent out to the churches, the committee could not

but indulge the belief that the ministers of our Reformed Zion would exert themselves by having collections made in their respective churches, if it were only of a few dollars to afford immediate relief to the treasury. It is however with unfeigned regret and mortification they are compelled to state that this address awakened scarcely any attention or respect. The consequence is, that neglect, irregularity and confusion have continued to prevail, and the demands on the treasury remain as numerous now, and more pressing than they have ever been. This being the true state of the case, the committee, whilst made the receptacle of pressing and distressing demands, have had no ability to meet them, nor in any manner an opportunity of rendering service to the society or the churches.

The anniversary of the society being about to be celebrated, the committee do now fondly indulge the hope that the Society, the board of Missions and the reverend Synod will request an earnest attention to be given on the part of every minister and member of the German Reformed Church to the above address, and that those bodies will devise ways and means immediately to replenish an exhausted treasury.

The committee cannot refrain from reiterating in the language of the address as their deliberate opinion, that "without speedy replenishment demands upon the treasury must be disappointed, the society's publications be abandoned, and the wide extended missionary field of the church to be left without religious culture," and that the society will and must inevitably expire. In regard to the treasury, the treasurer will no doubt lay his accounts before the society, and furnish such explanations as may be required.*

*By the sickness and lamented death of the late Treasurer this expectation has been disappointed, and no books or accounts presented to the Board, except those of the Treasurer pro. tem. which indeed embrace a large portion of the receipts and expenditures of the year. We presume the late Treasurer's books and accounts will be speedily put into the hands of his successor.

It is with pleasure the committee are able to announce, that early in this year a German periodical was issued, which promises to be of great utility to that portion of our German population in this country, whose attainments are principally confined to the use of the German language. It is edited by the Rev. Samuel Helfenstein, sen. of Philadelphia, and has met with considerable encouragement. Hopes are entertained, that it will soon be able to sustain itself. Our fervent prayers are, that both this and the magazine published in the English language may meet with a merited and ample patronage.

It remains only for the committee to add as their decided opinion, that the future executive committees, the secretaries of the society, the Treasurer, the editor of the English magazine and of the German if circumstances will admit and the printer also should be located at the same place. Under present regulations it is extremely difficult to get a meeting of the committee and when convened it is often to little purpose as they have to transact all their business with the editors and printers through the medium of the mail, which creates much labor and consequently great delay.

From a review of the past, the committee cannot do otherwise than deeply sympathize with their brethren of the society in the distress which the gloomy picture now presented must occasion; nevertheless as it has been remarked, with regard to the natural world, that the darkest period of the night is just before the dawn of day, so, in reliance on a gracious and overruling Providence, they hope that the moral darkness and despondency with which the concerns of the Society are overshadowed, will shortly be succeeded by a bright and glorious day of prosperity. With this hope, now that the period of their appointment has terminated, the committee resign the business entrusted to them, and request that future appointments may be confided to different and more efficient hands.

Beseeching the Lord to prosper and direct the enterprizes of our Reformed

Zion, we respectfully submit this our report.—Sept. 15, 1829.

ABRAHAM SHRIVER, } Members
GEO. BAER, } residing in
L. P. W. BALCH, } Frederick.

Attest. JOHN H. SMALTZ,
Corresponding Secretary.

Collections were taken up in Lebanon after both the Missionary sermons, and also at the Anniversary, but we did not learn the amount. We are requested to notice the following donations, which were received some time since, but for some reason, we know not what, not before made known.

To the Missionary Society.

Rev. Wm. Neill, D. D. (per Rev.
Dr. Mayer,) \$5.00

To the Education Funds.

Rev. Casper Bucher, 6.93
Rev. Martin Brunner, 12.62

To the Seminary.

Mr. Jacob Herbaugh, 2.00

THEOLOGICAL SEMINARY.

Arrangements were made at the late meeting of the Synod of the German Reformed Church for a complete renovation of its Theological Seminary. The institution is located for the present at York, Pa. where a spacious edifice is prepared to receive it. The draft of a Charter was adopted, and a Committee appointed to lay it before the Legislature of the State. In accordance with the provisions of this charter a Board of Trustees was appointed to take charge of the property and pecuniary concerns of the institution, and a Board of Visitors to superintend its literary and theological interests. It is expected that these respective Boards will immediately enter upon the duties of their appointment under the authority of the Synod, without waiting for the legal sanction of a charter. A second professor (the Rev. Daniel Young) was also appointed, who is expected to engage in the duties of his office at the opening of the next session. Ample arrangements will be made to accommodate Students in any numbers and in every stage of preparation. In addition to the course of theological studies prescribed by the constitution instruction will be

given in such classical and scientific studies as may be deemed indispensable for preparing students to enter upon the regular course with advantage. It would be very desirable that the students generally should be prepared for the Seminary by a regular classical education, but as this in many cases will be impracticable they will enjoy the opportunity of pursuing the study of the languages and sciences to a considerable extent in the Seminary. But as these studies must precede the regular prescribed course they will necessarily prolong the time to be spent in the institution; as they cannot all be crowded into the brief term fixed for studies purely theological, without endangering the health of the Students and rendering the whole course hurried burdensome and superficial. Three years, it will be recollected, is the term fixed by the constitution for the regular theological course; and considering the increasing intelligence of society generally, and the qualifications required in the ministry of other denominations, it is evident that this period is short enough, even for those who come well prepared by previous education, to enable them to take their proper stand in society, and maintain a respectable reputation by the side of the ministers of other denominations and the literary men which every where abound in all the professions. It is ardently hoped therefore, that those who come to the Seminary without any previous preparation will make their calculations and arrangements to remain a longer time as the circumstances of the case may require. This will enable them to lay a substantial foundation, and pass through every part of their course with pleasure and profit, without the embarrassment and danger of crowding together too many studies at the same time, and of entering upon higher and more abstruse subjects without the necessary preparation. It will also allow sufficient time for the relaxation and exercise requisite to preserve the health and energy of the muscular system. Arrangements have likewise been made for affording assistance to such as are destitute of the means of defraying the necessary expenses, provided they come

well recommended for piety and talent—as the charities of the church are too precious to be squandered on young men who do not afford decisive promise of usefulness.

N. B. The next session commences on Wednesday November 11—For further information address the Rev. Lewis Mayer, D. D. York, Pa.

The Board of Trustees and Visitors will meet on the same day—(Wednesday 11th November.)

LUTHERAN SYNOD.

The fifth annual meeting of the Evangelical Lutheran Synod of West Pennsylvania was held in Bedford, Pa., on the 4th October, and the days following, A. D. 1829.—Twenty-five ministers, and a number of Lay Delegates were present.—The greatest harmony prevailed in the transaction of business.—An Education and Missionary Society for the Lutheran Church in Pennsylvania was organized. His Excellency Gov. J. A. Shulze, was elected President of this Society.

Some measures were also taken, towards forming a Sunday School Union for the Lutheran Church in the United States.—This subject is to be laid before the General Synod.*

From the parochial reports it appears that considerable additions have been made to the Church during the last year.

Four applicants, who had completed a regular course of instruction in the Theological Seminary at Gettysburg, were licensed to preach the Gospel.

One Licentiate received Ordination, and a Brother who had been ordained, while in connexion with another Church, was admitted into full connexion as a Pastor in the Evang. Lutheran Church, after a trial of eighteen months.

The next Synod is to meet in Greencastle, Franklin County, Pa., on the first Sunday in October, A. D. 1830.

*We are informed, that the General Synod received the overture with cordiality, and organized a Society auxiliary to the American Sunday School Union.

PERMANENT INFLUENCE OF TEMPERATE SOCIETIES.

At a recent meeting for forming a Temperance Society at Saratoga Springs, Judge Cowan, chairman of the meeting, stated that he had joined a similar society in Saratoga county, more than twenty years ago, the only one that he knew of, at that time existing in the country. He thinks every person who joined the society at that time is now a temperate man, and that the members, when conversing with each other on the subject, very generally ascribe their present temperate habits to the stand of entire abstinence which they took at that time. *Albany Argus.*

PREMIUM.

The Editor of the Journal of Humanity is authorized by a friend to the young men of our country, to give notice, that a premium of fifty dollars will be given for the best Essay, addressed to the young men of our Colleges and Professional Seminaries, dissuading them from the use of wine, spirits and tobacco; the essays to be examined and the premium awarded by the Rev. Drs. Woods, Edwards, and Cornelius, of Andover, Dr. J. C. Warren of Boston, and Professor Silliman of Yale College, New Haven, Conn. The Essays must be sent free of postage, to the Editor of the Journal of Humanity, Andover, Mass. by the 1st of January, 1830; each Essay to be accompanied with the name of the author under seal.

INAUGURATION OF PROFESSOR HALSEY.

The Rev. Luther Halsey arrived in this city, (Pittsburgh,) on last Monday evening, and was inaugurated, *the same evening*, Prof. of Didactic & Polemic Theology in the Western Theological Seminary. The Rev. Mr. Jeffery preached the inauguration sermon, and the Rev. Thomas Hoge gave the charge to the Professor inducted into office.

On the following evening, Prof. Halsey delivered his address.

The whole exercises were interesting. Extracts from the several discourses we hope to publish shortly.—*Chris. Herald.*

ESSAYS ON THE SABBATH.

The second edition of President Humphrey's Essays upon the origin, perpetuity, change, and proper observance of the Sabbath, has just been stereotyped and published in New York. The first edition of 2500, as we learn from the Observer, met with an almost unprecedented sale, the whole having been disposed of in about four weeks. The work is issued in a cheap form for general circulation, and we trust the country will soon be filled with it.

We understand the Presbyterian branch of the American Education Society has under its care nearly one hundred young men, in different stages of education for the ministry; and the appropriations for the present quarter amount to more than \$1200.—*N. Y. Obs.*

TO EDITORS AND CORRESPONDENTS.

As the Editor of this Magazine is now connected with the Theological Seminary in York, it has become necessary to remove the establishment to that place. All papers and communications intended for the Editor must be directed hereafter to York, Pa.

TO SUBSCRIBERS.

One more number will close the present volume of this Magazine. The paper will be continued with the leave of providence, under the superintendence of the same editor. We are still considerably in arrears for the current year in consequence of subscribers failing to forward their subscriptions. We hope those who have not yet paid will at once relieve us from this embarrassment. As the present number of subscribers is scarcely sufficient, if all paid promptly, to meet the expenses of publication, it is exceedingly desirable, that the number should be enlarged. We respectfully solicit the exertions of clergymen, agents and subscribers in this good cause. If any subscribers intend to give up the paper after the present volume, we particularly request that they will inform us before the end of the year. By failing to do this they pledge themselves for the paper during the next year.

MAGAZINE

OF

THE GERMAN REFORMED CHURCH.

DECEMBER, 1829.

MEMOIR OF MRS. THOMSON.

Obituary notice of the late Mrs. Margaret Thomson, of Princeton, New Jersey.

It has been often remarked, that, if we were to search for some of the most intelligent, devoted, and exemplary Christians that breathe, we should be apt to find them more frequently in the shades of retirement, than in the walks of public and conspicuous life. Accordingly, the celebrated John Newton has, if I mistake not, somewhere said, that if we were looking for the most deeply spiritual and heavenly-minded individual in a given congregation of professing Christians, we should probably fix—not on the pastor—not on any of the most prominent or active professors—but, perhaps, on some poor solitary widow, who had been for more than half a century “walking with God;” who scarcely departed from her closet, but, like Anna of old, “served God with fastings and prayers night and day.” The writer of the present sketch has been frequently reminded of this remark, when reflecting on the general character of the venerable woman, of whom he thinks it a tribute due to eminent worth, as well as adapted to be useful, to give some account.

Mrs. Margaret Thomson was born in the city of Cork, in Ireland, Feb. 1st, 1753. Her family name was Popham. In 1764, when she was in the eleventh year of her age, she came to America with her parents, who settled in the village of Newark, New Castle county, in what is now the state of Delaware. Of her childhood and youth little is now known, excepting that her parents gave her a pious education; that care was

taken to enlighten and cultivate her mind, and give her a taste for reading, which appeared in all her after life; and that in the year 1774, when she was in the twenty-first year of her age, she united herself in full communion with the Presbyterian church of Newark, and thus commenced a profession which she long continued to adorn.

In 1775, Miss Popham married Mr. William Thomson, a gentleman of great respectability; an accurate and mature scholar; who spent the greater part of his life in collegiate office—having been for a number of years Professor of Languages in Dickinson College, Carlisle, Pa., and afterwards in the same station in Nassau Hall. In this connexion she spent upwards of thirty years in great happiness. The amiable temper, pious example, and literary habits of her husband entirely accorded with her taste and disposition, and placed her in circumstances which she was peculiarly fitted to enjoy. Her character as a wife was remarkably exemplary. Indefatigable industry, economy, and activity, were united with intelligence, affection, and piety, in an unusual degree. She provided, for many years, with her own hands, and with very little domestic assistance, nearly all the clothing worn by her husband and children, as well as the bed and other house linen, which were necessary for family purposes. She was also exceedingly fond of a good garden, and had a particular delight in the cultivation of flowers; a taste which was very strongly marked, and continued to the end of life.

But besides attention to these objects, Mrs. Thomson, from her earliest youth, found much time for profitable reading. She usually gave from two to three hours to books, after her family had retired in the evening; and being the first of the number to rise in the morning, she devoted some of the early, as well as the late hours, to the same employment. Nor was her reading confined within narrow bounds. As her literary connexions placed her, during the greater part of her life, within the reach of excellent collections of books, her acquaintance with a large number of the best writers in the English language, might be said to be intimate. Some of the most important English classics, both in poetry and prose, were almost constantly her companions. And as she was an extensive reader, she also read with great attention and profit. If a book interested her, she was seldom contented with a single perusal of it, but went over it again and again. This practice of perusing repeatedly books which she deemed peculiarly instructive and valuable, was continued to the last year of her life. But amidst this multifarious reading, the most precious of all was by no means neglected. Her first book in the morning and her last at night, was invariably the Bible. Accordingly, Mrs. Thomson's conversation strikingly manifested, that she had read not only extensively, but also with profit. She often referred to elevated sentiments, or eloquent passages, which had occurred in her reading, with a taste and familiarity, and, at the same time, with an unostentatious simplicity, which evinced that her reading was as judicious as it was varied. On this account, few persons were more capable of being instructive and entertaining companions, especially when thrown in company with the more enlightened and polished classes of society. Indeed, for many years, her house was the constant resort of almost all those of her neighbors, both young and old, who had a taste for cultivated intellect, and for pleasing cheerfulness; and they seldom failed of a rich repast.

The manners of this lady were no less striking, than her reading and good

sense. While they were at the greatest distance from any thing like show or affectation, they manifested that union of dignity, delicacy, respectfulness, and Christian benevolence, which can never fail to attract and command respect in turn. No one ever saw her make the most distant approach to levity; yet she was habitually cheerful, and could easily render herself pleasing to the most youthful circle.

This excellent woman, for a number of years before her death, was visited with much affliction, arising from the protracted illness and death of her husband, and other domestic trials, as well as the sickness and infirmities which she experienced in her own person. She had enjoyed an almost uninterrupted state of good health, until about her fifty-second year, when her naturally vigorous constitution sunk, under heavy domestic fatigues and sorrows. For a number of years after this, she suffered much from repeated and violent attacks of disease; but for the last four or five years of her life, she enjoyed comparatively good health. Under all her sufferings, she was patient, resigned, and even cheerful; habitually manifesting the value of Christian hope, and Christian consolation, under the heaviest trials of life.

Mrs. Thomson became an inhabitant of Princeton, in 1802, in which year her husband accepted the office of Professor of Languages in the College of New Jersey. After a few years his health failed, and he sunk under the pressure of a protracted and severe illness, in 1808. From that time until her decease, she continued to reside in the same town; and seldom, indeed, has any one of its inhabitants been more beloved and honored by all classes, than was this truly venerable woman.

For a number of years before her death, she was greatly afflicted with deafness, which, always inconvenient, was sometimes so distressingly severe, as in a great measure to cut her off from the pleasures of intelligent and Christian society, which she was so eminently fitted to enjoy. This infirmity, together with a weakness in her head, which rendered walking, and especially

frequenting large assemblies, very oppressive to her, interfered, during several years, with her regular attendance on the house of God. She often lamented this privation as one of the most distressing which she endured. She was led, from this circumstance, to spend more of her time in reading than she would otherwise have done; especially in that kind of reading which never fails to be most attractive, to one who is "waiting for the salvation of God."

Mrs. Thomson's last illness began on the 11th February, 1829. It was very severe from the first attack; and continued, with scarcely any abatement, for eleven days. She almost immediately apprehended that the issue would be fatal, and was, for several hours, much agitated with the thought that she was soon to appear in the presence of her final Judge. She passed a night of great mental, as well as bodily suffering. But with that night the struggle ended. The next morning found her in a calm, resigned, happy state of mind; rather desirous to live, but willing to depart, if her appointed time was come. She called her daughter to her bed side, and informed her that her distressing fears were all gone. Her language was—"How merciful has my Saviour dealt with me! Secure in his compassion, death and the grave have no terrors for me now." Her mind wandered exceedingly during the whole of her illness; but whenever her thoughts were collected, she spoke of her approaching change with calmness and submission. No severity of suffering caused one impatient word to pass her lips. Sometimes, when enduring very bitter agony, she would clasp her hands, raise her eyes for a moment, and repeat the pathetic exclamation of Job—"O that thou wouldest hide me in the grave; that thou wouldest keep me in secret, till thy wrath be past!" Her calmness in the prospect of death, on this trying occasion, is worthy of more particular notice, because, in every preceding illness, she had been much agitated by the thought of dying; indeed, even when in her usual health, she often suffered much from the anticipation of death: insomuch, that she sometimes feared it was a sad mark against the reality of

her Christian hope. But now, when death was actually approaching, she was happily raised above all her fears. Death had no longer any terrors for her. This change made a deep impression upon all who witnessed it; and was regarded (not, indeed, as a *singular*, for blessed be God, it is far from being so, but) as a striking testimony and instance of grace being afforded, agreeably to the divine promise, "in time of need;"—of "strength" being imparted to the humble, waiting believer "according to his day."

She spent much time, during her last illness in prayer; and it was observed by her attendants, that however her thoughts wandered on other subjects, on this she was always consistent and correct in her expressions, using the most appropriate language in the most reverential manner. It is believed that she never took the smallest article of food or medicine, not even a tea-spoon full of water, without first imploring a blessing. Her daily habit of reading the Bible, had made her so familiar with its contents, that, when she remembered nothing else, she quoted long passages from it, without making the slightest mistake. In every interval of reason with which she was favored, she lamented her deafness which prevented her from hearing the Bible read. She sometimes said, O, if I could only hear the voice of prayer, what a comfort it would be to me! but it is all right; my heavenly Father knows what is best for me."

A few days before her death, on the margin of a book, in which she was in vain striving to read a few lines, she wrote, with a trembling, dying hand, these words—"There remaineth a rest for the people of God." Into that rest, it is confidently hoped, she soon entered. She departed this life on Sabbath morning, Feb. 22, 1829, in a few days after entering on the 77th year of her age.

Mrs. Thomson was in the habit, for a number of years, of keeping a diary, in which, besides brief notes of passing events, she recorded some of the exercises of her own mind. The greater part of this diary was destroyed, a short time before her death. The following

fragments afford an imperfect specimen of the manner in which she was accustomed to mourn over her defects and corruptions, and of those gleams of hope, and confidence, and joy, with which she was sometimes favored.

"Sept. 2, 1810.—Some days ago, as I was reflecting on the hardness of my heart, my helpless and wretched condition, and want of love to God—(for when I come to the throne of grace, it is, for the most part, a deep sense of my misery, and a fear of the wrath of God that brings me there,)—while under these impressions, the following text was forcibly brought to my mind, and afforded me a gleam of hope. Malachi, iv. 2. To you that FEAR my name shall the Sun of Righteousness arise with healing in his wings.—O Lord, I bless thee for this consolation to my feeble spirit.

"Dec. 1820.—After a long and distressing time of sickness, with a very small hope of recovery, it hath pleased the Lord to restore my health in some measure. It was evidently *his hand* that relieved me, for there was no change made, either in the medicine or treatment of my many distressing complaints. 'Bless the Lord O my soul, and all that is within me praise his holy name.' O my great Creator, my kind Preserver, and my gracious and constant Benefactor, reveal thyself to my soul as my reconciled God in Christ Jesus, and give me a heart to love thee and do thy holy will. Thou hast granted me life and favor, and thy visitation hath preserved my spirit. I would come like the poor thankful leper, and bless and adore the Lord that hath healed me.

"July, 1821.—For some weeks past my health has been much better. I feared the heat of the summer, & sometimes thought I could hardly stand it. It is now half spent, and, through the mercy of my God, I am still a prisoner of hope. O thou God of my life, Father of mercies, and God of all grace and consolation, I beseech thee, for Christ's sake, enable me to improve my few remaining days in seeking thee with my whole heart; obeying thy commandment to believe in thy son Jesus Christ, and love others for his sake. May my mind be deeply impressed with the wants of

my fellow creatures, especially their spiritual wants, so that I may contribute of what thou hast given me, according to my ability, and with a sincere desire to do thy holy will.

"1822.—O Lord, how great are thy mercies toward me, a poor sinner, unworthy of the least favor; thou hast prolonged my life, restored my health, and continued to me the exercise of reason; and though, because of my deafness, I cannot attend public worship, it hath pleased thee to continue the blessing of sight, so that I can read thy holy word, and the writings of pious persons; and thou art providing for my daily wants, giving me food and raiment; may it be accompanied with thy blessing. But O, what a guilty, ungrateful creature I am, how hard is my heart, how evil are my ways, what a disinclination to prayer: sometimes I think, better not pray at all than as I do, but a sense of my need of mercy presses on my mind, and I cannot forbear.

"June 15, 1823.—This day I experienced some comfort in prayer. O Lord, continue this mercy to me; may my heart be encouraged, and my strength be renewed, by waiting on thee; and wilt thou grant me the mercy that I long and pray for? Like the Greeks who came to worship, I would see Jesus; I want to see him, not only as mighty, but willing to save me, a poor helpless sinner."

One of the most striking features in the character of this excellent woman, was her active christian benevolence. The "law of kindness" was ever on her lips, and the hand of kindness was ever ready to be lifted for the benefit of the afflicted and needy. And, even after her means of temporal support, in consequence of the death of her husband, were considerably reduced, and her own personal comfort had become essentially impaired by sickness and bereavement—she was still intent on doing good, according to her ability, and even beyond her ability, by contributing of her scanty means, to various objects of individual and public charity. A portion, and by no means a small portion, of her income, seems to have been regularly devoted, for many years, to charitable purposes. Those who are acquainted with

the scantiness of her pecuniary resources, and who know how frequently her liberality to others compelled her to abridge her personal comforts, will understand, in some measure, how to appreciate this feature in her character. Not content with doing what she could during her life, she made several bequests in her last will, which evinced that the principle of benevolence was strong even in death. She left \$10 to the Female Missionary Society of Princeton; \$10 to the Sabbath School Union; and \$80 to the Theological Seminary at Princeton.

It is surely a duty to honor the memory, and to imitate the example of

such a woman. And though no proud mausoleum covers the spot in which her ashes repose, she will long, very long, retain a place in the recollection, and in the hearts of all the wise and the good who were honored with her acquaintance. Happy would it be for themselves, and happy for society, if a greater number of the female sex, aspired to the intellectual culture—the rare conjugal and domestic excellence—the unremitting benevolence—the Christian intelligence—the ardent piety and the exemplary public spirit, which adorned the character of Margaret Thomson.

Chris. Adv.

AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT
FOR PRAYER.

[Furnished by Rev. Luther Halsey, Professor in the Western Theological Seminary.]

Christian Brethren—Another season of prayer in concert has returned. He that said "whatsoever ye shall ask the Father in my name, I will do it for you," is waiting to be gracious. The tribes are gathered or gathering for his worship. Come and let us bow before the Lord. While we remember that united prayer is the appointed mode of obtaining his blessings, let us also remember that prayer, to be effectual, must be *fervent, importunate, and believing*. Many considerations may be mentioned, tending to assist us in our supplications. On this occasion I shall refer to *two* only.

First—That effectual prayer seems now to be the very thing principally needed on our part, that the cause of Christ may triumph. When we survey the state of our age, we find every kind of moral machinery requisite to raise the world, constructed and applied. Must the law of the Lord, "which is perfect, converting the soul," be spread before every man over whom God reigns? There is the "Bible Society," distributing it to every "tongue and people, and nation."

—Must the ministers of Jesus, "go into all the world and preach the gospel to every creature?" There are the "Missionary Societies," foreign and domestic, to send them. Must more labourers be trained to the work of the ministry? There are the "Education Societies," and Theological Seminaries," to perform their part.—Are particular sins preying on the morals of the community? There are societies for "promoting temperance" and respect for the "Sabbath of the Lord," and peace between man and his brother man. Would our Saviour have the poor remembered, and the charity of the gospel extend to the prisoner, the deaf, the sick, the widow and the orphan?—There are institutions to reach even these, and to follow, in their charity, the two long forgotten mariner on his world of waters.—Do we think of the children, who are soon to take our places amid the cares and burdens of life? There is the "Infant School," to quicken the earliest growth of mind, and fix the earliest moral impression:—there is the "Sabbath School," and the "Bible Class," to make them "know the Scriptures from their youth," and to allure and direct to sound reading and discretion.—Superadded to these, would you think of some means of seizing upon the fragments of time, and fixing a teacher at the fire-

side, in the chamber, or any seat of rest, when the living preacher is withdrawn? There is the "Tract Society," or the religious newspaper, to perform this work. Would you have arts improved and the press multiply and cheapen instruction an hundred fold? It is done—The moral machinery seems complete.

What yet remains? Much, very much. The machinery must be well and successfully worked, or all is in vain. Here, is the very place and the time for God to display his grace and glory:—"Not by might, nor by power, but *by my Spirit*, saith the Lord." We shall be tempted to rely on our machinery, our wisdom, our facilities, our resources: but how easily can God send confusion of tongues among our builders, "bring to nought the counsels of the wise," make our wheels drag heavily, and cause us to "labour in vain, and spend our strength for nought." We do wisely, then, to honour God and make him our grand reliance. By solemnly, and stately, and publicly assembling before his throne on the first Monday evening of every month, we witness to heaven and earth, that God is the Author of success. We openly cast the responsibility of all benevolent institutions and enterprises upon him; and he will honour our confidence and glorify himself! "They who trust in him shall not be confounded! Christian brethren, "always pray and never faint." Sooner be absent from any anniversary, or similar occasion of interest, than from this place and hour of supplication. Your machinery for the overthrow of the kingdom of darkness is constructed, planted, and operating;—the hosts of God and of sin are marshalled over against each other. The battle is begun! While your hands are up in prayer, success is ours. Drop them, and Amalek prevails!

A *Second* consideration to help your devotions, is the *favour God has shown to American Christians* in blessing their influence and exertions. It has been long a favourite remark of some of the worthies of Europe, that the church of this country was the "woman which God led into the wilderness." One thing is certain, that except Israel, this seems to

have been the only nation, settled for the special purpose of preserving and promoting the worship of God according to the simple guidance of his oracles, and maintaining the sanctity of his Sabbath. The first colonists took out their charters, and organized their first churches, with the missionary spirit of converting the pagan Indians. The language of the royal charter declares, "to win and incite to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith—is the adventurers' free profession, and the principal end of the plantation." God was their confidence. "He that transplanted will sustain," was the motto of one colony, and an Indian, with the Macedonian invitation, "Come over and help us," the seal of another. The venerable Elliot, and Mayhew, and others, carried on the missionary work with signal success. The Bible was translated into the language of the Indians, churches organized among them, and pious natives trained up and established as schoolmasters and preachers. In the colony of Plymouth alone, were found at one time, 1,439 praying Indians. In 1734, the venerable SARGEANT began his labours among the Stockbridge Indians in the west of Massachusetts, and the blessing of the Lord was upon his mission. The celebrated BRAINERD began his mission among the Indians in 1742. The Spirit was poured out from on high, and in one year 77 were baptized unto the Lord.

The blessing of God on these and other missionaries in this country, rejoiced the hearts and roused the zeal of our Protestant brethren in Europe. "All that can be called missionary labour at this time," says the excellent Burder, "must be ascribed to the Puritans and Non-conformists who fled to America." These exertions of our pious ancestry, and the attendant triumphs of the Holy Spirit, were the means of bringing the subject of Heathen missions fully and forcibly upon the minds of the Christians of Great Britain. Letters were written to the mother country. Oliver Cromwell warmly espoused the cause, and commanded collections to be made in *all* the parishes throughout England.

A considerable sum was raised, a part of which was invested, so as to yield a rent of seven or eight hundred pounds per annum, and a *Corporation* appointed, to apply the rents to the promotion of the Indian missions. Thus, says the author of the "Essay on the Progress of the Gospel" which received Dr. Buchanan's prize, it was the unexpected success which had attended these pious labours among the Indians, which first excited the attention of the parliament and people of England, and gave rise to the "Society for the Propagation of the Gospel in Foreign Parts," in 1647. And this Society has been the fruitful parent of those other evangelizing institutions of Great Britain, which, by means of missionaries, schools, tracts and Bibles, have been pouring forth their augmented flood of blessings, during the 18th and 19th centuries, throughout the world!

The Head of the church had given into the hands of the Protestant powers of Denmark and Holland, territories in the East Indies and Africa. The news of the divine blessing on our missions among the Western Indians, excited a feeling for the spiritual welfare of those in the *East*. Our ancestors having once been settled in Holland, a correspondence with that country was long kept up. The famous LEUSDEN, and others of the university of Utrecht, expressed a desire to be informed minutely concerning the converted Indians in America. Letters were written in reply, which were translated into several languages, and spread through Holland, France and Germany. Dr. Leusden, writing to a friend in this country, remarks, "that our example had awakened the Dutch to make some noble attempts for the furtherance of the Gospel in the East Indies." The news of the triumphs of the Holy Spirit over the paganism and corruption of our Western Indians, had reached the university of Halle, and early in the last century, the devoted Ziegenbalg and Plutschow sought to imitate, on the coast of Malabar, the labours and successes of our Elliot. The venerable professor FRANCK solicited for the missionaries and the university a full account of the

methods which had hitherto been made use of for converting the American Indians to the Christian faith. Thus has the great Head of the Church been pleased to make the early missions of this nation, the excitement and the model to Protestant Europe, and a blessing to the world. And even yet, the memoirs of Elliot and Brainerd continue to awaken and direct the missionary ardour of the Christians of Europe, as they did that of Henry Martyn and others, who have enlightened the dark places of our earth.

The peculiar *prosperity* with which God has been pleased to signalize the Christian efforts of this country, claim our grateful notice, and call us to special prayer and praise. Review our missions among the Indians at home, at Ceylon, the Sandwich Islands, and the Mediterranean, abroad, and we cannot but be sensible of the peculiar favours of the Most High. The same conviction will follow, on a survey of the surprising growth and influence of our Home Missionary operations, our Bible, Tract, Sabbath school and Education societies. Truly, it may be said of the American Church in its youth and exile, as was said of Joseph, "The Lord was with him, and the Lord made all that he did to prosper in his hands."

If we refer to this God-honouring institution, the monthly concert for prayer, we shall find that it has been singularly promoted and extended by the American church, and by that church should be zealously maintained. As early as 1712, a concert for prayer was proposed in Great Britain. It originated from the dangers which threatened Protestants, and was continued but a year. In 1732 and 1735 similar concerts for prayer were proposed in Scotland, but their continuance was short. In 1744, at the importunity of many Christians in this country, the proposal for another concert was renewed by some ministers in Scotland. Still their proposal extended but to a few years. It was this proposal which induced the venerable EDWARDS to write for the purpose of promoting "a visible union of God's people through the world, in extraordinary prayer, for the revival of

religion and the advancement of Christ's kingdom on earth." Such a luminous and impressive exhibition was given of the duty and the privilege, as appears to have fixed the minds of Christians on public and united prayer. His treatise was recommended by the ministers of Boston, circulated through Scotland, reprinted in England in 1789, in behalf of the Baptist associations, and in 1794, and at other times, in this country, sent forth among the churches to establish the hearts and habits of the faithful. The practice of united prayer has been yearly more and more extending. God is more visibly and unitedly implored, the promised Spirit more distinctly and publicly honoured, till at this moment the assemblies of the worshippers encircle the globe!

Let me ask, dear brethren, is this the age and the country in which the concert of prayer should be *deserted*?—This age, in which the Holy Spirit has so re-

markably manifested his person and his power—this age, which seems to need but this one thing, the more glorious influence of the Holy Ghost, on its agents, its plans and its labours? Is this the country where the spirit of supplication should languish?—a country avowedly chartered for missionary purposes—under God, the mover and the model of the missionary zeal of Protestants—the land which holds the bones of Elliot, of Mayhew, of Brainerd, of Whitfield, of Edwards and the Tenants—the land whose prayers God has ever delighted to answer? Surely, at such a time and in such a country, "men ought *always* to pray and not to faint." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my *chief* joy!"—Ps. cxxxvii, 5, 6.

Home Missionary.

THE FORMATION OF RELIGIOUS OPINIONS.

The grand direction on this subject, which embraces all that can be given, is to study the sacred scriptures. Roman Catholics draw their opinions from the traditions of the church. The grand feature of Protestantism is, that *the Bible is the only standard of faith and practice*. The opinions of the ancients are of value as records of facts; the sentiments of our parents demand our profound veneration and should not be lightly differed from; the creed of the church in which we are educated and in which our fathers worshipped claims regard; but all are utterly valueless in the formation of our religious opinions. To us it matters little what the world has thought—the great question is, what does the Bible teach? This is the standard, the sole, ultimate standard of faith. In the formation of our opinions no ancient or modern creed has a right to claim dominion; no parent can legislate; no friend, church, or superior control. Here the mind should be free as the air we breathe, unshackled by any

restraint imposed by man, uninfluenced by any reference to popularity, to love of ease, to professional business, or worldly gains. The Bible, separate from all creeds, and all ecclesiastical or civil or parental control is to be the absolute framer of our sentiments.

These views are sufficiently conceded and understood by all protestants. In *fact* however they are not allowed to have that uncontrolling influence which they demand. There is often a secret reference in investigating the bible to what the *world* thinks of particular sentiments; or to the bearing which they may have on our worldly interests; or to family connections; or to the opinions imbibed in early life. Few men have sufficient independence to surmount all reference to existing articles and creeds, and to make the bible the immediate and ultimate standard in forming their sentiments.

But in what manner should the bible be approached? And what is the proper preparation for arriving at its doc-

trines? The first thing that we suggest is *prayer*. God has given his word by inspiration; and it is reasonable to suppose that it will be correctly understood only when we look up to him for direction. The natural man receiveth not the things of the Spirit of God; they are foolishness to him: and we are told, that if any man lack wisdom let him ask of God, and it shall be given him. But the influence of prayer is not merely direct. It is chiefly as it prepares the mind to search aright, that its true benefit is seen. Prayer gives a calmness and evenness of temper; it stills the passions, allays prejudice, disarms opposition, makes the mind candid, and attaches it to God, and renders it willing to hear his words. A turbulent and rebellious spirit is in no situation to discern any truth, and least of all the truths of the Bible. He that would wish to learn in human or divine things should possess a calm spirit, a tender heart, a brow "smooth as the brow of Jesus," an eye not kindled by rage, and a mind not perverted by prejudice—and nothing is better adapted to produce this than prayer. It is no matter of marvel, if learners in the school of Christ learn little, if they pray little; nor is it marvellous, that many come filled with prejudice, and rise up from reading the Bible with precisely the same views with which they commenced it. For such men revelation was not given. They are wise above what is written. They do not ask to be taught. No revelation *could* teach them. Fixed in wisdom they need not heavenly communications; and laying aside the Bible, the pretence of seeking, the mockery of Religion; they should walk alone in the light which they themselves have kindled.

It is scarcely necessary to say, Secondly, that the Bible should be *studied diligently*. The Bereans searched the scriptures daily to test the doctrines of even the apostles. He is not in a fair way for learning the truth, who does not daily bow before the book of God. Light steals slowly and obscurely on a man, who darkens his mind by employment in the world through six days, and affords only one day in seven to gain the

truth of God. It is as if the vegetable world should be doomed to six successive revolutions of midnight, and be admitted to the rays of the sun only on the day of rest. Paleness and consumptive hues would soon settle on all that is now fair in creation. So in religion. Our piety, like a tender blossom, needs daily exposure to the sun of righteousness. It needs daily watering at the fountain of life. He that searches the word of God only at long intervals; that makes it the business of only the sabbath, and even then stintedly and grudgingly, will be a sickly plant in the garden of the Lord, and ripen slowly for the skies. He that daily enquires at the gates of wisdom, and bows down with reverence before the oracles of God, shall flourish like the palmtree and grow like a cedar in Lebanon. Darkness shall break away from his mind; light shall beam imperceptibly yet surely on his soul: he shall grow in the knowledge of God; and he only of all men shall gain sound views of truth, and be prepared to resist the breezes of doctrine that he meets. When we know that any one is in the daily habit of reading a portion of the scriptures with prayer, if it be but a single verse, we have an assurance that he will know the truth, and the truth will make him free. He will be thus prepared for all cavils and oppositions; he will be established in the faith; and may bid defiance to every wind of doctrine that may blow and every storm that may beat over his head. So martyrs in the bleeding days of the church clung to the Bible. Driven from every other consolation they triumphed in the scriptures; and sought this possession, when friends and home were gone, as the most sacred relic. With careful eye it was concealed from the invader; it was deemed an invaluable boon to attend them to the prison; its passages, its hopes, its promises, engraven on their memories and enbalméd in their hearts, cheered them at the stake, and comforted their spirits, as they winged their way to the bosom of their God.

Thirdly. The Bible should be approached with a willingness to abandon

all former sentiments that may be opposed to it. Unless this is done, there is clearly no intention of making it the standard of faith. The sentiments of education, the prejudices of feeling, and the pride of thought should all be forsaken, when the Bible is approached. Nor is this a thing of small difficulty, or an attainment of common occurrence. Few minds have such self-control, and few hearts are so honest, as to be willing to lay aside all former sentiments, and submit all to God. The doctrines of the Bible are never loved, and never truly believed, until the soul is converted. The heart is never made *blank*, and willing to receive what God shall write in it, till it is done by the Spirit of God. Then and only then is there candor. Then only past opinions lose their power: and it is no unimportant test of the sincerity of our piety, to enquire how far we are willing to forsake former opinions and submit the heart to God.

Fourthly. Closely allied to this is a willingness to receive *all the truths* taught in the Scriptures. By this we mean a willingness to receive the Bible in its obvious sense; to open the mind to the fair expressions of the Sacred writers; and to be willing to receive all this as the truth of God. We mean that other books should not be *first* read, and an effort *then* made to find sentiments fitted to them; that we should not form our faith by reason, or feeling, or the opinions of men, and then pare and trim and fritter away the Bible to make them harmonize. To select such passages as accord with our previous opinions, and then pass slightly over the remainder and never read them and wish they were torn from the book of God, or that God had revealed a different system; or to wait for some ingenious expounder, some cunning man, a living teacher or commentator, that shall show that the passages have no meaning, or such a meaning as we please; and to rejoice when the strong expressions of Paul and his soul-humblings doctrines begin to fall before the power of the mighty necromancer in divine things, who tortures words into any sense, or no sense, as shall suit his fancy—this is not to sit at the feet of Jesus, or of his

inspired apostles. He that sits for the picture here drawn; that recognizes these features and sees here his own image, beholds the emblem of a man that has most feeble claims to piety. Whether he has any regard to God or his word, who loves not all the Bible, and is not willing to receive it all as truth, demands a doubt. Such feelings lie on the borders of infidelity; nor can evidence easily be given, that they are not the emotions of a spirit lofty in its own wisdom, and of a heart too proud to yield to the wisdom of God and yet a stranger to grace.

We say not that all christians *understand* all that is written in the Bible. Nor do all children understand what their parents teach them, nor all the lessons taught in their Schools. Few men understand how the blade springs in the field, nor how the lily of the valley becomes adorned with its lovely white from the same earth that gives birth to the unsightly weed. But the *fact* is known and understood. No man doubts it. So the christian. Mystery may shroud many truths of the Bible: darkness may stand over them, a darkness which an angel's power may not be competent to dissipate; but there may be no doubt that this is the real truth of the Scriptures—that these mysterious and to unsanctified nature repulsive truths are what God meant to teach; and that his spirit like that of a child should be submitted to the sternest and most humbling exhibitions of the wisdom of God. Nor is this to undervalue human reason. If there is a revelation, the proper province of the understanding is to interpret its doctrines. Had reason alone been sufficient, there would have been no heavenly message. When God has stooped to be the instructor of his creatures, our appropriate place is at his footstool, listening with the reverence, which becomes children, to the precepts of our Father, and the simple expressions of his will.

One other thing—the aid of the Holy Spirit is required in an attempt to learn the will of God. He was given to guide into truth. Minds darkened by sin, and filled with prejudice need his aid. We mean not, that we are to expect infalli-

ble guidance, nor guidance at all without reading and thought and prayer. All pretensions to being led by the Spirit, when these do not precede, are mere enthusiasm—unauthorized claiming of what is never promised or vouchsafed. Since the time when the Canon of Scripture was closed, it is not given to men to be infallibly taught the will of God by inspiration. God teaches the humble, modest, prayerful enquirer after truth. Further he goes not. Of every claimant of infallible guidance we may ask the proof given in ancient days—the power of working signs and wonders—when these are not given, there was not then nor is there now, evidence that the soul is under the infallible teaching of the Holy Ghost.—The first way then of learning the truth is a prayerful, candid searching of the Holy Scriptures.

Another important general direction for the right formation of religious sentiments is *to live a holy life*. "If any man," said the Saviour "*will do his will*, he shall know of the doctrine whether it be of God, or whether it be of man." Probably if we were to give one single direction embodying the most practical wisdom and utility in regard to the formation of religious opinions, it would be this. No man can commence and continue the effort to become perfectly pure without resorting to all the means of religious information, and without ultimately embracing all the peculiar doctrines of christianity—I believe I may add, without coming practically to the system of opinions called Calvinism. It is this which makes the doctrines of the Bible of such vast importance—it is because they are the test of our feelings, the regulator and the index of all our religious emotions. A man's wishes to be holy may always be tested by his doctrinal opinions. Let a man make the experiment—and O that we could persuade every impenitent man and even every professor of religion to make it honestly—let him make the experiment to be entirely like the Lord Jesus Christ, and I ask no other guarantee for his embracing the true principles of the Bible. I need take no further pains to teach him doctrines. I shall have the most perfect assurance that he will

come out fully at last in the evangelical system of truth. And it is, I fear, because men care so little about practical piety, and have so little anxiety to be holy, that the preaching of the doctrines—the plain, unadorned, uncompromising doctrines of the Bible—is so unpalatable to many hearers, who wear the badge of the christian profession.

Suppose a man were to start to-day with the full purpose to become holy as the Son of God. Let it be no half-formed purpose, no mere profession of religion, no scheme having worldly advancement at the end of it, no vow to be remembered only at the communion table; but let it be an honest, full-hearted design of being a christian always. He will set out with a full belief of the doctrine of total depravity; and he will become more confirmed in it as he advances. Every day will deepen the impression, that he is completely depraved. Every abortive effort he makes to overcome sin, every new struggle with this secret ever-present foe, will more and more convince him, that sin has insidiously worked its way into his entire system, and that all the usual accounts of depravity have fallen short of the truth. He will soon learn to echo the sentiment of a man of God; "I am the chief of sinners"—"O wretched man that I am, who shall deliver me from this body of death!" He cannot fail to discover that, to succeed in this enterprise, he will need the special help of God. He will ascribe it to his mercy, that he has been taken and another left. He will feel that it is owing to his special grace, that while millions are left to perish he is made a vessel of mercy. To the terms *Election and Sovereignty* he might still have some opposition of feeling—the doctrine would be the result of his own experience. His daily dependence on God would be taught by all his efforts, by all his weaknesses, and by all his failures. Daily he would be compelled to fly to the atonement; and the truth, that Christ died for him, would become, not a cold unmeaning proposition, but a sentiment that nothing—not even death itself—could tear from him. Casting the eye forward, and reviewing the past, seeing his weak-

ness and his failures, he would ask, what encouragement he had to believe he would ever enter the world of glory. He would feel, that no human efforts could save him, that if he relied on his own strength he would fail; and hence he would fly to the consoling truth, that God is able to keep that which he has committed to him against that day; and in the doctrine of the Saint's perseverance through the grace of God he would find consolation, believing that he would never perish. Thus the great doctrines of the New Testament will be woven into the system, and will flow in the veins, and become an essential element of the man. They will be held dear as the life-blood, and he will feel that whoever attacks them attacks the very vitality of his hopes, and attempts to sap the foundation on which he builds for eternity.

We say then to enquirers, if you wish to come at the truth, strive to live a christian life. Make it your great object to grow in grace. The very effort is a pledge that you will not go wrong. So long as you strive to be like God, so long will you cling to the doctrines of religion. Let your efforts languish, and you will soon become indifferent to all truth, and look coolly on all the doctrines of the Bible. This explains the remarkable fact, that so many poor and unlettered christians exhibit such an attachment to the doctrines of the Gospel. It is because they have learnt them by experience; and piecemeal they have worked their way into their hearts. And

it also explains another fact—that so many rich and learned and fashionable are so cold to truth, and turn so coolly away when sound doctrine is delivered. It is because they have no desire to be holy. They love sin; and to preach truth to such persons is like setting delicious viands before individuals who have no appetite, or offering medicine to those who deem themselves well, or proposing the strength of Hercules to such as think they have nothing to lift. —O when shall christians triumph in the doctrines of God their Saviour, and cordially receive each precept of the Bible, cold & repulsive as it may be to the wicked! When will the unadulterated truth of God be suffered to flow in the veins of piety, and to warm every heart that pants for heaven. Let those who now come on the stage of christian action drink at these pure fountains. Let them place themselves beside these limpid streams of life, and slake their thirst in these waters of Salvation; and open their bosoms to the pure truth as it flows from the lips of the Son of God. So shall the youth of their piety be heathful and strong—so shall they be nourished up to sound doctrine in the manhood of their christian course—so shall a ripe and mellow old age of piety, an age confirmed in truth and the love of God, and ripened for the skies, point back to the days of their youth, when they sat at the feet of wisdom and found early repose under the branches of the tree of life. A. B.

THE VALLEY OF BARMEN.

ACCOUNT OF THE RHENISH MISSIONARY SOCIETY.

To the Foreign Secretary of the London Missionary Society.

SIR: A desire has been expressed by many persons, that some account should be given to the religious public, of the visit recently paid to the Rhenish Missionary Society in the valley of Barmen. In the absence of Dr. Philip and the

Rev. M. Wilks, I do not feel entirely at liberty to disregard this desire; and in endeavoring to gratify it, I shall rely rather on the brief statement of a few facts, than on the manner of recording them.

Dr. Philip, Mr. Joshua Wilson, and myself, left London on the 23d of June, and on the 25th we were joined by Mr. Wilks at Antwerp. We visited Rotterdam, where we found our kind friend

Mr. Stockfield, missionary to the Jews in Germany, waiting our arrival. In his company we pursued our course towards Barmen, meaning, if in our power, to return for a longer sojourn in Holland. We reached the place of destination on June the 29th.

Barmen is on the borders of the Rhine and is situated in what was the kingdom of Wurtemberg, but is now a constituent part of the Prussian dominions. The entire valley embraces the town of Elberfeld, as well as that of Barmen; and the total population is not less than 60,000. It is a manufacturing district, and manufactures are here evidently elevating the people to higher civilization and to richer comforts. Labor is producing wealth; and wealth, by a fair distribution, is banishing want and rewarding industry. The overgrown proprietor, and the penniless pauper, are alike unknown here.

This valley is not only favored by the bounties of Providence, it is adorned by the hand of nature. The class of scenery is the beautiful; and there are few spots that can be considered to excel it in beauty. The dwellings of factors are mostly detached, and are built on such lines of ground as to prevent any formal and unpicturesque objects from meeting the eye. The hills rise on either hand with considerable boldness, and take every possible inclination, so that hill appears reposing on the top of hill, and the same objects are seen in different combination at every movement. Frequently the spectator will find himself completely shut up in one of the windings of the valley, and then his ear will be awakened by the sound of the busy water-wheel; his eye will rest on the fertile lands covered with madder, clover, and corn;—around him, the hills will spring up in every direction; sometimes revealing their naked and rocky forms, and more frequently clothed with young forests waving to the winds of heaven, while the river will roll briskly about his path, giving motion as it runs to a thousand works, and carrying silent comfort to ten thousand habitations. In fact, the scenery is very like that presented to us in the vallies of Gloucestershire; and those who have seen them will consider this no mean praise.

But it is the religious state of this people which is most interesting. They are of the Reformed and Lutheran profession united. Their attention is not diverted by religious disputes from religion itself; for at present they are of one faith and practice. They show a remarkable attachment to the means of religion; new churches are building because the old ones are overflowing; and there are comparatively few who do not attend public worship. At a town about ten miles from Barmen, I inquired of the pastor how many churches they had? he replied, three. I asked, what was the attendance? At the three, he said, there were about 5000. "And what," said I, "is the population?" "O," he replied, "about 5000, exclusive of children." "What then," I continued, "do all the people attend public worship?" "Yes—nearly all."

There are in this valley thirteen protestant pastors; twelve of whom we had the pleasure of seeing and knowing in our hasty visit. It was our united impression, that at no association of ministers in our own country, had we met a body of men more respectable for talent, more eminent for piety, or more remarkable for usefulness. They have a decided attachment for evangelical truth, without any inclination to the excesses of Antinomianism. The love of Christ was at once their theme and their motive; and this love constrained them to love as brethren, and in charity to seek the salvation of men. A stranger is speedily struck with the entirely good understanding and fellowship pervading amongst these holy men. I observed, for instance, that two pastors dwelt with their families in the different compartments of one house; and that the division between them was made by two rooms, which were fitted up as school rooms. I inquired the use of these: "They are," was the reply, "rooms in which the children assemble to receive religious and useful instruction from the pastors and their wives."

On our arrival, we found every thing prepared, so as to occupy the time to the fullest advantage. On the Monday morning, we met a few friends for the purpose of general explanation; and in the afternoon, we went to meet the pas-

tors and deputations from the several committees on the subject of the missions. Dr. Philip gave a detailed account of the manner in which the stations were managed in South Africa, in which they were all greatly interested; and their own particular plans were made the subject of discussion and advice. In this intercourse it appeared, that they had not above three hundred pounds set apart for the use of the four missionaries they proposed to send out, and that they must cost, in the course of the first year, nearly a thousand pounds. It was suggested, that they might not be aware of this, and that probably they would send a less number; but they were evidently prepared beyond our expectations. They were acting, not under temporary excitement, but fixed principle. One of the pastors said, "We know our people." Another remarked, "It is the Lord's work;" and the treasurer, who is a respectable banker, said, "I will answer for every draft on account of our missionaries being duly honored." This meeting was evidently felt to be beneficial to our friends at Barmen, and to us it was gratefully edifying.

On the Tuesday, in the early part of the morning, we had conference with some of the friends; and at noon we went to the seminary to attend the examination of the young men previous to their ordination. We found on our arrival several ministers who were deputed to this work, and we were glad to find that it terminated in common satisfaction and earnest prayer.

We were then formally introduced to the missionaries. They are, John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel Luckhoff, and Theobald Von Wurmb. The latter was formerly in the army. He fought in the battle of Leipsic as lieutenant, and obtained two medals of honour. He afterwards studied medicine, and obtained a diploma; and, subsequently, he has become a serious Christian, and chosen to lay his honours at the foot of the cross. Their teachers and pastors spoke of them with entire confidence, as possessed of great simplicity in their views, and much fervor of piety.

Our greatest surprise was yet to come. In sending forth these four young men, we had, with the exception of Mr. Wilks, considered that the friends were sending out all they had: but the business of the lecture-room was no sooner completed than we were invited to another department of the house, where we were introduced to seven other young persons pursuing their studies. Still I thought that they were training for ministerial labor, generally. I put the question accordingly. "No," was the reply: "these are all missionaries, and this is, exclusively, a missionary college." I believe my companions were as greatly surprised and delighted as was myself.

We took hasty but hospitable refreshments at the residence of one of the pastors, and then proceeded to church, to witness the solemnities of ordination. The people were hastening to the same point in streams. We could, with great difficulty, get to our reserved places: still the church was filling, and still the people were remaining in crowds without. The heads of the congregation were literally piled up to the ceiling, and, in a short time, access was found to the ceiling itself, and a great number ascended, with the hope that, by favor of the spaces for ventilation, (of which there were many) they might participate in the service. However this undue eagerness had nearly led to fatal consequences. The ceiling joists, of course were not made to bear such weights, and, in the early part of the service, some of them gave way. The scene now bore a serious aspect: several rumors having got afloat, the whole congregation rose with speechless alarm: alarm was succeeded by panic: screams and cries were raised: and the people, who stood astounded one moment, rushed the next, to the doors and windows for safety. Happily, the ministers remained firm, and endeavored to tranquillize the people; and such was their interest in the occasion, that so soon as they could know the extent of the evil, they hastened back to the deserted church, and every thing was soon forgotten in the devotion which the services inspired. As we left on the conclusion of the worship, we have not the

means of knowing, but we hope no serious accident befel any one, although many slight injuries were sustained. This is one of those events which, although fraught with evil, are prevented from discharging it by a gracious and invisible hand.

The service, on this occasion, was introduced by Pastor Leipold: the ordination, charge, and prayer, were offered by Pastor Graber, the senior minister and President of the Committee. The Missionaries were then presented to Dr. Philip, and he, Mr. Wilks, and myself, addressed the assembly. This was followed by an exhortation from the Tutor, Mr. Richter, and the presentation of the Bible. One of the missionaries then took an affecting farewell of the ministers and congregation, and Pastor Krummacher offered earnest prayer to God. We parted under its influence.

It was, altogether, a most interesting and impressive occasion. To the people there was every thing to make it so. It was an ordination service; these were the first Missionaries they had sent forth from the valley; Christian brethren from Africa, England, and France, had come over to show a sympathy in their pro-

ceedings. They were greatly affected: the men wept even as the women; we all wept together. "I have never seen," said a venerable pastor, "any thing like it. It is a little Pentecost."

For ourselves we were not less delighted or refreshed. As we hastened to leave this interesting people, we felt that that day had been to them, the commencement of a period which would hold a prominent place in their memory in all after time; and, less consciously, we were the subjects of kindred impressions; for before we had wholly cleared the skirts of the town, we found ourselves exclaiming, "Well, we shall never forget Barmen."

I have thus, my dear Sir, endeavored to meet public expectation in relation to Barmen, but without time for revision; I trust the friends of religion amongst us, will become increasingly interested in the infant exertions of this Sister Society; and, in proportion as they have improved knowledge of its circumstances, they will offer more frequent prayers for its success.

I am your's, most truly,

(Signed,) ANDREW REED.
Hackney, 22d July, 1829.

CHRISTIAN LOVE.

The stress which is laid on this in the Word of God, both as it respects the manner in which it is stated, and the frequency with which it is enjoined, sufficiently proves its vast importance in the Christian temper, and its powerful influence on the communion of believers. It is enforced by our Lord as the identifying law of his kingdom. "This is my commandment, that ye love one another as I have loved you." John xv. 12. By this we learn that the subjects of Christ are to be known and distinguished amongst men, by their mutual affection. This injunction is denominated the new commandment of the Christian economy; not that love was no duty before the coming of Christ; but it is now placed more prominently amongst the duties of believers; it is urged on

fresh grounds, enforced by a more perfect example, and constrained by stronger motives. The dispensation of Jesus Christ is a system of most wonderful, most mysterious grace. It is the manifestation, commendation, and perfection of divine love. It originated in the love of the Father, and is accomplished by the love of the Son. Jesus Christ was an incarnation of love in our world. He was love living, breathing, speaking, acting, amongst men. His birth was the nativity of love, his sermons the words of love, his miracles the wonders of love, his tears the meltings of love, his crucifixion the agonies of love, his resurrection the triumph of love. Hence it was natural, that love should be the cardinal virtue in the character of his saints, and that it should be the law

which regulates their conduct toward each other.

The Apostles echoed the language of their Master, and continually enjoined the churches which they had planted, to love one another, and to let brotherly love abound and increase. It is a grace so important that, like holiness, no measure of it is sufficient to satisfy the requirement of the Word of God. It is the basis and cement and beauty of the Christian union. The church where it is wanting, whatsoever may be the number or gifts of its members is nothing better than a heap of stones, which, however polished, want the coherence and similitude of a palace.

In the best and purest ages of the church, this virtue shone so brightly in the character of its members, was so conspicuous in all their conduct, was expressed in actions so replete with noble, disinterested, and heroic affection, as to become a proverb with surrounding pagans, and call forth the well known exclamation, "See how these Christians love one another." A finer eulogium was never pronounced on the Christian church; a more valuable tribute was never deposited on the altar of Christianity. Alas! that it should so soon have ceased to be just, and that the church as it grew older should have lost its loveliness by losing its love.

But it will be necessary to point out the manner in which brotherly love wherever it exists will operate.

1. In a peculiar complacency in our fellow members, as the objects of divine love.

Complacency is the very essence of love; and the ground of all proper complacency in the saints, is their relation and likeness to God. We should feel peculiar delight in each other as fellow heirs of the grace of God, partakers of like precious faith, and joint sharers of the common salvation. We must be dear to each other as the objects of the Father's mercy, the Lord's dying grace, and the Spirit's sanctifying influence. The love of Christians is of a very sacred nature, and is quite peculiar. It is not the love of consanguinity, or friendship, or interest or general esteem, but it is an affection cherished for Christ's

sake. They may see many things in each other to admire, such as an amiable temper, public spirit, tender sympathy; but Christian love does not rest on these things, although they may increase it, but on the ground of a common relationship to Christ. On this account they are to take peculiar delight in each other, as being one in Christ. "These," should a believer exclaim, as he looks on the church, "are the objects of the Redeemer's living and dying love, whom he regards with complacency, and out of affection to him, I feel an inexpressible delight in them. I love to associate with them, to talk with them, to look upon them, because they are Christ's."

2. Love to our brethren will lead us to bear one another's burthens, and so fulfil the law of Christ, Gal. vi. 2.

When we see them oppressed with a weight of anxious care, instead of carrying ourselves with cold indifference and unfeeling distance towards them, we should cherish a tender solicitude to know and relieve their anxieties. How touching would such a salutation as the following be from one Christian to another: "Brother, I have observed with considerable pain, that your countenance has been covered with gloom, as if you were sinking under some inward solicitude. I would not be unpleasantly officious, nor wish to obtrude myself upon your attention further than is agreeable, but I offer you the expressions of Christian sympathy, and the assistance of Christian counsel. Can I in any way assist to mitigate your care, and restore your tranquility?" At such sounds, the loaded heart would feel as if half its load were gone. It may be the kind inquirer could yield no effectual relief, but there is a balm in his sympathy. The indifference of some professing Christians to the burthens of their brethren is shocking; they would see them crushed to the very earth with cares and sorrows and never make one kind enquiry into their situation, nor lend a helping hand to lift them from the dust. Love requires that we should take the deepest interest in each other's ease, that we should patiently listen to the tale of woe which a brother brings us,

that we should mingle our tears with his, that we should offer him our advice, that we should suggest to him the consolations of the gospel, in short, we should let him see that his troubles reach not only our ear but our heart. Sympathy is one of the finest, the most natural, the most easy expressions of love.

3. Love requires that we should visit our brethren in their affliction.

"I was sick and ye visited me, I was in prison and ye came unto me,—for as much as ye did it unto the least of those my brethren, ye did it unto me; such is the language of Jesus Christ to his people, by which he teaches us how important and incumbent a duty it is for church members to visit each other in their affliction. Probably there is no duty more neglected than this. Christians often lie on beds of sickness for weeks and months successively, without seeing a fellow member cross the threshold of their chamber door. How often have I been shocked, when upon enquiring of the sufferer whether such and such an individual residing in their neighbourhood had been to visit them, it has been said in reply, "Oh! no sir, I have now been stretched on this bed for days and weeks. My pain and weakness have been so great, that I have scarcely been able to collect my thoughts for meditation and prayer. The sight of a dear Christian friend would indeed have relieved the dull monotony of this gloomy scene, and the voice of pity would have been as music to blunt my sense of pain, and lull my troubled heart to short repose, but such a sight and such a sound have been denied me.

No friend has been near me, and it has aggravated sorrows already heavy, to be thus neglected and forgotten by a church, which I joined with the hope of finding amongst them the comfort of

sympathy. But alas! alas! I find them too much occupied with the things seen and temporal, to think of a suffering brother, to whom wearisome nights and months of vanity are appointed." How could I help exclaiming, "O Christian love, bright image of the Saviour's heart! whither hast thou fled, that thou so rarely visitest the church on earth to shed thine influence, and manifest thy beauties there?" There have been ages of Christianity, so historians inform us, in which brotherly love prevailed amongst Christians to such a degree, that, fearless of the infection diffused by the most malignant and contagious disorders, they have ventured to the bed side of their brethren expiring in the last stages of the plague, to administer the consolations of a hope full of immortality. This was love, love stronger than death, and which many waters could not quench. It was no doubt imprudent, but it was heroic, and circulated far and wide the praises of that dear name which was the secret of the wonder. How many are there now bearing the Christian name, who scarcely ever yet paid one visit to the bed side of a suffering brother. Shame and disgrace upon such professors!! Let them not expect to hear the Saviour say, "I was sick and ye visited me."

That this branch of Christian love may be performed with greater diligence, it would be a good plan for the pastor, at every church meeting, to mention the names of the afflicted members, and stir up the brethren to visit them. It would be particularly desirable for Christians to go to the scene of suffering on the Sabbath day, and read the Bible and sermons to the afflicted, at that time, as they are peculiarly apt to feel their sorrows, in consequence of being cut off from the enjoyments of public worship.

J. A. JAMES.

REVIEW.

CHRISTIAN CHARITY EXPLAINED; or the Influence of Religion upon Temper stated; in an exposition of the thirteenth chapter of the first Epistle to the Corinthians. By John Angell James, author of the *Christian Father's Present*, &c. pp. 283. New York.

VOL. II.—12. 47

THE FAMILY MONITOR; or Guide to Domestic Happiness. By the same.

It has long been a subject of regret, that we are in possession of so few works on practical piety. While science and literature have engaged in their cause the most gifted of our race,

and religious controversy has employed an amount of talent and erudition truly amazing, devotion, of all subjects the most important, has seldom engaged the attention of vigorous minds, and hence we have but few works, the tone of whose piety, and the excellence of whose execution, render them worthy of extensive circulation and repeated perusal. The qualifications necessary to the production of such works, seems not to have been understood. That vigour of mind, clearness of thought, a knowledge of human nature and Christian experience rarely to be found, are requisite, seems never to have occurred to the higher order of pious minds; otherwise, they would not have left this task to men whose piety we may reverence, but whose mental endowments we cannot admire. These have produced volumes, excellent indeed, as to their spirit and design, but limited, if not sometimes unpropitious in their influence, on account of the faultiness of their execution. We fear they have increased the disinclination of men of cultivated minds to the religion of the heart. We believe indeed that the opposition of human nature to the self-denying truths of the gospel is such, that no method of presentation can insure them a cordial reception; yet when these truths are presented in a manner in some degree worthy of their excellence, they will command respect, will cause their moral beauty to be felt, will soften prejudice, and overcome, at least open and active opposition to religion, and the benevolent enterprises it awakens.

Again, we fear that among the pious, it has hindered the progress of the human mind. The reading of the ardently pious is often confined almost entirely to practical works. Now, if these are the productions of inferior minds, of minds incapable of exciting a desire of knowledge, of fathoming the human heart, of ascending to "wide and all-reconciling views of God and his works," their influence must be to check, rather than to accelerate the development of mind. The effect of this, in diminishing both enjoyment and usefulness, is apparent. For the greater our thirst for knowledge, the more extensive our acquaintance with the worlds of matter

and of mind, the more exalted will be our conceptions of Deity, and the more deep and thrilling our gratitude and love. In every object in nature—in the flower that blooms at our feet, and the stars that glitter in the firmament, in the softness of the breezes of summer, and in the majesty of the winter storm, we behold the hand of Him who created all things by the word of his power, and who crowneth our lives with loving kindness and tender mercy. Hence, a "Deity beloved" is ever present to us; and the tendency of this to increase our enjoyment, need not be enlarged on. The same mental expansion that so much promotes our happiness, promotes also our usefulness. We can take more extended views of human suffering, and are prepared to form more comprehensive and efficient plans for its relief, and for the extension of the Redeemer's kingdom. The reason why men of powerful minds have accomplished so little is, that they were in advance of the age. The friends of the cause they were engaged in, could not look far enough into futurity to enter into their views.

From these remarks, we see what reason we have to regret, that any cause connected with religion should have operated to check that enlargement of mind, which affords the means of so much happiness and usefulness. It also teaches us duly to prize an author possessed of the qualifications requisite to the production of a quickening work, for such we deem the volume before us.

Mr. James is probably known to many of our readers, by his "Christian Father's Present," a little work of singular excellence; but we hope he will be known to many more by his "Christian Charity." It is a subject on which we most needed a treatise. No duty is more strongly enjoined in the scriptures than charity or love, yet there is none we are more prone to neglect. Particularly are we liable to do so now, that Christians are divided into sects, and when there is so much zeal and activity in the enterprises of the day. There is great danger lest the cardinal virtues of humility and love should be forgotten, amid the excitement of public exertion. Our author, after noticing the occasion

of Paul's description and enforcement of Christian charity, its nature and indispensable necessity, proceeds to dwell separately on its properties, as enumerated in the chapter which forms the subject of the work. Throughout, there is exhibited a warmth of devotion, a purity of taste, a justness of thought, and a simplicity and elegance of style, which renders it a fit companion for every Christian, of whatever degree of mental cultivation he may be possessed. We will extract a few such passages as may give a fair specimen of the style of execution.

Speaking of the danger of being deceived in regard to our piety, he writes—"To be led on by the power of delusion, so far as to commit an error of consequence to our *temporal* interests—to have impaired our health, our reputation, or our property, is sufficiently painful, especially where there is no prospect, or but a faint one, of repairing the mischief: yet, in this case, religion opens a balm for the wounded spirit, and eternity presents a prospect, where the sorrows of time will be forgotten. But, oh! to be in error on the nature of religion itself, and to build our hopes of immortality upon the sand instead of the rock; to see the lamp of our deceitful profession, which had served to amuse us in life, and even to guide us in false peace through the dark valley of the shadow of death, suddenly extinguished as we cross the threshold of eternity, and leaving us amidst the darkness of rayless, endless night, instead of quietly expiring amidst the blaze of everlasting day! Is such a delusion possible! Has it ever happened in one solitary instance! Do the annals of the unseen world record one such case, and the prison of lost souls contain one miserable spirit that perished by delusion! Then what deep solicitude ought the *possibility* of such an event to circulate through the hearts of all, to avoid the error of a self-deceived mind? Is it possible to be mistaken in our judgment of our state? Then how deeply anxious ought we all to feel, not to be led by false criteria in forming our decision. But what, if, instead of *one* case, millions should have occurred, of souls irrevocably lost by self-deception! What if delusion should be the most

crowded avenue to the bottomless pit! How shall we explain, much more justify, that want of anxiety about their everlasting welfare—that destitution of care to examine into the nature and evidences of true piety—that willingness to be imposed upon, in reference to eternity, which many exhibit!"—pp. 39, 40.

Speaking of the grounds on which some rest their hope he says—"It is certain, that more importance is oftentimes attached to 'sensible enjoyment,' as it is called—to lively frames and feelings—than belongs to them. There is a great variety in the constitution of the human mind, not only as it respects the power of thinking, but also of feeling: some feel far more acutely than others; this is observable, separate and apart from godliness. The grace of God in conversion, operates a moral, not a physical change; it gives a new direction to the faculties, but leaves the faculties themselves as they were; consequently, with equal depth of conviction; and equal strength of principle, there will be various degrees of feeling, in different persons: the susceptibility of the mind to impression, and its liability to vivid feeling, were there before conversion, and they remain after it; and oftentimes the lively emotion produced by affecting scenes, or seasons, or sermons, is partly an operation of nature, and partly of grace. A man may feel but little, and yet, if that little lead him to do much, it is great piety notwithstanding. Of two persons who listen to an affecting tale, one is seen to weep profusely, and is overwhelmed by the story; the other is attentive and thoughtful, but neither weeps nor sobs. They retire: the former, perhaps, to wipe her tears, and to forget the misery which caused them; the latter to seek out the sufferer, and relieve him. Which had most feeling? the former. Which most benevolence? the latter. The conduct of one was the result of nature, that of the other the effect of principle."—p. 44.

The following are his remarks, at the close of the section on the *kindness of love*—"What a fascinating character is the man of distinguished kindness! he is invested with indescribable loveliness: he may not have the glory in which the patriot, the hero, or the mar-

tyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody, to chase away the evil thoughts from the bosom of melancholy, and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of his regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart, which he has turned to joy. When he comes unexpectedly into the company of his friends, every countenance puts on the appearance of complacency, and it appears as if a good genius had come among them to bless the party, as he looks round on the circle, with the smile of beneficence that has found an abiding place on his brow, he presents the brightest resemblance to be found in our selfish world of the entrance of the Saviour among his disciples, when he said, 'Peace be unto you,' and breathed upon them the Holy Ghost."

The above, we think, afford a fair specimen of our author's manner. We earnestly recommend to our readers the perusal of the whole work, and the practice of the duties it treats of. Particularly important at this time is it, that the friends of religion should exhibit to the world the graces of Christian love. Though infidelity has as yet made but little open opposition, yet it exists in our country to a greater extent than is generally imagined, and will, ere long, appear in a manner which few are prepared to conceive of. How necessary, then, that the reality of religion should be attested by the lives of its professors.

On this subject, let us listen to our author. "Christians, the character of religion is entrusted to our keeping, and we are continually defaming it, or raising its reputation; and are either betraying it into the hands of our enemies, or conciliating their esteem towards it. It is high time for us to be more aware of our responsibility; high time for us

to consider that we are perpetually employed, in increasing or diminishing the ignominy of the cross. The good conduct of professors is a converting ordinance, and an edifying one too. 'Let your light so shine before men, that they, seeing your good works, may glorify God your heavenly Father,' 'Shine as lights in the world, holding forth the word of life.' How? Not by an attachment to doctrine merely: no, the light of truth will do nothing without the light of love. A fiery zeal for truth, unaccompanied by love, is the meteor that misleads, or the lightning that kills, or the eruption that overwhelms or consumes; all of which men are afraid of, and retire from: but a zeal for truth, which is accompanied by benevolence, and produces it, is like the orb of day,—men come to its light, and flock to the brightness of its rising."—p. 276.

Another work for which Mr. James deserves the thanks of the public, is *THE FAMILY MONITOR*. Its subject is one to which few writers of power have directed their attention, yet it is one of incalculable importance. If men are ever made virtuous and useful citizens, it must be at home,—if a nation be reformed, there must be a reformation in each domestic circle; for a nation "is nothing more than an aggregate of a number of families." As "domestic society is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together;" whatever leads us to reflect and feel, and consequently to act on this subject, is worthy of attention. Mr. James' views we fully approve, and wish that the sentiments of his refined and feeling mind might become the sentiments of all. It is not necessary for us to present an analysis of the work; let it suffice to say, that our author has delineated our duties in the various relations of life, with a justness, beauty, and power, which we do not remember to have met with in any writer on this subject. The importance of the subject, and the ability of its performance, will, we trust, secure to this volume an extensive circulation.

Christian Advocate.

TENOR.

HARMONIZED BY S. A. COOPER.

2D TREBLE.

AIR.

Organ.

Along the banks where Babel's current flows, Our captive bands in deep des-

Duett.

Pia.

pondence stray'd, While Zion's fall in sad remembrance rose, While Zion's

Organ.

For.

fall, &c. Her friends her children mingled with the dead.

SYNOD OF THE GERMAN REFORMED
CHURCH.

(Minutes Concluded.)

The Committee appointed to examine the Minutes of the Classes made their report, which was adopted, and is as follows:

Minutes of Zion Classis.

In these minutes the committee find nothing requiring the attention of the Synod.

Lebanon Classis.

In these minutes the following items are submitted to the consideration of the Synod:

1. That this Classis has investigated the case and circumstances of Mr. F. Herman, (who has presented a request to be received again into the bosom of our Synod,) and, as he has given satisfactory evidence of the reformation of his moral character, the Classis commends him to the Synod, to be admitted, if they think proper—with this condition however, that he shall labor in vacant churches without infringing on the charges of any member of this Synod.

2. The Classis complains, that they have not received the new Form of Government, and entreats the Synod to make arrangements to furnish every member with a copy.

Susquehanna Classis.

In these minutes the Committee notice the following particulars:

1. This Classis commends Mr. Schellhammer to the attention of Synod.

2. "Resolved, that as our brother Andryken, has neither attended the Classis, nor given any reasons for non-attendance, therefore we will refer the case to the direction of the Synod, and that the Secretary inform him of this resolution."—Resolved, that the Synod refer this matter to the Classis.

Virginia Classis.

Your committee finds nothing requiring attention in the minutes of this Classis.

Maryland Classis.

The committee would present the following items:

1. That the committee formerly appointed to make a Collection of Hymns

in the English language be continued, and be requested to effect the object of their appointment as soon as possible, in order that the Collection may be presented to the next Synod for examination.

2. This Classis intreats that the Synod would remove the Seminary as soon as possible to some appropriate place.

3. The Classis enquires, Whether a member of our Synod is permitted to make and publish extracts from our German Hymn-book, & introduce them into his churches?—While the Synod would adopt no decisive resolution on this subject, it would however express its disapprobation of the course pursued by some brethren, and its wish, that in future no member of our Synod should introduce a Collection of Hymns in public worship, besides the books used, and approved by the Synod.

4. The Synod is requested to appoint an assistant Professor in the Theological Seminary, whose duty it shall be to give Classical instruction, and perform such other services as the Synod may think proper.—This was postponed for further consideration.

5. The Synod is requested to form a General Education Society, to consist of the members of the Synod.—Also postponed.

Classis of East Pennsylvania.

The committee finds nothing in these minutes to be reported.

Classis of West Pennsylvania.

The committee have received no minutes from this Classis.

The committee to whom was referred the call for Mr. Lechner reported, That the call was subscribed by persons properly belonging to no denomination, and desiring to be received into our connection.—Resolved, that Mr. Lechner be examined.

The committee appointed for that purpose laid before the Synod a Draft of a Charter for the Theological Seminary.

Closed with religious services.

—On this evening the Missionary Society held its annual meeting.

Thursday Morning, 9 o'clock.

Opened with singing and prayer.

The Synod took up the question, "Where shall the Seminary be located?" and decided for York, Pa.

Resolved, that Prof. Mayer, Martin Danner, and Samuel Wagner be a committee to employ such means, and institute such proceedings at law or otherwise, as they may deem advisable to protect the property of the Synod, and its Seminary, and to provide for the removal of the Seminary to York.

Resolved, that the Rev. J. R. Reily retain in his possession the money and books, which he as agent has collected for the Theological Seminary until after the removal of the Seminary, and then transfer them to the Trustees to be appointed by this Synod.

A communication from Jacob Hendel, Esq. in reference to monies paid to indigent Students was read, and referred to the committee on the Professor's report. Adjourned.

Concluded with singing and prayer.

Afternoon, 3 o'clock.

Opened with religious services.

The Synod took up the consideration of the Charter for the Seminary. The Draft presented yesterday was read paragraph by paragraph, amended, and adopted. Whereupon resolved, that a committee be appointed to lay this Charter before the Legislature of Pennsylvania for its sanction. The committee consists of Prof. Mayer, Rev. J. R. Reily, Dr. Luther Reily, and Messrs. John C. Bucher and George Mish.

The Synod proceeded to the election of Trustees to be named in the Charter for the Seminary. The following gentlemen were chosen: Jacob Laucks, George Small, John Hartman, John Evans, Esq. Martin Danner, Wm. Wagner, Samuel Wagner, George Hoke, George King, John Zeller, William D. Gobrecht, Daniel Schnebly, Dr. John B. Mish, Dr. John W. Gloninger, Dr. Luther Reily, William Heyser, (Chambersburg,) John Schley, and John Diefenderfer.

Resolved, that a Board of Visitors for the Seminary be now elected. The following gentlemen were chosen:—Rev. Messrs J. R. Reily, H. B. Schaffner, F. W. Vandersloot, Albert Helfenstein, Sr. J. C. Becker, J. W. Dechant, F. Rahau-

ser, Jacob Geiger, Martin Bruner, Jacob Mayer, Jacob Beecher, and J. H. Fries.

The committee appointed to audit Prof. Mayer's accounts reported, that they have examined the accounts and found them correct; and that a balance of \$714 58 cts. is now due to him from the Synod.

Closed with singing and prayer.

The Rev. Mr. Rahausser preached this evening.

Friday Morning, 9 o'clock.

Commenced with singing and prayer.

The Synod took up the report of the committee on the Professor's accounts, and after some discussion referred the settlement of the arrearages to Messrs. J. R. Reily and William Wagner.

Whereas the committee appointed by the Synod in Mifflinsburg, and located principally in Frederick, Md. desire to know to whom they shall pay the monies by them collected for the Seminary—therefore resolved, that they be directed to pay the same to the Trustees of the Seminary at York, or to their treasurer; and further, that all monies due, or hereafter coming due on the subscriptions taken by the Rev. Jacob Beecher, or any other subscriptions, be paid to the same.

Resolved, that Prof. Mayer, Rev. J. R. Reily, and S. Wagner be a committee to select the superfluous books in the Library of the Seminary, and dispose of them at a reasonable price, and apply the same to the purchase of other books for the library.

Resolved, that the same committee arrange the library in proper order, prepare a catalogue of the books; and that the expenses thereby incurred be defrayed out of the funds of the Synod in the hands of the Trustees of the Seminary.

Resolved, that the remaining copies of the minutes of the Synod of former years be transmitted by the respective Secretaries to the Seminary, and lodged in the library.

The committee on the state of religion made their report, which was amended and adopted, and is as follows:

"The committee appointed to enquire into the state of religion in our church,

takes the liberty to present to the Synod the following observations:

According to the reports of the different Classes the committee rejoice to be able to say, that the general aspect of things in our church is favorable, inasmuch as the worship of God is diligently attended, the gospel is preached in its purity, the Sacraments are faithfully administered, and peace and unity seem to prevail. But while on the one hand in view of this information we have reason to rejoice, at the same time on the other, we find much cause of sorrow, that so few fruits of faith have been produced. The worship of God is faithfully attended, but where do we find the salutary impression, which the word of God is adapted to produce. By too many the Sabbath, which is given us as a day of rest, is devoted to sensual gratifications, and amusements—too many are guilty of the profanation of the most holy name of God. The committee learn, that in many places prejudices are cherished by many against the institutions established by this Synod—viz: the Seminary, Missionary Society, &c. When all these things are taken into consideration there is surely reason enough to mourn, and implore the assistance and blessing of God upon the church.

Afflicting as this picture must be to the genuine children of God, so joyful on the other hand is the intelligence, which the committee has received from several places within our bounds, viz: in the church in Frederick city the Lord seems to have blessed his word in a peculiar manner; a remarkable revival having commenced there about six months since, in which a considerable number of individuals has been awakened and added to the church. The church in Baltimore is also favored with pleasing prospects, as the means of grace appear to make a peculiar impression.

The committee would conclude with the sincere desire, that the Lord may still continue to prosper his work, and that the time may not be far distant, when we may rejoice in the progress of the same work through all our churches.

Jacob Geiger,
Albert Helfenstein, Jr.
John Hammond."

The committee of examination reported, that they had discharged the duties assigned them:

"In reference to Messrs. N. Dodds and Charles P. Wack the committee would state, that they have examined them in the Hebrew and Greek languages, and found that they possess a competent knowledge of them; and in the various branches of theological knowledge they have satisfied the committee—they are therefore recommended to the Synod for ordination, if they can present calls from any churches.

In regard to Mr. Bossler the committee would report, that he has made little progress in the languages, but in the other subjects of examination he gave entire satisfaction—the committee recommend him to the attention of Synod.

With regard to Messrs. Schelhammer, Berentz, and Lechner the committee must report, that in the languages they have made no progress, and the committee could wish to have found them better acquainted with the other branches of theological science—they commend them to the disposal of the Synod."

Resolved, that Messrs. Bossler and Wack be licensed, and as soon as they may obtain calls be ordained by the Classis into which they may be called—and that Messrs. Dodds and Lechner receive a license for one year—and that Messrs. Schelhammer and Berentz, since they have calls, be ordained this evening.

Resolved, that the president, Mr. Wack, Prof. Mayer, and J. R. Reily perform the ordination services.

The committee to whom was referred the Constitution, or Form of Government, reported the same with some amendments, which were unanimously adopted.—Resolved, that it be committed to Mr. Dechant for publication according to the resolution of the last Synod.

Mr. Dechant presented to the Synod a request from the Rev. Mr. Helfrich respecting peculiar circumstances in his churches—Resolved that his request be granted.

The committee to whom was referred the report of Prof. Mayer on the state

of the Seminary made their report, which was postponed till afternoon.*

Closed with religious services.

Afternoon.

Opened with singing and prayer.

The Rev. Daniel Young presented to the Synod a dismission and recommendation from the ecclesiastical body with which he was formerly connected, and requested to be received as a member of this Synod—Resolved that his request be granted.

The report of the committee on the Professor's report was now taken up. The report embraces the following particulars:

"1. A promising young man, who receives \$60 annually for two years from the German Society of Philadelphia, desires from the Synod as much additional assistance as may enable him to pursue his studies in the Seminary at least two years.

2. Another youth of hopeful talents likewise requests from the Synod \$60 a year to enable him to prosecute his studies the requisite time. If he does not receive this assistance he is apprehensive, that he will be compelled to relinquish his studies.

3. Several other worthy young men present through the professor requests for assistance to enable them to study in the Seminary; stating, that if they cannot receive this support they will feel themselves compelled to unite with some other denominations where they may obtain it.

4. The Professor requests the Synod to enjoin upon the Visitors of the Seminary to make arrangements and provide means for assisting indigent students in the Seminary, and also to receive all the contributions which may be forwarded to them, and apply them according to the regulations of the Synod."

On the general subject embraced in these four items, Resolved, that the Visitors be charged with the business of assisting indigent students in the Seminary.

*The professor's report ought to have been inserted in its place on page 346 of our last number, but was omitted because we had not a copy at the time. It is now added on page 378.

VOL. 2.—12.

49.

nary; that they make some permanent regulations for this purpose, and employ all requisite measures to obtain the means; and that they guard especially against appropriations to unworthy applicants.

"5. The Professor recommends to the Synod, the establishment of a classical institution in connection with the Seminary, in which students may obtain instruction in all the necessary preparatory sciences."

Resolved, that the Synod approve this proposition, and will carry it into effect as soon as circumstances will permit.

"6. The Professor proposes to the Synod to appoint a committee, which in connection with a committee from the Lutheran Synod, shall make enquiries respecting Franklin College at Lancaster, Pa. and ascertain whether the funds of that College cannot be appropriated to the support of a German Literary Institution, agreeably to the original design of the legislature."

Resolved, that the Delegates appointed by this Synod to the Lutheran Synods of East and West Pennsylvania, be a committee for the above object.

"7. The Professor requests, that the Synod would appoint agents to take collections and subscriptions for the benefit of the Seminary."

Resolved, that Prof. Mayer, Rev. D. Young, and Mr. Samuel Wagner be authorized to act as agents.

"8. The Professor reports, that Messrs. Bossler and Leymeister students of the Seminary, had received only a part of the sums granted them by the last Synod, and had in consequence suffered serious embarrassment."

Resolved, that \$85 be paid to Mr. Bossler out of the treasury.

On motion of Mr. Hoffeditz, resolved, that an assistant Professor be now appointed.

Resolved, that the Rev. Daniel Young be an Assistant Professor in the Theological Seminary; and that for the present year \$200 be paid him, in addition to the salary which he receives from the Missionary Society as Editor of the Magazine.*

*The want of funds is the cause why the Synod voted so small a salary for

The committee appointed to examine the minutes of the Synods in correspondence with us report,

"1. That in the minutes of the German Reformed Synod of Ohio, they find that the Rev. David Winters is appointed to correspond with this Synod.

2. From the minutes of the Lutheran Synod of East Pennsylvania the committee learn, that the Rev. Messrs. Hoffmeier & Schaffner had discharged their duties as Delegates; and that the Rev. Messrs. Ernst and Stein were appointed Delegates to this Synod.

3. The Synod of the Reformed Dutch Church expresses a wish that the fraternal correspondence between the two Synods may continue, and for this purpose they have appointed the Rev. Dr. Livingston and the Rev. Samuel Van Vechten Delegates to attend this Synod."

Resolved, that 600 copies of these minutes be printed, 400 in German, and 200 in the English language.

The following Delegates were appointed:

To the Reformed Dutch Synod, Revs. J. W. Dechant and G. Wack, *primarii*, and the Revs. A. Helfenstein, Sr. and J. C. Becker, *secundi*.

To the Lutheran Synod of East Pennsylvania, Prof. Mayer & Rev. J. R. Reily, *primarii*, and Revs. H. B. Schaffner and J. W. Dechant, *secundi*.

To the General Assembly of the Presbyterian Church, the Revs. S. Helfenstein, Sr. & J. R. Reily, *primarii*, and A. Helfenstein, Sr. and A. Helfenstein, Jr. *secundi*.

Resolved, that the corresponding Secretary inform the Lutheran Synod of West Pennsylvania of the above resolution respecting Franklin College.

Resolved, that 12 copies of the minutes of this Synod be sent to each of the following Ecclesiastical bodies, viz: the Synod of the Reformed Dutch Church, the Lutheran Synod of East Pennsylvania,

this year to the assistant professor. The late addition to the permanent fund has hitherto produced no interest, and in consequence of a general omission of collections in our churches, very little was obtained for the current expenses.

nia, the Lutheran Synod of West Pennsylvania, the Synod of the German Reformed Church in Ohio, and the General Assembly of the Presbyterian Church.

Resolved, that no general Synod be held next year.

Resolved, that the next Synod be held in Hagerstown, Md. on the last Sunday of Sept. 1830.

The Synod after singing and prayer adjourned.

In the evening Messrs. Schelhammer and Berentz were ordained to the work of the ministry. Rev. Mr. Becker preached the sermon.

The following is a translation of the Professor's report referred to in the note on the preceding page.

To the Rev'd. Synod of the German Reformed Church in the United States, assembled at Lebanon, Pa.

REV'D. BRETHREN IN CHRIST,

After the departure of those students, who received ordination at the last meeting of Synod, only four remained in the Seminary; namely, Messrs. Leymeister, Lerch, Zeller and Bossler. During the summer-session, four others, viz: Mr. Leopold of N. Carolina, Mr. Shilling of Philadelphia, Mr. Ziegler of Union County, and Mr. Weaver of Germantown. The former two were untutored beyond the art of reading and writing. After a short experiment Mr. Shilling believed that he was destitute of the requisite talents and took a dismission. Mr. Leopold is without any means of support. He was admitted because, being encouraged and recommended by a considerable number of highly respectable members of the church, he had come a long and expensive journey, and the expectation was entertained that the spirited congregations in Carolina would supply the necessary means. Mr. Ziegler came after the middle of the session. He had received some classical tuition, and now devoted himself exclusively to the Greek language, in which he made rapid progress. The German Society of Philadelphia has granted to him a donation of sixty dollars a year during two years, and he desires to obtain from the Synod such an

addition as will be required for his support during at least a two year's course of study. Mr. Weaver came near the close of the session.—After a few weeks he left the Seminary without my knowledge.

A young man, F. A. —, who was well recommended and had been taught in the academy at Reading, was desirous of preparing himself for the pastoral office, by a full course of education at college and in the theological Seminary; but his means being inadequate to the expense, he wishes to receive from the Synod an annual loan of sixty dollars, until his studies shall have been completed.

Several other meritorious young men have made similar applications, and have asked for an answer to the question, Whether the Synod will or can procure means for the support of necessitous students who aspire to the gospel ministry in our church? joined with the intimation that, if they could receive no encouragement here, they would be compelled to go to other denominations.

Because the wants of our church are well known; because in the speedy progress of scientific and literary culture the necessity of a suitable education of preachers is deeply felt; because experience proves that God often bestows useful talent and real piety where he does not at the same time communicate earthly goods, and for the most part, calls the ministers of his gospel from this class of men; because other Christian denominations adapt themselves to this method of God's proceeding, and make great exertions to provide for those who are thus called; because we cannot expect to supply our rapidly growing church with preachers, if we desire that, agreeably to the spirit of the gospel, pious and well cultivated men be ordained to the ministry, and yet require that these should come only from the wealthy portion of the community; and because the Synod has on several occasions expressed itself favorably on this subject; I believed that I was in accordance with its sentiments in giving the assurance that it would take measures to provide means for this object, and that the applicants conse-

quently could & would be provided for.

In reliance upon this explanation Mr. A. came to the college in —, and will pursue his classical studies there, if the cherished expectation be realized.

The subjects of education for the ministry, provision for indigent students, and security against abuses, require too much attention and time to be managed by the Synod itself, and there is therefore a necessity to commit the care of them to some other body; either to a Standing Committee, or to the Visitors of the Seminary, or to an Education Society. The best appointment perhaps would be to entrust them, within certain restrictions to be prescribed by the Synod, to the Visitors of the Seminary, who may be authorized to act instead of an Education Society, to take measures for the procuring of funds, and to receive and appropriate all contributions for this object.

Experience has shown that, if it be requisite that our German Students be instructed in learning and science, and receive a suitable intellectual culture, before they commence the study of theology, they must obtain these qualifications in the Seminary. In this country we have no German institution of learning; and private tuition, in which confidence may be placed, is seldom attainable.

I venture respectfully to recommend to the Rev'd. Synod to connect with the Seminary a classical department, in which the Latin, Greek and Hebrew languages, natural philosophy, metaphysics, mathematics, logic geography, history and composition shall be taught. To these the German language and literature must be added. This noble language we ought to preserve amongst us, as far as possible, in its purity. One teacher, indeed, cannot at the same time treat all these subjects extensively and profoundly; but he may accomplish something worthy of attention; and I cherish the hope that the time is not very distant, when the Synod will have a literary and theological institution which will fully meet the wants we now feel, and be a blessing to the German population and a means of promoting the welfare of the church of Christ.

The pupils in the classical department must pay for their tuition, what is customary in other similar institutions, because we should otherwise be overwhelmed with such as would desire to obtain an education without expense. If a competent teacher be appointed in this school, pupils will not be long wanting; and the emoluments will in a great measure pay the teacher's salary. After a small beginning the Synod may gradually enlarge and complete its institution, until it shall have obtained a form that will remove the reproach under which we at present lie, and confer honour upon the German community in this country.

I take the liberty to suggest, in this place, that it may be of important use, if the Synod, in conjunction with the Lutheran Synods appoint a committee for the purpose of procuring information relative to Franklin College in Lancaster; to confer also with the Trustees of that institution, and to ascertain whether the donation granted by the Legislature in 1787 may not now, and ought not, to be employed, agreeably to its original destination, for the maintenance of a literary institution for the benefit of the German citizens of this state. Agreeably to the charter that endowment cannot be diverted from the German community, and it is probable that the Legislature is indifferent whether its locality be in Lancaster or elsewhere in this state. But nothing will be enterprised for our benefit, as long as we ourselves are inactive.

An experience of four years has now fully convinced me, that Carlisle is an unsuitable place for our Seminary, and that it will never succeed there. I believe that a majority of my Rev'd. brethren have the same conviction, and many of them have long since entertained it. An early removal is particularly required by the present state of things in Carlisle. Expecting a removal of the institution, and believing that York would be selected as an eligible situation, and the only one from which an application had come, I purchased a valuable property in that place, which was offered at a low price, and in case of much delay might have passed into other hands; intending to offer it to the

Synod at the same price, if the Seminary should be removed to York, and it should be desired to possess this property for its accommodation. I have no wish however that the Synod should take it from my hands, if they do not consider such an act advantageous to the institution; or that they should in this matter pay any attention whatever to my private interest.

I request the Synod to appoint several agents, with a view to make an effort to procure funds, both to pay for this or some other property, and to effect the endowment of a second professorship. Very little was received during the past year for the current expenses of the Seminary and for indigent Students. The loans to Mr. Bossler and Mr. Leymeister, which were authorized by the Synod at their last meeting, could be furnished in part only. Both are therefore burthened with debts which they have no means to pay.

In the past year most of the students have suffered, and have been retarded in their studies by disease. Messrs. Zeller, Leymeister and Lerch were twice compelled to leave the Seminary, for the purpose of so far restoring their health, that they might be in a condition to continue their studies. An arrangement by which manual labour and study would interchange daily, would contribute much to the health of the students, and produce important benefit. This object may be accomplished by the Board of Visitors, if it be recommended by the Synod.

Mr. N. Bossler, a student of the Seminary, who has spent in all about 18 months in the institution, will present himself for examination. The want of means compels him to leave his studies unfinished. He was very diligent, and his whole deportment was correct. I am persuaded that he will be a faithful servant of his Lord.

With due respect,

L. MAYER.

Donations to the Theological Seminary.

By Rev. J. C. Becker, Northampton county, Pa.	\$100
Rev. J. W. Dechant, Montgomery county,	100
Rev. F. L. Hoffeditz, Northampton county,	100

MISSIONARY SOCIETY.

Lebanon, Pa. Oct. 2d, 1829.

Received of the Missionary Society of Philadelphia,	\$30
Do. of Mr. Schelhammer,	2
Do. of Rev. Mr. Rausauser,	5
Do. of Susquehanna Classis, by Rev. Mr. Rausauser,	7 50
Do. of Rev. Mr. Wagner, a collection,	5 41
Do. of a Lady, by the hands of Rev. Mr. Bruner,	5
Do. from the Aux. Society at Hagerstown, by Rev. Mr. Bruner,	40
Do. from the Miss. Society at York, by Rev. Mr. Reily,	30 50
Do. of Rev. Mr. Reily a collection in his congregation,	29 50
Do. a collection in the Lebanon congregation,	36 64
Oct. 20th, of A. Helfenstein, Jun. agent for the Miss. Society,	20

JACOB GEIGER,

Treasurer of the Miss. Society.

THEOLOGICAL SEMINARY.

The Theological Seminary of the German Reformed Church has recently, by direction of the Synod, been removed from Carlisle to York; and on Wednesday last the Board of Visitors and the Board of Trustees assembled in this place for the purpose of organizing and bringing the Institution into proper operation.

The Board of Visitors consists of the following named clergymen—Rev'ds J. R. Reily, H. B. Schaffner, F. W. Vandersloot, Albert Helfenstein, sen J. C. Becker, J. W. Dechant, Frederick Rausauser, Jacob Geiger, Martin Bruner, Jacob Mayer, J. H. Fries, and Jacob Beecher. The board was organized by electing the Rev. F. W. Vandersloot, President, and the Rev. Albert Helfenstein, sen Secretary.

The Board of Trustees, to whose care are committed the temporal concerns of the Seminary, is composed of the following members—Messrs. J. Laucks, George Small, John Hartman, John Evans, Esq. Martin Danner, Wm. Wagner, Samuel Wagner, Geo. Hoke, Geo. King, John Zeller, Wm. D. Gobrecht, Dr. John B. Mish, Dr. John W. Glon-

inger, William Heyser, Dr. Luther Reily, John Diffenderffer, Esq. John Schley, Esq. and Daniel Schnebly, Esq.—The following persons were chosen officers of the Board, viz: John Diffenderffer, Esq. of Baltimore, President; John Evans, Esq. Vice President; Geo. Small, Treasurer; and Samuel Wagner, Secretary.

The Standing Executive Committee, for the transaction of business during the recess of the Board, consists of Messrs. Martin Danner, J. Hartman, George King, Jacob Laucks, and William Wagner.—*York Recorder.*

The Board of Visitors is constituted by the Synod, a Board of Education, and is charged with the duty of providing means for the education of pious and indigent young men for the ministry of the Gospel. Some important resolutions on this subject were adopted at their recent meeting, and directed to be published in the Magazine, but we have not been favored with a copy. The substance of them is, we understand, that it be recommended to all the ministers and congregations in connection with our Synod to form Education Societies, and to take up collections in the churches, whenever it is practicable, before the first day of March, 1830, and to transmit the monies thus obtained immediately to the Treasurer of the Board, the Rev. Jacob Geiger, Manchester, Baltimore county, Md. There being no funds on hand, and no certain data upon which a calculation may be founded of the probable amount which may be received in the course of the year, and a necessity existing, that the Board should know to what extent they may promise aid to pious indigent young men who apply for their patronage, it is expedient that whatever is done to obtain funds, be done soon. For this reason the Board have appointed a definite time within which the first effort

to procure funds is to be made. At the end of that time they will know whether, and to what extent, their brethren in the ministry, and the congregations under their care, will sustain them in the execution of the great trust committed to their hands; or disappoint their hope, paralyze their exertions, and frustrate the object of their appointment by refusing their co-operation. The subject is one of deep and vital interest to the Reformed Church, and claims from those who profess to be its members, and still more from its pastors, the most serious and prompt attention. Young men, whose services would be of great and permanent utility to our church, are lost to us by going over to other denominations, from which they receive the needed support; or if they enter the ministry in our church, they are compelled by want of the means necessary to pursue a proper course of studies, to enter it with a very imperfect preparation, and in some instances with almost no preparation at all. It is true indeed that education without serious piety is of little use in the christian ministry, but it is equally true that piety without culture and without knowledge, is a very slender qualification for an office so important and arduous. We must have men of ardent piety, who have at the same time well cultivated and well furnished minds, if the cause of truth and godliness is ever to flourish in our church, or if we mean to preserve our church at all; and how shall we obtain them, if we make no provision to aid the indigent portion of pious young men who desire to devote themselves to the sacred ministry in our church?

THE CANSTEIN BIBLE INSTITUTION.

The Protestant Church has always maintained, that it was the *privilege* of every christian to read the Scriptures,

and has to a certain extent enjoined it as *duty*; partly, because the religious instruction of the Scriptures is addressed to all, (1 Tim. 2, 4)—because religion is a matter of such momentous importance, that every one ought to see with his own eyes and use his own judgment, (1 Thes. 5, 21)—because the ancient church did not prohibit any from reading the Scriptures, but rather urged them to fidelity in it; and partly, because the christian is under obligations to use every opportunity and means to advance his progress in religious knowledge. The *Canstein Bible Institution*, has in a peculiar manner facilitated and extended the use of the Bible by furnishing cheap editions. It was established in 1710 by the Baron of Canstein. His object was to prepare standing forms of the whole Bible in various sizes, and save the labor of setting the type for every edition, and thus to issue it at an extremely low price, and extend its circulation widely. This object has been so far accomplished, that two millions, and seventy-nine thousand, six hundred and seventy-three entire Bibles, & nine hundred and eighty-seven thousand, one hundred and six Testaments have been printed and sold up to June, 1818. This establishment constitutes a part of the Institution of the celebrated Franke at Halle, in Prussia. Similar but smaller institutions are established at Lemgo, Erlangen, Zwickau, and other places. —(*From Wahl's Einleitung in die Biblischen Schriften*, Vol. 1, p. 37.)

WHERE THE BIBLE IS READ.

Beneficial Influences of the Scriptures on the state of Society.

In those provinces in Ireland where the bible is most read, the people are most comfortable and most quiet; while in those provinces where the bible is least read, the people are least comfortable and most disturbed. In the province of Ulster, there are 251 inhabitants to a square mile—the most dense population in Ireland; and there we have the worst and most barren soil, the least likely to be productive; but there, where nature has thinly spread her blessing over the rocks, we find the inhabitants in possession of a blessing which has

raised them above all the provinces of the kingdom: There the bible is more generally circulated and read. In Leinster, the inhabitants are 264 to a square mile. This is naturally a better and more fertile province than Ulster; but there the bible is less read, and the province is less comfortable and more disturbed. In Munster, the population is still thinner, and the soil is richer; but the bible is still less read, and the people are still less comfortable. At last, you come to Connaught, the most fruitful province in Ireland, which nature has clothed with the richest verdure; the population is the thinnest, not being more than 161 to a square mile; and there is Ireland's greatest misery—the largest measure of its ignorance and its sufferings; and there the Scriptures are almost unknown. These are facts. I do not presume to say in what way a change may be brought about in that country; but I leave you to judge whether a country situated as that is, should not encourage you to circulate more widely the word of God.

The years 1821-2-3, were called years of starvation; and we received 1300,000 from England, to save our people from starving; yet in those years, our exports in articles of provisions alone, amounted to sixteen millions sterling; and in 1822, the year of our greatest distress, our exports of provisions were no less than four millions and a half: So that it was not the want of the bountiful provision of nature, which caused our misfortunes; but it was the want of a proper tone of mind, of that enlightening influence, which watches, like a presiding genius, over the happiness and prosperity of the people; and, as a proof of this, I may state that every fraction of that 1300,000, which we got from England, was confined in its distribution to the south of Ireland, where the bible is least known; while, in the north, it was not wanted.—*Rev. John Burnet, at Bible Anniversary.*

THE JEWS IN ROME.

The London Jewish Expositor for July, contains a letter from Professor Tholuck, who has been residing at Rome during the last twelve months, and officiating in the Prussian chapel in that

city. Under date of March 1st, he says:—

"The Jews are shy in this place for two reasons, first, on account of their own brethren; secondly, on account of the Roman priests, who would greatly disapprove their uniting with Protestants, as they themselves have spread their nets, in order to catch any that might be willing to embrace christianity. I have, nevertheless, the satisfaction to inform you of the remarkable case of a Jew, who, having attended for some time regularly my German bible lectures, which I give in the Prussian chapel, has expressed a strong desire to receive some more instruction in christian truth, and declares himself ready to receive baptism in our protestant chapel as soon as he shall feel his faith well grounded. He is a well educated young man, of independent fortune, so that there is no room for suspecting his sincerity. He declares that he has been hitherto almost without any settled religious principle, but that he has now received a deep impression of the truth of the first tenet of christianity, i. e., that he himself is a sinner. He still, however, wants more proofs of the messiahship of Christ. I am sorry I shall not enjoy the gratification of receiving this young man into our church, the time of my departure being so near at hand; otherwise it would have been a dear memorial of my residence in this place. I have mentioned to you in a former communication, that truly pious convert of the Jewish nation, who lives as tutor in the house of the Prussian ambassador. I have had a good deal of conversation with him, and can again give the strongest attestation to his genuine piety."

THE BIBLE CAUSE.

In August last a circular was addressed by the Committee of the Board of the American Bible Society, to Auxiliary Societies in every part of the United States. The object of that circular was to obtain, in reply, an account of the present situation of auxiliary societies and to learn what each would do, toward supplying the United States with the Bible in two years. "Answers, to this address," the Committee say—

"have already begun to flow in, and some of them are of a very cheering character. Several Societies have agreed to pay their dues within a short period; others to raise some specific amount as a Donation to the Parent Society in aid of its undertaking; others have resolved to investigate their respective fields, to raise funds, employ agents, purchase Bibles, and supply the wants of all within their districts. From some of the more destitute parts of the country, where books must be furnished gratuitously, agents are also to be employed (in the way suggested by the circular) to ascertain the wants of the people, and to see to the distribution of the books presented. This is all cheering intelligence. It is hoped that Auxiliaries, as their annual meetings occur, will all come to some definite conclusion as to what they will do, and give us the result." *Vis. & Tel.*

ORDINATION OF MISSIONARIES.

Sixteen young men were ordained, as Evangelists, at Park Street Church, in Boston, on Thursday evening, Sept. 24, by the Presbytery of Newburyport.

Introductory prayer by Rev. Dr. Spring, of New York; Sermon by Rev. Dr. McDowell, of Elizabethtown, N. J. from Luke xiv. 21. "*Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.*" Charge by Rev. Dr. Dana, of Newburyport; The Right Hand of Fellowship was expressed by Rev. Mr. Prondfit of Newburyport; Concluding Prayer, by Rev. Mr. White, of South Carolina.

Of the young men, one is destined to the shores of the Mediterranean; one to Bombay, two to be missionaries among the Indians in this country; two to be agents of the American Education Society; and the remainder to labor, as missionaries under the direction of the American Home Missionary Society.

Efforts to extend the spirit of Popery in the United States.

A new edifice is rising in Albany, N. York, to be occupied as a Church by the Roman Catholics; and another in Schenectady. A periodical Journal has been established by the Romanists in Boston, another in Hartford, Conn., and

another is proposed at Baltimore. It is said that the establishment of similar publications, is contemplated at New York, Philadelphia, Charleston, Savannah and New Orleans.—The time, it appears, has come, when more vigorous efforts than have yet been witnessed, are to be put forth to extend this country, the delusions of popery and the power of his holiness. The field is open—and to a great extent unoccupied—and if not occupied with publications which disseminate the truth and breathe the influences of the gospel, it will be sown with seed which has hitherto yielded tares in abundance.

SLAVERY ABOLISHED.

Decree of the President of Mexico abolishing Slavery throughout that Republic.

"The President of the Mexican United States to the inhabitants of the Republic, Greeting:

"Desiring to signalize in the year 1829, the Anniversary of our Independence by an act of national justice and beneficence, that may turn to the benefit and support of such a valuable good; that may consolidate more and more public tranquility; that may co-operate to the aggrandizement of the Republic, and return to an unfortunate portion of its inhabitants those rights which they hold from nature, and that the people protects by wise and equitable laws, in conformity with the 30th Article of the Constitutive Act.

"Making use of the extraordinary faculties which have been granted to the executive, I thus decree:

"1st. Slavery is forever abolished in the Republic.

"2d. Consequently, all those individuals, who, until this day, looked upon themselves as slaves, are free.

"3d. When the financial situation of the Republic admit, the proprietors of slaves shall be indemnified, and the indemnification regulated by a law.

"And in order that the present decree may have its full and entire execution, I order it to be printed, published and circulated to all those whose obligation it is to have it fulfilled.

"Given in the Federal Palace of Mexico, on the 15th of September, 1829.

VICENTE GUERRERO.

LAURENCE DE ZAVALA.